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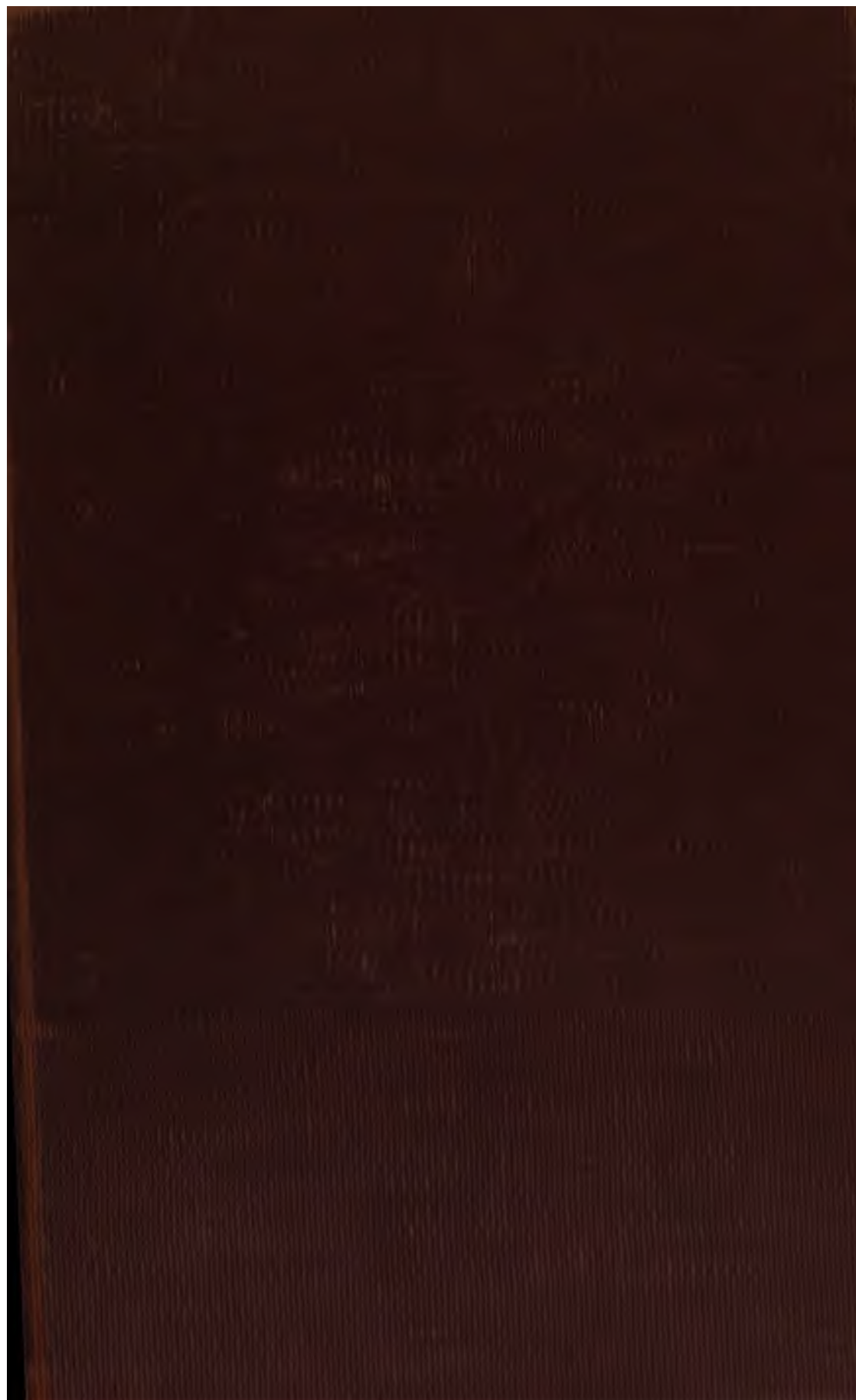
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**FROM**

*Mrs. E. M. Hoppen*









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G R E E K   A N D   E N G L I S H

L E X I C O N

OF THE POEMS OF

HOMER AND THE HOMERIDÆ.

COMPOSED WITH CONSTANT REFERENCE

TO THE ILLUSTRATION OF THE DOMESTIC, RELIGIOUS, POLITICAL, AND MILITARY  
CONDITION OF THE HEROIC AGE; CONTAINING ALSO AN EXPLANATION  
OF THE MOST DIFFICULT PASSAGES, AND OF ALL MYTHOLOGICAL  
AND GEOGRAPHICAL PROPER NAMES.

FROM THE GERMAN

*Goth's Edition, of*

G. CH. CRUSIUS:

=

TRANSLATED, WITH CORRECTIONS AND ADDITIONS,

BY

HENRY SMITH,

Professor of Languages in Marietta College.

2

HARTFORD:

H. HUNTINGTON, ASYLUM STREET.

1844.

Gh 63.224

1886, May 6,  
Gift of  
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Entered according to Act of Congress, in the year 1844,  
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J. F. TROW & CO., PRINTERS,  
33 Ann-Street, N. Y.

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THIS

TRANSLATION

IS GRATEFULLY DEDICATED TO THE MEMORY OF

MR. SAMUEL STONE,

LATE OF TOWNSEND, MASS., WHO CROWNED A LIFE OF ACTIVE USEFULNESS BY LEAVING HIS  
ESTATE TO BE DEVOTED TO THE CAUSE OF CHRISTIAN BENEVOLENCE. AS ONE RESULT  
OF THIS BENEFACTION, THE LIBRARY OF MARIETTA COLLEGE IS IN  
POSSESSION OF A DEPARTMENT OF VALUABLE PHILOLOGICAL  
WORKS, TO WHICH, IN THEIR SELECTION AND  
USE, THE PRESENT VOLUME OWES  
ITS EXISTENCE.



## TRANSLATOR'S PREFACE.

---

THE plan upon which the work now offered to the public is composed, will be found delineated in the prefaces of the Author subjoined. Some years since, when the Translator was engaged in making purchases of books in Germany for the library of Marietta College, his attention was directed to the original work of CRUSIUS, then recently published. It was procured, and upon his return to this country, was for two years used in the discharge of his daily duties in the class-room. This use, which necessarily brought to his notice the manifold defects of the common general Lexicons accessible to American students, when regarded as exponents of the Homeric poems, resulted in a conviction that a translation of Crusius, properly executed, and accompanied with the additions and corrections which a first edition of such a work would almost of course require, could scarcely fail to secure the approbation of teachers. He was also not without hope, that, through their favor, it might attract the attention of that portion of the students in our colleges and classical schools, who are desirous to read Homer, not as a mere school task, but with a view to understand and feel the poetic beauties, unequalled in uninspired composition, of those immortal rhapsodies, which, bearing a date anterior to the earliest records of profane history, have held, in all subsequent time, and in all nations of civilized men, such undisputed sovereignty in the empire of imagination and taste. The task was undertaken, and when completed, was submitted, without revision, to the inspection of several gentlemen to whose learning and labors the cause of classical literature in the United States is deeply indebted. By their favorable judgment, the Translator was induced to revise the work for the press; and happy indeed may he deem himself in regard to the result of his labors, if a more deliberate examination shall confirm the favorable impression, so kindly expressed to him upon their first rapid and partial inspection of the manuscript.

More than two years have now elapsed since the work was announced as ready for the press. Unforeseen difficulties, however, delayed for some time the operations of the publisher; and when, at length, the work of printing had been actually commenced, it was arrested at the threshold by intelligence that a new edition had appeared in Germany.

It is a duty, the discharge of which affords me the most sincere gratification, to acknowledge at this point the important benefit which the present work has received from an act of unsolicited kindness rendered me by Prof. E. A. JOHNSON, of the University of New-York. This gentleman, though not personally acquainted with the Translator, aware that the work was about to be put to press, and prompted by that courtesy and zeal for learning which mark the

true scholar, forwarded me, through a mutual friend, upon its first reception and without waiting to peruse it himself, the number of the *Jahrbücher* of Jahn and Klotz, for March, 1843, containing an elaborate review of the second edition of the German original, occupying some fifty pages of that periodical. This review, from the pen of Dr. Ameis, of Muhlhausen, is evidently the work of a master; and the Translator, whilst engaged in incorporating in his work every important improvement in the second edition, has availed himself of the many valuable suggestions, corrections, and additions presented in this very able article, to render the book more useful and acceptable.

It was the original design of the Translator to distinguish additions of his own by including them in [ ]. The traces of this design still appear in the translation, although the changes in the second edition have, in many cases, led to an erasure of the brackets, transferring their contents to the Author. The additions which still appear have been derived from various sources, some of which could not well be acknowledged in the text. In many, perhaps in most instances of this kind, the authority depended on is the masterly critique referred to above.

It is a remark of Ameis, that one of the lowest of the claims which the public has a right to make in a work of this character, is correctness in the citations. This is a claim, however, which is certainly more easily made than met. To one who is aware how multitudinous are the causes constantly operating to produce errors of this description, it will not appear surprising if, in a work embracing many thousand citations, several lapses should escape detection. The first edition of the original "literally swarmed" with mistakes of this character, so that no small part of the labor of the Translator has been to verify the references. In this labor, important aid has been received from several young gentlemen belonging to the class which was graduated at this institution in 1843, particularly from Mr. THEODORE S. DANA, and Mr. CHARLES H. GODDARD, whose attainments as classical scholars are highly creditable both to their talents and their industry. A large number of errors have thus been corrected, which, notwithstanding the author's efforts to exclude them, had found their way even into the second edition. Whilst, therefore, immaculate perfection in this respect is not claimed for the translation, it is hoped that not errors enough have escaped detection materially to impair the usefulness of the work.

The distance of the Translator from the press rendered it impossible for him, in person, to correct the proofs. The responsibility of this work was therefore, at his request, kindly assumed by his highly valued friend, Rev. JOHN J. OWEN, of the Cornelius Institute, New-York; who, having recently edited and carried through the same press an edition of the *Anabasis* of Xenophon, justly held in high estimation by those who have examined it, was peculiarly qualified, both by his scholarship and his experience, for the task. In this work he has received the able assistance of Mr. WILLIAM C. FRENCH, of the Union Theological Seminary, New-York; and the fewness and comparatively trivial character of the errors to be found in the general typography of the book, afford ample proof of the skill and fidelity with which this painful labor has been performed.

In regard to the external appearance of the work, the liberality of the publisher, and the taste and care of the proprietors of the press from which it emanates, a press already becoming distinguished for the beauty of its Greek typography, have left little to be desired.

In conclusion, the Translator commits his work to the candid judgment of American scholars, not indeed without some degree of anxiety for its fate, but with a prevailing hope, that the years of labor expended upon it will not be found, by their verdict, misapplied. That it has imperfections he is fully sensible; still he has spared no effort which the laborious duties of his profession and the comparatively limited library of a young institution permitted, to render it faultless. He cannot but entertain the conviction that a diligent use of this Lexicon, by the young student of Homer, among other benefits, would especially contribute to impress upon the memory the more expanded phases of words in the earlier language of the Greeks, a perfect knowledge of which is so essential in order to understand the process which resulted in the compact brevity of the Attic forms. And may he not cherish the hope, that the aid which it proffers will stimulate some minds to a more thorough study of the most affluent, melodious, and picturesque of human tongues? that it will serve to augment the number of young men, if not of maidens, among us, who, having taught their ear to appreciate the full-toned melody of the Homeric versification, having passed the outer courts of the temple and inhaled the atmosphere of the inner sanctuary in which the genius of the father and prince of epic song has enshrined itself, may be able with the heartiness of feeling and truth to give the required response to the appeal in the Hymn to Apollo so eloquently made to the virgins of one of the Grecian isles?

“Virgins! farewell, and oh! remember me  
Hereafter, when some stranger of the sea,  
A hapless wanderer, may your isle explore,  
And ask you, maids, of all the bards you boast,  
Who sings the sweetest, and delights you most,—  
Oh! answer all,—‘A blind old man and poor,  
Sweetest he sings, and dwells on Chios’ rocky shore.’”

*Marietta College, July 25, 1844.*



## AUTHOR'S PREFACE.

---

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within a moderate compass, to the numerous readers, and especially to the young readers of these poems, every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools, should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations; it should also embrace, in connection with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns and other small poems. Secondly, especial attention is paid to the explanation of difficult passages; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geographical explanations.

Before speaking further of the plan of this work, it is proper, perhaps, that I should justify myself, in applying to it the expression, "A complete Lexicon."

The most copious Lexicon of Homer we possess, is the work of *Damm*, which appeared in 1765, under the title: "Novum Lexicon Græcum Etymologicum et reale, cui pro basi substratæ sunt concordantiæ Homericæ et Pindaricæ." It embraces, as is well known, in addition to the Pindaric vocabulary, all the words to be found in the Iliad and Odyssey, with a careful citation of the passages in which they occur. In the last edition, it has been improved, in point of convenience, by an alphabetical arrangement; and by the copious additions of Prof. Rost of Gotha, it has been brought nearer to the present stand of Greek scholarship. Although that work is not to be brought into comparison with the present, in respect to the diligence with which its peculiar design has been prosecuted, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the Iliad and Odyssey, as ἄμαθος, ἀμπεῖρω, ἀναπείρω, Ἀνμῆ, Ἑλικίων, ἐκτάδιος, ἐλάσσων, πολύτροπος, ῥυσός, φάκε, etc., was certainly, considering the compass of the work, to be expected. A still older work, "W. Seberi Argus Homericus s. Index



vocabulorum in omnia Homeri Poëmata," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison, it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A.; and the separately published Lexicons of the Iliad and Odyssey, by *Lünemann*. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service, which its lamented author has rendered to the poems of Homer, I gratefully acknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically, the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in addition, the epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttmann, which is commonly used in the schools, and to that of Rost, as well as to the recently published Grammar of my valued colleague, Dr. Kühner. The large Grammar of Buttmann is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connection with the common forms, the poetical forms are also given. Finally, I have thought it expedient, according to the derivation of the Grammars, to place the different forms of a root under the form which is in use as present, conf. ἀνακίω, ἀναρίσχω, δατέομαι, etc.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets, are designated as poetic, and if found only in epic writers, as epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavored to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case; and I gratefully acknowledge, that in this point I am much indebted to the labors of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connections, are printed in leaded type; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Voss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been paid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as *βασιλεύς*, *ἄστυ*, of the mythological articles, of the names of clothes, weapons, etc. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connection, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connection. This desideratum I have endeavoured to supply, and have also marked the so-called *ἀπαξ εἰρημένα* with †. In order to distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (\*) is prefixed to the words which occur only in the hymns and other small poems. If to an article, \*Il. or \*Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey.

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least a translation; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word, under which the explanation is given, because in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, Diss. de Mythol. Græcorum Antiquissima, and De Historiæ Græcæ primordiis (Opusc. II. 1827). I have thus endeavored to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of

Greek proper names.\* That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written, for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's *Handbuch der Mythologie aus Homer und Hesiod*, E. L. Cammann's *Vorschule zu der Iliade*, and D. E. Jacobi's *Handwörterbuch der Griechischen und Römischen Mythologie*. Upon the principal works which have appeared on the Homeric Geography, as those of Schönmann, Voss, Uckert, G. F. Grotefend, Völcker, as well as upon other writings which treat of this subject, as Mannert's *Geographie der Griechen und Römer*, Otfried Müller's *Geschichte hellen. Stämme I. Bd. etc.*, I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that Wolf; in connection with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner; and in the hymns to Ilgen, Hermann and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particular works on the Homeric language, as Buttmann's *Lexilogus*, *Lehrs de Aristarchi studiis Homericis*, etc.; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, *Grammat. dialectici Epicæ*, Vol. I. L. 1., which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in press; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is, of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labor bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotefend, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CH. CRUSIUS.

*Hanover, Nov. 1835.*

\* *Griechisch-Deutsches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigefügter kurzer Erklärung und Angabe der Sylbenlänge, etc. Hanover, 1832.*

## EXTRACTS FROM THE PREFACE TO THE SECOND EDITION.

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To render this work still more worthy of the favorable reception which it has found, I have taken great pains to supply defects, and, as far as possible, to remove mistakes. Besides a careful attention to such criticisms as I have found in various periodicals, in keeping with the design of the work, I have carefully examined a Dutch translation of the book published at Amsterdam,\* which the preface represents as containing several emendations; and in addition, I have availed myself of many observations which have been kindly communicated to me in a more private way. I will now state, in a few words, what has been attempted for the improvement of the work in this new edition.

First of all, by a careful comparison, I have corrected the errors in the citations, and I hope thereby to have removed all ground of complaint in this particular. How easily, nevertheless, an error may occur here, may be seen from the circumstance that similar mistakes have been detected even in the corrections of the reviews. I have also entirely re-written many articles, and in the case of many difficult passages, I have added further materials for their elucidation; although it was not in my power entirely to meet the demand of one review, that the reasons should be annexed, except when this could be done without an extended explanation. Had this been done throughout in the manner required, the volume would have been swelled to a size incompatible with the design of furnishing a help for understanding Homer which should not be too expensive. Finally, I have examined Spitzner's edition of the *Iliad*, and have introduced several words adopted by him, which have hitherto failed in Lexicons of Homer, e. g. *ἀκισμα*, *δυσωρέω*, *αἰσινύλογος*, etc.

In other respects, I have adhered to the principles indicated in the preface of the first edition; and in this connection I may remark, that in respect to quantity, I have acted upon the principle of marking only the long syllables. I may mention also, that instead of referring to the larger Grammar of Dr. Kühner, I have cited, in this edition, his school Grammar published in 1836.

*Hanover, Sept. 1841.*

\* Volledig Grieksch-Nederduitsch Woordenboek voor de Gedichten van Homerus, etc., voor Nederduitsche Scholen bewerkt door Hm. Pool, Ph. Th. M. Litt. hum. doctor. Amsterd. 1837.

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## ABBREVIATIONS.

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absol.	signifies	absolute.	Ion.	signifies	Ionic.
accus.	"	accusative.	iterat.	"	iterative.
act.	"	active.	κ.τ.λ.	"	καὶ τὰ λοιπά = etc.
adj.	"	adjective.	Lex.	"	Lexicon.
adv.	"	adverb.	Buttm. Lexil.	"	Buttmann's Lexilogus.
Æol.	"	Æolic.	metaph.	"	metaphorical.
aor.	"	aorist.	mid.	"	middle.
Apd.	"	Apollodorus.	neut.	"	neuter.
Apoll. or Ap.	"	Apollonii Lex. Homericum.	Od.	"	Odyssey.
Att.	"	Attic.	optat.	"	optative.
Batr.	"	Batrachomyomachia.	part.	"	participle.
comm.	"	common, commonly.	pass.	"	passive.
compar.	"	comparative.	perf.	"	perfect.
conj.	"	conjunction.	plupf.	"	pluperfect.
dat.	"	dative.	plur.	"	plural.
depon.	"	deponent.	poet.	"	poetic.
Dor.	"	Doric.	signif.	"	signification, signifies.
ep.	"	epic.	sing.	"	singular.
epith.	"	epithet.	subj.	"	subjunctive.
fem.	"	feminine.	V.	"	Vater or Voss.
fut.	"	future.	=	"	equivalent to.
gen.	"	genitive.	†	"	ἀπαξ εἰρημένον.
h.	"	hymn.	?	"	doubtful.
Il.	"	Iliad.	*	"	only in the hymns.
imperat.	"	imperative.	* Il.	"	only in the Iliad.
imperf.	"	imperfect.	* Od.	"	only in the Odyssey.
infin.	"	infinitive.	[ ]	"	additions by the Translator.
intrans.	"	intransitive.			



# HOMERIC LEXICON.

## A.

**A**, the first letter of the Gr. alphabet; as a numeral *one*; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies, both of the Iliad and Odyssey, are distinguished by the 24 letters of the Gr. alphabet.

**α**, in composition is 1) *a privative*, (before a vowel commonly *ἀν*), the English *in-* or *un-*, denoting a *negation* of the idea; sometimes also giving it a *bad* sense; *ἄδηλος*, *in-visible*, *ἄπαις*, child-less, *ἄβουλος*, ill-advised, *ἀνάλτιος*, *in-nocent*. 2) *a copulative* [answering to the adv. *ἅμα*] indicates primarily a connection of two objects, also generally conveying the idea of *equality*, *collection*, and *intensity*; *ἄλλοχος* (*λέχος*), *bedfellow*, *wife*; *ἀτάλαντος*, *equiponderant*; *ἄθροος* (*θρόω*), *assembled*, *crowded together*. 3) *a intensive*, strengthening the adj. with which it is compounded and answering to the adv. *ἄγαν*. *ἄβρομος*, *loud-roaring*; *ἄσπερης*, *very impetuous*. [The signification of intensity is denied by many Gram. See Passow sub voce, who marks *α* in these examples merely euphonic.] 4) *a euphonic* is prefixed for mere sound's sake to many words beginning with two consonants; *ἄβληχρός* for *βληχρός*; *ἄντιροπή* for *στεροπή*.

**ᾶ**, interj., an exclamation denoting *displeasure*, *pity*, *astonishment*; *οἱ! αἱ!* *ᾶ δαίλι*, *oh wretch!* Il. 11, 441.

**ἄᾶτος**, *or*, poet. (*ᾶω*), *invulnerable*, as an epith. of the waters of the Styx, Il. 14, 271; and as an epith. of a contest, Od. 21, 91, 22, 5. According to Buttm. Lexil. I. p. 232, the waters of the Styx are called *invulnerable*, because the gods swore by them an oath *not to be broken*; and in the Od. the contest is called *invulnerable*, i. e. *that which may not be*

*spoken against*, hence *unblamable*, *honorable*; but Passow translates the word *irrevocable*, i. e. a contest whose result is decisive. The old Gram. suppose either a double *α* privative, or an *α* intensive, and explain *ᾶάτων* by *πολυβλαβής*, *very injurious*. Voss translates it in the Il. *woe-denouncing*, and in the Od. *fearful*. [See Jahrbüch. Jahn and Klotz, März 1843, p. 245.]

**ἄαγής**, *ές* (*ἄγνυμι*), *not to be broken*, *difficult to break*, *strong*, *φόπαλον*, Od. 11, 575. †

**ἄάομαι**, *depon. mid.* see *ᾶάω*.

**ἄαπτος**, *or*, poet. (*ἄπτω*), *not to be touched*, *unapproachable*, *invincible*, epith. of the strong hands of the gods and heroes, Il. 1, 567. 7, 309.

**ἄασχετος**, *or*, *ep. for ἄσχετος*.

**ᾶάω**, poet. (*≡ ≡ -*), *aor. 1 act. ᾶασα*, *contr. ᾶσα*, *aor. mid. ᾶσάμην*, 3 *sing. ᾶσατο*, *aor. pass. ᾶάσθην*. Of *pres.* only 3 *sing. mid. ᾶάται*. I) *Act. transit. to injure*, *to harm*, with *acc. ἡ ῥά τι' ἔδη βασιλῶν τῇδ' ἄτη ᾶσας*, *hast thou now ever injured any one of kings by such misfortune*, i. e. brought into such misfortune, Il. 8, 236. b) *Especially to injure in the understanding*, *to infatuate*, *to befool*, *to delude*, with and without *φρένας*: *οἶνω*, *to stupify his mind with wine*, Od. 21, 297. *ᾶσαν μ' ἔταροι*, *my companions befooled [betrayed] me*, Od. 10, 63, and *δαίμονος αἶσα*, Od. 11, 61; hence *pass. to be deluded*, *infatuated*, *blinded*, *to fall into disaster*, Il. 16, 685. *Ἄτη, ἥ πρώτον ᾶάσθην*, *Ate*, by whom I was first infatuated, Il. 19, 136. *ᾶασθεις φρεσίν*, Od. 21, 301. II) *Mid. to delude oneself*, *to let oneself be deceived*, *to mistake*, *to err*, *to act foolishly*, Il. 9, 116; also *ᾶάσατο μίγα θιμῶ*, *he was utterly*

infatuated in mind, Il. 11, 340. b) As dep. mid. with acc. to lead astray, Il. 19, 91.

Ἀβακίω (βάω), poet. aor. ἀβάκησα, properly, to be without speech; gener. to be uninformed, to be ignorant, to be unexpressive, Od. 4, 249. †

Ἀβαντες, οἱ, the Abantes, the earliest inhabitants of the island of Eubœa, who went to Troy under Elephenor the son of Chalcodon; probably a colony from the Pelop. Argos which emigrated to Eubœa under king Abas; according to Strabo they came from Thrace, Il. 2, 536.

Ἀβαρβαρεή, ἡ (from ἄ and βάρβαρος native), a fountain nymph, mother of Æsepus and Pedasus by Bucolion, Il. 6, 22.

Ἀβᾶς, αἰτός, ὁ (from ἄ and βαίνω not going away, Nabito, Herm.), a Trojan, son of Eurydamas, killed by Diomedes, Il. 5, 148.

Ἀβιοί, οἱ, the Abii, nomadic Scythians in the north of Europe, accord. to Strabo VII. p. 360, on the Ister, Il. 13. 6. † (prop. poor, needy, from α and βίος: Wolf and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[ἄβιος, οἱ, see Ἀβιοί.]

\* Ἀβλαβίως, poet. for ἀβλαβῶς, adv. (ἀβλαβής), harmlessly, inviolably, without harm, h. Merc. 83.

\* Ἀβλαβίη, ἡ, poet. for ἀβλάβεια (βλάπτω), inviolability. 2) harmlessness, innocence; in the plur. ἀβλαβίαι νόοιο, h. Merc. 393.

Ἀβληρος, ὁ, a Trojan, killed by Antilochus son of Nestor, Il. 6, 32.

Ἀβλῆς, ἦτος, ὁ, ἡ, poet. (βάλλω), not discharged, unshot, epith. of an unused arrow, Il. 4, 117. †

Ἀβλητος, οἱ, poet. (βάλλω), not hit, unhit, Il. 4, 540. †

Ἀβληχρός, ἡ, ὅν (α euphon. and βληχρός), weak, powerless, gentle; χεῖρ, the feeble hand of Venus, Il. 5, 337; τεῖχος, a weak wall, Il. 8, 178; θάνατος, a gentle death, Od. 11, 135.

ἄβρομος, οἱ (α intena. and βρέμω accord. to Apoll. Lex.), loud-roaring, very clamorous. Epith. of the Trojans, Il. 13, 41. † Passow with Eustath. makes α euphon. and translates clamorous. Buttm. makes α copulative and translates shouting together.

ἄβροτάζω, poet. (prob. from aor. 2 ἄμβροτειν, epic for ἀμαρτεῖν), to miss, τινός any one: found only in aor. 1 subj. μήπως ἄβροτάξωμεν (ep. for ἀβροτάξωμεν) ἀλλήλοισιν, lest

we miss one another, Il. 10, 65. † See Thiersch. § 232. Buttm. Lex. I. p. 137.

ἄβροτος, ἡ, οἱ, later ος, οἱ, poet. (βροτός) = ἄμβροτος, immortal, divine, holy. τῇς ἄβροτῆς, sacred night, because it is a gift of the gods, Il. 14, 78. (The meaning destitute of men is doubtful. See Buttm. Lex. I. p. 135.)

Ἀβίδος, ἡ, Abydos, a city in the Trojan dominion on the Hellespont, opposite Sestos, now Avido, Il. 2, 836. Hence the adv. Ἀβιδόθεν, from A. and Ἀβιδόθι, in or at A.

ἀγᾶσθαι, see ἄγαμαι.

ἄγαγον, see ἄγω.

ἀγάζομαι, pres. not used by Homer, but yields the tenses assigned to ἄγαμαι.

ἀγαθός, ἡ, ὅν, good, excellent, strong, distinguished of its kind. α) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βοὴν ἀγαθόν, good in the battle-cry (see βοή), epith. of leaders. β) Of birth, noble, high-born (opposed to χείρης), Od. 15, 324. b) Of things and states, εἰς ἀγαθόν, εἰς ἀγαθὰ εἰπεῖν, μυθεῖσθαι, to speak for good, Il. 9, 102. 23, 305. (cf. φρονίω) πείθεσθαι εἰς ἀγαθόν, Il. 11, 789. ἀγαθὰ φρονεῖν, to be intent upon good, Il. 6, 162. Neut. pl. subst. ἀγαθὰ, Od. 14, 441. Irreg. comp. ἀμείνων, βέλτιον, κρείσσον, λῦσιον, superl. ἀριστος, βέλτιστος, κράτιστος, λῦσιος, etc.

Ἀγάθων, ωνος, ὁ (amplif. of ἀγαθός), son of Priam and Hecuba, Il. 24, 249.

ἀγαίομαι, ep. form of ἄγαμαι, only in pres. in the sing., to be indignant, to be angry, Od. 20, 16. †

ἀγακλής, ἐς, poet. (ἄγαν, κλῆος), gen. ἐός, very illustrious, famous, glorious, generally of men; once of Vulcan, Il. 21, 379. [\* Il.]

Ἀγακλῆς, contr. ἦς, ἦος, ὁ, a Myrmidon, father of Epigeus, Il. 16, 571. \* Il.

ἀγακλειτός, ἡ, ὅν = ἀγακλῆς, poet. very celebrated, famous, glorious, generally of men. b) Of things: only ἀγακλειτὴ ἑκατόμβη, a glorious hecatomb, Od. 3, 59.

ἀγακλυτός, ὅν, poet. (κλυτός), prop. of which one hears much, far-famed, most glorious, generally of men. b) Of things: only ἀγακλυτὰ δῶματα, Od. 3, 358. 428.

\* ἀγαλλίς, ἰδος, ἡ, a bulbous-rooted flower, perhaps the sword-lily, h. Cer. 7, 226.

ἀγάλλομαι, mid. only pres. to exult in, to make a display of, to be proud of any thing,

with the dat. generally in the particip. spoken of men: ἵπποισιν καὶ ὄχεσφιν, proud of horses and chariots, Il. 12, 114. Of gods: of the Thriæ, h. Merc. 553. Of Pan: φρένα μολπαῖς, to be proud in heart of the songs, h. 18, 24. Of mares: παύλοισιν, exulting in the foals, Il. 20, 222. Of birds: περιγίεσσι, exulting in their wings, Il. 2, 462. Of ships (met.): Διὸς οὐρῷ, to exult in the fair wind of Jupiter, i. e. to be favored with a fair wind, Od. 5, 176. δ) With a particip., of Hector: ἀγάζεται ἔχων τεύχεα, he exults in arms, Il. 17, 473.

ἄγαλμα, ατος, τό (ἀγάλλω), prop. what contributes to show and parade, an ornament, a jewel, Il. 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, an image, a statue, or a placating offering. Of the Trojan horse, ἄγαλμα θεῶν, Od. 8, 509. Of a bullock adorned as a victim, Od. 3, 438.

ἄγαμαι, dep. mid. (ἄγαν), epic form, ἀγάομαι and ἀγαλομαι, fut. ἀγάσομαι, (Wolf νηυσήσσαι, Od. 1, 389,) aor. 1 ep. ἡγασάμην, ἡγασσάμην, and ἡγασσάμεν. (Fr. ἄγαμαι only 1 sing. pres., fr. ἀγάομαι 2 pl. pres. ἀγάσθε ep. for ἀγασθε. Inf. pres. ἀγάσθαι for ἡγασθαι, 2 pl. impf. ἡγάσθε for ἡγασθε. 1) to esteem, in a good sense, to admire, to venerate, with acc. Il. 3, 101; μῦθον, Il. 7, 404; without acc. to wonder, Od. 23, 175; with particip. Il. 3, 224. 2) to esteem, in a bad sense, to envy, to grudge, in which signif. Hom. uses the pres. ἀγάομαι and ἀγαλομαι with the dat. of pers. spoken especially of the gods, Il. 17, 71; and acc. of the thing: τὰ μὲν πον μίλλεν ἀγάσσομαι θεὸς αὐτός, that indeed must even a god have envied, Od. 4, 181; and with inf. νῦν μοι ἀγασθε, θεοί, βροτὸν ἄνδρα παρῆναι, now ye envy me, ye gods, that a mortal man is with me, Od. 5, 119. 8, 565. 3) to be offended with, to be angry at, with acc. κακὰ ἔργα, Od. 2, 67; κότῳ to be offended, to regard with anger, Il. 14, 111.

Ἀγαμεμνονίδης, ου, ὅ, son of Agamemnon = Orestes, Od. 1, 32.

Ἀγαμέμνων, ονος, ὅ (fr. ἄγαν and μένω most constant), son of Atreus, grandson of Pelops, king of Mycenæ, the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, Il. 2, 478 and

in personal bravery, Il. 11; but was sometimes wanting in decision and circumspection. Hurried away by passion he insulted the priest Chryses, and when obliged to restore his daughter, he caused Briseis to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, Il. 9. According to Od. 1, 300, and 11, 410 sq., Ægesthus, who had seduced his wife Clytemnestra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named Il. 9, 287. Hence adj. Ἀγαμειμόνιος, ἐη, ἐον [Ep. Kühn. § 309. 3.], belonging to A. Ἀγαμήδη, ἡ, daughter of Augeas king of Elis, wife of Melius. She was acquainted with all the medicinal herbs which the earth produces, Il. 11, 740.

Ἀγαμήδης, ους, ὁ (fr. ἄγαν and μῆδος most wise), son of Erginus king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

ἄγαμος, ον (γάμος), unmarried, Il. 3, 40. † ἀγάνιφος, ον, poet. (νίφω), very snowy, entirely covered with snow, epith. of Olympus, whose summit according to the affirmation of travellers is never free from snow, \* Il. 1, 426. 18, 186.

ἀγανός, ἡ, ὅν, poet. (γάνος, γάνυμαι), 1) gentle, mild, lovely, ἔπεια, Il. 2, 180; βασιλεύς, Od. 2, 230. ἀγανά βέβηα, the gentle arrows of Apollo and Diana, since sudden, gentle death, (in opposition to death produced by long sickness,) was ascribed in case of men to Apollo, and of women to Diana, Od. 3, 280. 15, 411. See Apollo and Artemis. 2) Active, rendering mild, propitiatory, agreeable, welcome, δῶρα, Il. 9, 113; εὐχολή, a grateful vow, Il. 9, 499. Od. 13, 357.

ἀγάνοφροσύνη, ἡ (φρήν), mildness, gentleness, Il. 24, 772. Od. 11, 203.

ἀγάνοφρων, ον, gen. ονος, poet. (φρήν), of a gentle disposition, mildly disposed, Il. 20, 467.

ἀγάομαι, ep. form of ἄγαμαι, which see.

ἀγαπάω and ἀγαπάζομαι as dep. mid. = ἀγαπάω, only in the pres. Il. 24, 464. Od. 7, 33. 16, 17.

ἀγαπάω (akin to ἄγαμαι), aor. ἡγάπησα, poet. ἀγάπησα, 1) to receive kindly, to treat with kindness or attention, with acc. spoken generally of men, Od. 16, 17. 23, 214; of a god: θεὸν ὦδε βροτοὺς ἀγαπαΐμεν ἔντην,

that a god should thus openly favor mortals, Il. 24, 464. 2) *to be content, to be satisfied*, οὐκ ἀγαπῆς, ὅ (for ὅτι) ἐκπλὸς δαίνυσθαι, art thou not content, that thou featest in quiet? Od. 21, 289. 3) ἀγαπάζομαι, dep. mid. stands as particip. absolute with φιλέω and κινέω. οὐκ ἀγαπαζόμενοι φιλέοντ', do not cordially entertain, Od. 7, 33. 21, 224.

ἀγαπήνωρ, ὄρος, ὁ (ἀνὴρ), *manhood-loving, manly, bold, brave*, epith. of heroes, Il. 8, 114. Od. 7, 170.

Ἀγαπήνωρ, ὄρος, ὁ, son of *Ancæus*, grandson of *Lycurgus*, king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, Il. 2, 610. Comp. Apd. 3, 10. 8.

ἀγαπητός, ἡ, ὄν (ἀγαπάω), *beloved, dear*, epith. of an only son, Od. 2, 365. Il. 6, 401; thence ἀγαπητῶς, *with love, cheerfully, willingly*, Batr.

ἀγάρρῳος, ὄν, poet. (ῥέω), *strong-flowing, rapid*, epith. of the Hellespont, Il. 2, 845; of the sea, h. Cer. 34.

Ἀγασθένης, εὖς, ὁ (adj. ἀγασθενής, very strong), son of *Augeas*, king of *Elis*, father of *Polyxenus*, Il. 2, 624.

ἀγαστονος, ὄν, poet. (στένω), properly, *strong-sighing*; then *loud-roaring, high-sounding*; epith. of *Amphitrite*, Od. 12, 97. h. Ap. 94.

Ἀγαστροφος, ὁ (from στρέφω to turn oneself often), son of *Pæon*, a Trojan, killed by *Diomedes*, Il. 11, 338.

\* ἀγατός, ὄν, poet. for ἀγαστός, *admired*, neut. as adv., h. Ap. 515.

Ἀγανή, ἡ, daughter of *Nereus* and *Doris*, Il. 18, 42; (in Wolf and Spitzner Ἀγανή, cf. A. Gräfenhan Gr. dial. Ep. p. 58.)

ἀγανός, ἡ, ὄν (ἀγαμαι), *admirable, wonderful, glorious, excellent, noble*, generally epith. of kings and heroes; also of the *Hippomolgi*, Il. 13, 5; of birth, *μνηστήρες ἀγανοί, noble sailors*; of the *Phæacians*: *πομπῆες ἀγανοί, excellent conductors*, Od. 13, 71; and of *Proserpine*, Od. 11, 213. Superl. ἀγανότατος, Od. 15, 229.

ἄγγελίη, ἡ (ἄγγελος), *a message, an embassy, news, tidings*. ἄγγελίη τινος, a message from or about any one, Il. 15, 640; and ἄγγελίην πατρός φέρειν, to bring tidings of the father, Od. 1, 408. ἄγγελίην ἐλθεῖν, to come on an embassy, i. e. to bring a message, as an ambassador, Il. 11, 140. In the last passage

and some others, the old grammarians incorrectly suppose a subst. ὁ ἄγγελλης = ἄγγελος; but the most approved modern Gram. suppose an accus. or a gen. sing. of the fem. ἄγγελλή, cf. Buttm. Lex. 2, p. 202. Thiersch § 268, 2. Spitzner Il. 13, 252. ἄγγελλῃν ἐπὶ (Wolf ἐπι) Τυδῇ στείλαν, they sent Tydeus on an embassy, Il. 4, 384. ἤλυθε σεῦ ἐνεῖ' ἄγγελλίης, (gen. caus.) connect thus, ἤλ. ἄγγ. σεῦ ἐνεκα, he came on account of a message concerning thee, Il. 3, 205. ἦέ τευ ἄγγελλίης μετ' ἐμ' ἤλυθες, or comest thou to me on account of some message, Il. 13, 252. ἄγγελλίης οἰχνεσκε, he was wont to go on account of a message, i. e. to carry messages, Il. 15, 640.

ἄγγελλίης, ὁ, Ion. for ἄγγελλας, ὄν, ὁ, according to the ancients, a form of ἄγγελος, see ἄγγελλίη; cf. Rost. ausf. Lex. who defends the view of the ancients, *a messenger, an ambassador*. ἤλ. σεῦ ἐνεῖ' ἄγγ. he came as an ambassador on thine account, Il. 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

\* ἄγγελιώτης, ὄν, ὁ = ἄγγελος, *a messenger*, h. in Merc. 296. Comp. ἐριδοτός.

ἄγγελλω (ἄγω), fut. ἄγγελλέω, ep. for ἄγγελλω, aor. ἡγγεῖλα, aor. mid. ἡγγεῖλάμην, to bear a message, to give information, to bear tidings; often absol. Il. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) to announce, recount, report; with accus. of the thing, ἐσθλά, Il. 10, 448; ἔπος, Il. 17, 701; θέμιστας, h. Ap. 391; also of the person, τινά, to give intelligence of any one, Od. 14, 120. 122; and with inf. κήρυκες ἄγγελλοντων παῖδας προωθήσας λίσσασθαι, let the heralds announce that the adult youth keep watch, Il. 8, 517; comp. Od. 16, 350.

ἄγγελος, ὁ, ἡ, *a messenger, an ambassador*, whether male or female: *heralds* are called Διὸς ἄγγελοι, messengers of Jupiter, Il. 1, 334; Ὀσσα, Il. 2, 93; also birds by whose flight divination was performed, Il. 24, 292. 296.

ἄγγος, εὖς, τό, *a reservoir, a vessel* for wine, milk, etc. Il. 2, 471. Od. 2, 289.

ἄγε, ἄγετε, properly imperat. fr. ἄγω, *bear*; then, as interject. up! on! come on! quick! Often strengthened: ἀλλ' ἄγε, ἄγε δὲ, up, then! on, then! comm. with imperat. also with the 1 and 2 pl. subj. ἄγε δὴ τραπέομεν, Il. 3, 441. ἄγε δὴ στέωμεν, Il. 11, 348; and ἄγετε περιφραζώμεθα, Od. 1, 76; and with the 1 sing. Od. 20, 296; [in a single passage with imperat.

3 plur. Il. 2, 437.] On εἰ δ' ἄγρ, up, then! see εἰ.

ἄγείρω (ἄγω), aor. ἤγειρα, ep. ἄγειρα, perf. pass. ἀγήγεμαι, aor. 1 pass. ἤγερθην. Peculiar ep. forms: 3 pl. plur. ἀγηγάτο, 3 pl. aor. ἤγερθεν for ἤγερθησαν, aor. sync. 2 mid. ἀγερόμην, part. ἀγγόμενος. 1) Active, to collect, to assemble; spoken of men, with accus. λαόν, Il. 2, 438; ἀγορὴν, to call an assembly, Od. 2, 28. b) Of things: to collect, δημόθεν ἄλφαιτα καὶ οἶνον, Od. 19, 197; πύρρα, to collect by begging pieces of wheaten bread, Od. 17, 362. II) Mid. with the sync. aor. 2 and aor. 1 pass. to assemble, to come together; περὶ αὐτόν, Il. 4, 211. ἐς ἀγορὴν ἀγέροντο, they came to the assembly, Il. 18, 245. b) Trop. in the aor. pass. ὅτε δὴ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέροθι, when now he respired and life was collected into the heart, i. e. when he came to himself, Il. 22, 475. Od. 5, 458. ἀποφρόν οἱ θυμὸς ἐνὶ στήθεσσι ἀγέροθι, courage (hope) returned to his breast, Il. 4, 152. μάχην ἤγειρας, Il. 13, 778, belongs to ἔγειρα, q. v. Of like import are the poet. forms ἡγερέσονται, ἡγερέσονται, and ἡγερέσθαι accord. to Arist. for ἡγερέσθαι.

ἀγελῆος, αἶη, αἶον (ἀγέλη), belonging to a herd, grazing in herds. Il. and Od. epith. of cattle.

Ἀγέλαος, Ion. Ἀγέλαος, ὁ (fr. ἄγω and λαός leader of the people), 1) son of Phradmon, a Trojan, whom Diomedes slew before Troy, Il. 8, 257. 2) a Greek slain by Hector, Il. 11, 302. 3) son of Damastor, a suitor of Penelope, slain by Ulysses, Od. 22, 293.

\*ἀγέλαστος, ον (γελῶ), without laughing, sad, h. Cer. 200; hence ἡ Ἀγέλαστος πέτρη, the mourning rock at Eleusis in Attica; Apd. In Od. 8, 307, in some editions ἀγέλαστα stands for γελαστά.

Ἀγελείη, ἡ, poet. (ἄγω, λεία), the collector of booty, epith. of Minerva as the protectress of heroes, Il. and Od.

ἀγέλη, ἡ (ἄγω), herd, crowd, with and without βοῶν and ἵππων, Il. 19, 281.

ἀγγελιδόν, adv. (ἀγέλη), in herds, in crowds, Il. 18, 160. †

ἀγέληφι, poet. dat. for ἀγέλη, in the herd. Further see Thiersch Gr. § 177, 20. [See also Butt. § 56, note 9.]

ἀγέμεν, poet. for ἄγειν.

ἄγεν, ep. for ἔγεισαν, see ἄγνυμι.

ἀγέραστος, ον (γέρας), without a present

as a token of honor, unrewarded, Il. 1, 119. †

ἡγερέσθαι, ep. form, fr. ἄγείρω, more correctly ἡγερέδομαι, which see.

ἡγερθεν, poet. for ἡγερθησαν, see ἄγείρω.

ἀγέρωχος, ον, proud, honor-loving, ambitious, noble-minded, epith. of the Trojans, Mysians and Rhodians, Il. 2, 654. 10, 430; and of Periclymenus, Od. 11, 286. Used, according to the Gram. by Homer in a good sense; later, insolent, overbearing; further, see Butt. Lex. Il. p. 99. The derivation is uncertain; prob. fr. α n. 3, γέρας, ἔχω; cf. τιμᾶσχος.

ἄγη, ἡ, (ἄγαμαι), awe, admiration, veneration, Il. 21, 221. Od. 3, 227.

ἄγη, ep. for ἔαγη, see ἄγνυμι.

ἀγηγέραθ' for ἀγέροτο, see ἄγείρω.

ἀγηροσίη, ἡ (ἀγήνωρ), manliness, lofty courage, bravery; spoken generally of men; of beasts, boldness, strength, Il. 12, 46. 2) arrogance, pride, insolence; in the plur. ἀγηροσίῃσιν ἐνέειναι τινά, to impel any one to arrogance, Il. 9, 700. [\* Il.]

ἀγήνωρ, ορος, ὁ, ἡ, poet. (ἄγων ἀνὴρ), very brave, courageous, bold, epith. of heroes; also θυμὸς, Il. 9, 398. 2) In a bad sense, arrogant, proud, insolent, μνηστήρες, Od. 1, 144; and spoken of Achilles, Il. 9, 699; θυμὸς, Il. 2, 276.

Ἀγήνωρ, ορος, ὁ, son of Antenor and Theano, one of the bravest Trojan heroes, who contended even with Achilles, Il. 11, 59.

ἀγήραος, ον, contr. ἀγήρας, ον (γήρας), not growing old, ever young; often in connection with ἀθάνατος, Il. 8, 539; imperishable, eternal; spoken of the ægis of Jupiter, Il. 2, 447. Hom. has both forms; the contr. Il. 12, 323. 17, 444. Od. 5, 218.

ἀγήρας, ον = ἀγήραος, ον, see ἀγήραος.

ἀγητός, ἡ, ὄν (ἄγαμαι), admired, admirable, distinguished, glorious; with accus. εἶδος ἀγητός, glorious in form, Il. 5, 778. 24, 376; φρένας, Od. 14, 177.

ἀγινέω (a protracted form of ἄγω), fut. ἀγινήσω, h. Ap. 57; to lead, to drive; to bring, to fetch; spoken of things, like ἄγω: ὕλην, Il. 24, 784. Od. 17, 294.

ἀγκαζομαι, depon. mid. (ἀγκάς), to take up in the arms; with accus. νεκρὸν ἀπὸ χθονός, to take up a dead body from the earth, Il. 17, 722. †

Ἀγκαῖος, ὁ (embracing with the arms, fr.

ἀγκαί), 1) son of *Lycurgus* and *Eurynome*, father of *Agapenor*, king of *Arcadia*, Il. 2, 609. 2) an *Ætolian* from *Pleuron*, a powerful wrestler who was vanquished by *Nestor* in the funeral games in honor of *Amarynceus*, Il. 23, 635.

\* ἀγκαλέω, ep. for ἀνακαλέω, to call upon, to invoke; hence ἀγκαλίσουσιν, as *Herm.* reads for καλίσουσιν, h. in *Ap.* 373.

ἀγκαλῖς, ἴδος, ἡ, prop. a dimin. of ἀγκάλη, the arm; only in the plur. the arms; dat. ἐν ἀγκαλίδεσσι φέρειν, to bear in the arms, Il. 18, 555. 22, 503. \* Il.

\* ἀγκάλως, ὁ = ἀγκαλῖς, h. *Merc.* 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκή), with or in the arms, in connection with ἔχειν, λάζεσθαι μάπτειν, Il. 5, 371. 23, 711. *Od.* 7, 252.

ἀγκιστρον, τό (ἄγκος), a barb, a fish-hook, *Od.* 4, 369. 12, 322. \* *Od.*

ἀγκλῖνας, poet. for ἀνακλῖνας, part. aor. from ἀνακλῖνω.

ἀγκοῖνη, ἡ, poet. (ἀγκών), the elbow; plur. the arms, only in the dat. ἐν ἀγκοῖνησι τινος ἰαύειν, to rest in the arms of any one, Il. 14, 213. *Od.* 11, 261.

ἄγκος, εὖς, τό, prop. a curve; hence the elbow, the arm. λαβεῖν τινα κατ' ἄγκυα, to take any one into the arms, h. in *Merc.* 159. *Comp. Herm.* Commonly, 2) a mountain-defile, a cleft in the rocks, a ravine, Il. 20, 490. *Od.* 4, 337.

ἀγκρεμάσασα, see ἀναγκρεμάννυμι.

ἀγκυλομήτης, εὖ, ὁ, ἡ, poet. (μήτις), that has crafty designs, cunning, artful, epith. of *Saturn*, because he overreached his father *Uranus*, Il. 2, 205. 819. h. in *Ven.* 22.

ἀγκύλος, ἡ, on (ἄγκη), bent, curved, crooked, epith. of the bow, Il. 5, 209; and of the round-wheeled chariot, Il. 6, 39.

ἀγκυλότοξος, on, poet. (τόξον), furnished or armed with bent bow, epith. of the *Pæonians*, Il. 2, 848. \* Il.

ἀγκυλοχειλῆς, on, ὁ, poet. (χειλῆς), having a crooked bill or beak, epith. of birds of prey, Il. 16, 428. *Od.* 19, 538.

ἀγκυλοχήλης, on, ὁ, poet. (χήλη), having crooked claws, *Batr.* 296.

ἀγκών, ὤτος, ὁ, prop. the angle formed by bending the arm, the elbow, Il. 5, 582. 2) ἄγκων τείχεος, the salient angle of the wall, Il. 16, 702.

\* ἀγλαΐθευρος, on, poet. (ἔθειρα), having

beautiful hair, glorious-haired, epith. of *Pan*, h. in *Pan.* 5.

ἀγλαίζω, poet. (ἀγλαός), to make splendid or glittering; in *Hom.* only in mid. fut. infin. ἀγλαΐεσθαι, to exult in, to be proud of a thing; with the dat. σέ φημι διαμπερές ἀγλαΐεσθαι, I declare that thou shalt perpetually glory in them, Il. 10, 331. †

ἀγλαΐη, ἡ, poet. (ἀγλαός), 1) every thing possessing external splendour, beauty, blooming appearance, ornament; spoken of *Penelope*: ἀγλαΐην ἐμοὶ θεοὶ ὤλεσαν, the gods destroyed my bloom, *Od.* 18, 180. Ἀμφοτέρων, κῦδος τε καὶ ἀγλαΐη καὶ ὄνειρα δειπνήσαντας ἔμην, sc. ἐστὶ. Both, strength with bloom, and refreshment are ensured to those who travel after taking food. (Both, higher spirit and joyousness he feels, and refreshment, etc. *Voss*), *Od.* 15, 78; of a spirited horse, ἀγλαΐῃφι πεποιθώς, trusting to his beauty, Il. 6, 510; therefore b) In a bad sense, ostentation, pride, vanity; also in the plur. of the goat-herd, *Melantheus*: ἀγλαΐας φορέειν, to exhibit pride, *Od.* 17, 244; and of a dog kept for display, *Od.* 17, 310. 2) In the plur. festive joy, festivity, h. *Merc.* 476.

Ἀγλαΐη, ἡ, *Aglaia*, wife of *Charopus*, mother of *Nireus*, Il. 2, 672.

ἀγλαΐῃφι, poet. dat. from ἀγλαΐη.

\* ἀγλαόδωρος, on, poet. (δῶρον), with splendid gifts, or splendid in gifts, epith. of *Ceres*, h. in *Cer.* 54. 192.

ἀγλαόκαρπος, on, poet. (καρπός), with splendid fruits, fruit-distributing; δένδρεα, *Od.* 7, 155; epith. of *Cer.* h. *Cer.* 4. 2) having beautiful hands; ἐταῖραι, h. in *Cer.* 23.

ἀγλαός, ἡ, ὄν, poet. (ἀγάλλω), glittering, splendid, beautiful; in a literal sense: ὕδωρ, sparkling water, *Od.* 3, 424; metaph. ἄποινα, splendid ransom, Il. 1, 23; εὖχος, Il. 7, 203. Often spoken of men: distinguished, excellent, glorious; of *Paris*: κίρα ἄγλαι, who maketh a display with the bow, Il. 11, 385; in a bad sense; further, see κίρας.

ἀγνοίω, poet. for ἀγνοῖω (γνοῖω), aor. ἤγνοίησα, ep. iterative form, ἀγνώσασκε, *Ion.* for ἀγνοήσασκε, (incorrectly written ἀγνώσασκε, *Od.* 23. 95.) not to know, not to perceive, gener. with a negative, οὐκ ἤγνοίησα, she did not fail to observe, Il. 1, 537.

ἀγνοίησι, ep. for ἀγνοῖη 3 sing. pres. subj. from ἀγνοῖω, *Od.* 24, 218; see *Thierach. Gr.*

§ 216, 49. Buttm. 103, 13. Rost. Dial. 52, p. 420.

ἀγνοίησι, accord. to Thiersch, § 216, 49, is to be written as subj. ἀγνοίῃσι. The subj. in this passage is required by πειρήσ. and φράσ. ; hence we must also read ἐπιγνώῃ for ἐπιγνοίῃ. The old reading ἀγνοίησι, as if from ἄγνομι, is contrary to use.

ἀγρός, ἡ, ὄν, pure, chaste, holy, epith. of Diana and Proserpine, Od. 5, 123. 11, 386; once ἀγῆ ἐορτή, a holy feast, Od. 21, 259; ἄλσος, h. in Merc. 187. Hence adv. ἀγρώς, Ap. 121.

\* ἄγρος, ἡ and ὁ, a kind of willow-tree, the chaste-tree, h. Merc. 410.

ἀγρῦμι, fut. ἄξω, aor. 1 ἤξα, ep. ἔαξα, aor. 2 pass. ἔαγην, ep. ἄγην (ἄ once ᾶ), to break, to break in pieces, with accus. πολλοὶ ἵπποι ἄσαντ' ἴκον ἄρματ' ἀνάκτων, many horses having broken left behind the chariots of their masters, Il. 16, 371, (ἄσαντα, dual with plur. since the poet thinks of the horses as in spans, see Buttm. § 33. note 8. Kühner II, § 427); ἔλιν, to break or dash down the forest, spoken of a rushing boar, Il. 12, 148. 2) Pass. to be broken, to break, ἔαγη ξίφος, the sword broke, Il. 16, 769. τοῦ δ' ἐξελομένοιο πάλιν, ἄγην (poet. for ἔαγην) ὅξεις ὄγκοι, when he drew it back (Machaon, the arrow), the sharp barbs were broken: others,—the barbs were bent back. The meaning to bend, cannot be sustained; and the Scholia explain it: κατέαγσαν, ἐκλάσθησαν. The connection also demands this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he therefore takes off his belt in order to extract the broken points.)

ἀγνώς, ὤτος, ὁ, ἡ (γνώμι), unknown, Od. 5, 79.

\* ἀγνώς, adv. from ἀγρός, purely, h. Ap.

ἀγνώσσω = ἀγνοίω, fr. which is derived the false form ἀγώσσωσε, Od. 23, 95.

ἀγνώσασκε, iterative form of the aor. 1 from ἀγνώω, Od. 23, 95. The orthography ἀγνώσσωσε is false. (See Thiersch Gr. § 210, 22. Rost. Gr. Dial. 50. Kühner Gr. I. § 110, 2.)

ἀγνώστως, ὄν (γνώστός), 1) unrecognized, τινί, Od. 2, 175. 2) not to be recognized. δ' . . . ἀγνώστον τεύξω πάντεσσι, I will make thee incapable of being known to all (disguise thee), \* Od. 13, 191. 397.

ἄγονος, ὄν (γόνος), unborn, Il. 3, 40. † ἀγοράσθαι, see ἀγοράομαι.

ἀγοράομαι, depon. mid. (ἀγορή), aor. ἡγορησάμην, 3 pl. impf. ἡγοράωντο, ep. for ἡγορώντο, 1) to come to an assembly, to assemble, to deliberate, to hold an assembly, Il. 4, 1. 2) to speak in an assembly, to speak in general, τινί with any one; often in connection with μάλιστα, Il. 1, 73.

ἀγορεύω (ἀγορή), fut. εὔσω, aor. 1 ἡγόρευσα, properly to hold an assembly. ἀγορεύς ἀγορεύειν, to deliberate, Il. 2, 787; then, to speak in an assembly, to harangue, ἐν Δαναοῖσι, ἐν Τρῳέεσσι, Il. 1, 109. 7, 361. 8, 525. 2) Generally, to speak, to announce τί τινι: θεοπροπίας, the will of the gods, Il. 1, 385. ἔπεα πρὸς ἀλλήλους, to speak words one to another, Il. 3, 155. μήτι φόβονδ' ἀγορεύειν, advise not to flight, Il. 5, 252. πηξέειν ἀγορεύειν, to speak of an enterprise, Od. 3, 82.

ἀγορή, ἡ (ἀγείρω), 1) an assembly, especially a popular assembly, in distinction from βουλή an assembly of the princes, Il. 2, 51–53. Od. 3, 127. ἀγορὴν ποιεῖσθαι, τίθεσθαι, to hold an assembly, Il. 8, 2. Od. 9, 171; καθίλειν, Od. 2, 69; λύειν, to dismiss an assembly, Il. 1, 305. Od. 2, 69. 2) the business in an assembly, discourse, deliberation, counsel; espec. in the plur. ἔχειν τινὰ ἀγορεύων, to restrain any one from speaking, Il. 2, 275. σιδῶς ἀγορεύων, skilled in speaking (debate), Il. 9, 441. 3) the place of holding an assembly, market-place, a certain place in towns where the higher classes sat upon stone seats, Od. 6, 266. Il. 18, 504; in the camp of the Greeks it was close by Agamemnon's tent; [it was upon the highest citadel, παρὰ Πριάμοιο θυρήσιν, Il. 2, 788.] 4) market, the place of sale, Ep. 14, 5.

ἀγορήθεν, adv. from the assembly, Il. and Od.

ἀγορήδε, adv. to the assembly, Il. and Od.

ἀγορητής, οὗ, ὁ (ἀγορή), an orator, speaker, connected with βουλευφόρος, Il. and Od.

ἀγορητής, ὅς, ἡ (ἀγορή), the talent of speaking, eloquence, Od. 8, 168. †

\* ἄγος, εὐς, τό, Ion. for ἄγος (ἄζω), reverence, awe, pious fear, θεῶν, h. Cer. 479. So read Wolf and Herm. for ἄζος.

ἄγός, ὄν, ὁ (ἄγω), ep. leader, Κρητῶν, \* Il. ἄγοστός, ὁ (ἄγνυμι), the palm or hollow of the hand, always εἰς γαῖαν ἄγοστέ, he



grasped the earth with his hand, \* Il. 11, 425. 13, 508.

ἄγραυλος, *ον* (ἀνλή), dwelling, sleeping, a lying in the fields or country, ποιμένες, Il. 18, 162; βόες, πόριες, cattle, calves living in pastures, Il. 24, 81. Od. 10, 410.

ἄγρει, pl. ἄγρειτε, prop. imperat. from ἄγρειν, Æolic for αἰρέω, liter. *seize!* then like ἄγε, *up! on! quick!* pl. Od. 20, 149.

ἄγρη, ἡ, the chase, the act of catching; spoken of fishes, Od. 12, 330. 2) what is caught, game, prey, Od. 22, 306.

ἄγριος, *η, ον* (ἄγρός), in Hom. only once fem. Od. 9, 119; elsewhere of two endings, Il. 3, 24. 19, 88; living in the country (in opposition to a town), wild, unrestrained; αἶξ, σῆς; and neut. plur. τὰ ἄγρια, every thing wild, Il. 5, 33. 2) Spoken often of men: wild, rude, fierce, cruel; ἄγριος Κύνλωψ, Od. 2, 19; of the passions: χόλος ἄγριος, fierce anger, Il. 4, 23; θυμός, Il. 9, 629. ἄγρια εἰδέναι, to be cruel.

Ἄγριος, *ὁ*, son of Porthaon and Euryte in Calydon, brother of Æneus and Alcaëus. His sons wrested the royal authority from Æneus and gave it to their father; they were however slain by Diomedes, Il. 14, 117. According to Apd. 1. 8. 6. he was the father of Thersites.

ἀγριόφωνος, *ον* (φωνή), having a harsh voice, roughly speaking, epith. of the Sinties of Lemnos, Od. 8, 294. †

ἀγρόθεν and ἀγρόθεν, adv. from the country, \* Od. 13, 268.

ἀγροιώτης, *ον, ὁ*, poet. a man from the country, inhabiting the country. ἀνέρες ἀγροιώται, rustic men, Il. 11, 549; βουκόλοι, rural herdsmen, Od. 11, 293.

ἀγρόμενος, see ἀγείρω.

ἀγρόνδε, adv. to the fields, to the country. \* Od.

ἀγρονόμος, *ον* (νέμω), prop. pasturing or dwelling in the country. ἀγρονόμοι νύμφαι, rural nymphs, Od. 6, 106. †

ἄγρός, *ον, ὁ*, cultivated land, a field, pl. possessions of lands, fields, as opposed to houses, Od. 4, 757. Il. 23, 832; country, as opposed to town, also a country villa or estate, Od. 24, 205. πολύδενδρος ἄγρός, an estate abounding in trees, Od. 23, 139. ἐν' ἄγρου, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

ἀγρότερος, *η, ον*, poet. for ἄγριος, living in

the fields, wild, as ἡμίονος, ἔλαφος, Il. 2, 852. 21, 486. 2) field-loving, the huntress = ἄγραία, epith. of Diana, Il. 21, 471. (The verse is doubtful.)

ἀγρότης, *ον, ὁ* (ἄγρός), countryman, an inhabitant of the country, Od. 16, 218. †

ἀγρώσσω (ἄγρη), a form fr. ἀγρεῖν, to hunt, to catch, ἔχθες, Od. 5, 53. †

ἄγρωστις, *ιος, ἡ* (ἄγρός), that which grows in the fields, field-grass, pasturage, Od. 6, 90. †

ἀγνία, ἡ (ἄγω), once ἀγνία, Il. 20, 254, a way, a street in towns, Il. 6, 391. b) road, path, σκιοῶντο πᾶσαι ἀγνίαι, shaded were all the paths, an image of nightfall, Od. (Hom. has never the nom. sing. see Rost Gr. § 32. p. 86.)

ἄγρις, *ιος, ἡ*, Æol. for ἀγορά, an assembly, a multitude, ἀνδρῶν, Od. 3, 31; νεκρῶν, the multitude of the dead, Il. 16, 661. ἐν ῥῶν ἀγυρῆς, among the multitude of ships, Il. 24, 141.

ἀγνρτάζω (ἀγνρτης), to gather, to collect, χρήματα, Od. 19, 284. †

ἀγχιμαχος, *ον*, (μάχομαι), fighting in close combat, close fighting, epith. of brave warriors who fight with the lance or sword, \* Il. 13, 5. 16, 248.

ἄγχι, adv. 1) near, in place; often with a following gen. ἄγχι θαλάσσης, Il. 9, 43; also with gen. preceding Ἐκτορος ἄγχι, Il. 8, 117.

b) With dat. which however is better generally taken as dependent on the verb; ἄγχι παρίστατο ποιμένι λαῶν, Il. 5, 570. 6, 405.

2) in time: soon, forthwith. ἄγχι μάλα, very soon, Od. 19, 301; (comp. ἄσπον, superl. ἄγχιστα and ἄγχιτάτω.)

ἄγχιαλος, *ον*, (ἄλς), also ἀγχιάλη, h. Ap. 32, near the sea, situated on the coast, epith. of a maritime town, Il. 2, 640. 697.

Ἀγχίαλος, *ὁ*, 1) a Greek, whom Hector slew, Il. 5, 609. 2) father of Mentes, friend of Ulysses and king of the Taphians, Od. 1, 180. 3) a noble Phæacian, Od. 8, 112.

ἄγχιβαθής, *ἐς, (βάθος)*, gen. *ιος*, near the abyss, genr. deep; θαλάσσα, Od. 5, 413; † [the sea deep near the shore, see Schol. and Passow.]

ἀγχίθεος, *ον* (θεός), near to the gods, similar to them, epith. of the Phæacians, on account of their happy mode of life, or accord. to Nitzsch nearly related to the gods, \* Od. 5, 35; cf. h. Ven. 201.

ἀγχιμαχητής, *ον, ὁ* = ἀγχιμαχος, who fights in close combat, Il. 2, 604. 8, 173.

**ἀγχίμολος**, *ον* (μολεῖν), prop. *coming near*; only in neut. as adv. of place. **ἀγχίμολον** οἱ ἦλθε, he came near to him, Il. 4, 529. **ἐξ ἀγχιμόλοιο** (sc. τόπον) ἰδεῖν, to see from a near point, Il. 24, 352. 2) Of time, *soon*. **ἀγχίμολον μετ' αὐτὸν**, soon after him, Od. 17, 336; or perhaps of place: close behind him.

**ἀγχίνοος**, *ον* (νόος), prop. *quickly apprehending, intelligent, acute*, Od. 13, 331. †

**Ἀγχίστος**, *εω*, ὁ (very similar, fr. ἄγχι and ἴσος, Parilinus Herm.), 1) son of *Carys* and the nymph *Themis*, father of *Æneas* and king of Dardanus of Ida. Venus loved him and bore *Æneas* to him, Il. 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodamea as his eldest daughter, Il. 13, 429. 2) father of *Echepolus*, which see.

**Ἀγχισιάδης**, *ον*, ὁ, son of Anchises = *Æneas*, Il. 17, 754.

**ἄγχιστα**, see **ἄγχιστος**.

**ἄγχιστινος**, *ιση*, ἴον (lengthened fr. ἄγχι-*στος*), *near, crowded together*. **ἄγχιστιναι ἐπιπτον νεκροί**, Il. 17, 361. Od. αἱ ἄγχιστιναι ἐπ' ἀλλήλων κίχυνται, Il. 5, 141. This passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

**ἄγχιστος**, *η*, *ον* (superl. from ἄγχι), *the nearest*; in Hom. only neut. sing. **ἄγχιστον**, *very near*. ὅθι τ' ἄγχιστον πέλεν αὐτῷ, where it was very near to him, Od. 5, 280; [for ὅθι Bothe reads ὅ τι and renders: *et quidquid proximum erat illi.*] Often the neut. **ἄγχιστα**, with gen. Il. 20, 18; tropically, spoken of a great similarity. **ἄγχιστα αὐτῷ ἔοικε**, he was remarkably similar to him, Il. 2, 58. Od. 6, 152. **ἄγχιστα ἕστηκεν τινά τινι**, Od. 6, 151.

**ἀγγόθι**, adv., = **ἀγχοῦ**, *near*, with gen. **ἀγγόθι δειφής**, Il. 14, 412. Od. 13, 103.

\* **ἀγγοτάτω**, superl. of **ἀγχοῦ**, *very near*; with gen. h. Apol. 18.

**ἀγχοῦ**, adv. (prop. gen. from the obsolete **ἀγγός**), *near*. **ἀγχοῦ ἵστασθαι**, to approach, Il. 2, 172. 2) With gen. **ἀγχοῦ δὲ ἐμβληντο πυλῶν νεκρὸν ἄγοντι**, near the gates they met, etc. Il. 24, 709. Od. 6, 5.

**ἀγγω**, to choke, to strangle; with accus. **ἀγγε μιν ἱμάς ὑπὸ δειφῆν**, the thong under the neck choked him, Il. 3, 371. †

**ἄγω**, fut. **ἄξω**, aor. 2 **ἤγαγον**, aor. 1 mid. **ἤγαγόμην**, ep. **ἀγαγόμην** (rarely aor. 1 **ἤξα**, part. **ἄξας**, Batr. 115. 119. ep. imper. aor. 2

**ἄξετε** and inf. **ἄξέμεν**, Il. 24, 663; aor. 1 mid. **ἤξάμην**, Il. 8, 505. 545; **ἄξασθε**, **ἄξαντο**),

1) Primary meaning, *to lead, to convey, to carry*; spoken for the most part of things living (as **φέρειν**, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, *to lead, to carry away, to bring*; according to the accompanying prep. and adv. with the accus., also **τινά τινι**, to conduct any one to any one, Od. 14, 386; also in a chariot, **ἦγον** (ἵπποι) **Μαχάονα**, Il. 11, 598; also of brutes: **βοῦν**, to bring or convey an animal of the bovine genus, and **ἐκατόμβην**, a hecatomb (because it consisted of cattle), Il. 1, 99. Especially a) Spoken of carrying away by violence, **τέκνα**, **γυναῖκας**, Il. 9, 594; also **τιὰ ἐν νήεσσιν**, Il. 4, 239. b) More rarely of inanimate things, **οἶνον** (by ship), Il. 7, 467; **ὄστρα οἶκαδε**, Il. 7, 335; **λαίλαπα**, to bring a tempest, Il. 4, 278; **φόρτον**, Od. 14, 296. c) Trop. **κλῆος τινός ἄγειν**, to carry, i. e. to spread any one's fame, Od. 5, 311; **πένθος τινί**, to occasion grief to any one, Batr. 49. 2) *to lead, to conduct*; spoken of the commander: **λαόν**, Il. 10, 79; **λόγον**, to lay an ambush, Il. 4, 392. Od. 14, 469; of gods: **τὸν δ' ἄγε Μοῖρα κατὴ θανάτοιο τέλοςθε**, Fate led him to death, Il. 13, 602. **ἄγε νεῖκος Ἀθήνη**, Minerva led the battle, Il. 11, 721; also absolute, **ἤγρεις ἄγον μέλανος θανάτοιο**, the Fates of black death led, Il. 2, 834. 11, 332. 3) Trop. **πολλῶν μ' ἄτησι παρέκ νόον ἤγαγεν** **Ἑκτωρ**, Hector led me foolishly into great misfortune, Il. 10, 391. So Heyne. Others (Köppen) construe, **νόον παρετήγαγε**, and take the dative, as dat. of the means: by forceful delusion Hector misled my mind, Il. 10, 391. The part. **ἄγων** often stands with verbs of motion. **στήσε δ' ἄγων**, Il. 2, 558. **ἔβαν ἄγοντες**, Il. 1, 391. II) Mid. *to lead, carry, or take away for oneself*; with accus. **λαὸν ὑπὸ τείχεσσι**, the people to the wall, Il. 4, 407; **γυναῖκα οἶκαδε**, Il. 3, 93; trop. **διὰ στομά τι**, to carry any thing in the mouth, Il. 14, 91. 2) *to conduct home*; **γυναῖκα πρὸς δώματα**, to conduct a wife home, Il. 16, 189; without **δώματα**, Od. 14, 211; to marry a wife, Il. 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59; and of the bridemen, Od. 8, 28.

**ἄγών**, ὄνος, ὁ (ἄγω), 1) *assembly, place of assembly, place of collection*, a) the assembly, the circle of spectators, Il. 24, 1.

θεῖος ἄγων, assembly of the gods, Il. 13, 376; where it may also mean the place of assembling, as αἶτε μοι εὐχόμεναι θεῖον δύσονται ἄγωνα, who supplicating for me go into the divine assembly, or (according to V.) into the sacred place, Il. 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) b) place of collection, station; νῆων, of the ships, Il. 15, 428. 2) the place of combat in public games, both for the combatants and spectators, Il. 23, 258. 449. 685. Od. 8, 200.

ἄδαμονίη, ἡ, (δαήμων), ignorance, inexperience, Od. 24, 244. † [For the reading ἄδαμοσύνη, see Bothe in loc. and Buttm. Lexil. II. p. 136.]

ἀδαήμων, ον, gen. ονος, poet. (δαήμων), ignorant, inexperienced; with gen. μάχης, Il. πληγῶν, unacquainted with blows, Od. 17, 283.

ἀδάκρυτος, ον (δακρύω), without tears, tearless, not weeping, Il. 1, 415. Od. 24, 61; ὄσσε, Od. 4, 186.

Ἀδάμας, αἶτος, ὁ (= ἀδάμαστος), son of the Trojan *Asius*, killed by *Meriones*, Il. 12, 140.

ἀδάμαστος, ον, (δαμῶω), unconquerable, inflexible, unyielding; epith. of Pluto, Il. 9, 158. †

ἀδδεις, ἐς, poet. for ἀδείης, fearless, always πῦρον ἀδδεις, Il. 8, 423.

ἀδδηκῶς, poet. for ἀδηκῶς, see ἀδία.

ἄδδην, poet. for ἄδην.

ἀδείης, ἐς, poet. ἀδειής and ἀδδείς (δείος), fearless, bold, insolent, impudent, ἀδειής, Il. 7, 117; πῦρον ἀδδεις, a term of reproach, Il. 8, 423. Od. 19, 91.

ἀδελφειός and ἀδελφεός, ὁ, ep. for ἀδελφός (δαλφός), brother, ἀδελφειός, Il. 5, 21. 6, 61.

ἀδευκής, ἐς, gen. ἐως, ep. (δεῦκος), prop. not sweet, bitter, sour; metaph. φῆμις, disagreeable prating, Od. 6, 273. [Amaram famam, malum rumorem; so Barnes and Bothe.] ὄλεθρος, πότμος, Od. 4, 489. 10, 245. \* Od.

ἀδένητος, ον (δεψέω), undressed, βότη, \* Od. 20, 2. 142.

ἈΔΕΩ, pres. obsolete; only the optat. aor. ἀδῆσαι, and part. perf. ἀδδηκότες ep. also ἀδῆσαι and ἀδδηκότες (from ἄδην), to be satiated, to be disgusted. μὴ ξείνος δειπνῶ ἀδδῆσαι, that the stranger might not be disgusted (incommoded) at his meal, Od. 1,

134; twice, καμάτω ἀδδηκότες ἡδὲ καὶ ὕπνῳ, incommoded by labor and sleep, Il. 10, 98. Od. 12, 281. καμάτω ἀδδηκότες αἰνῶ, fatigued with severe labor, Il. 10, 312. 399. The Schol. in part derive it from ἄδος, (ἄ) and therefore double the δ; according to several ancient Gram. and Buttm. Lexil. II. p. 127, α is long in itself and the doubling not necessary. [The latter incorrect, see Jahrbuch. von Jahn and Klotz, März 1843, p. 247.]

ἄδην, poet. ἄδδην, adv., prop. accus. of an old subst. ἄδη, sufficiently, enough, to satiety, as ἔδμεναι, Il. 5, 203. 2) Metaph. with gen. οἱ μιν ἄδην ἐλώσει πολεμοῖο, who shall pursue him to satiety in war (reduce him to fatigue), Il. 13, 315; cf. 19, 423. ἀλλ' ἐτι μιν φημι ἄδην ἐλάαν κακότητος, I think I will yet reduce him to a satiety in wretchedness, Od. 5, 290. The gen. is correctly explained as a gen. of place; (Buttm. Lexil. I. p. 205, rejects the orthography ἄδδην.)

ἀδῆριτος, ον (δηρίω), uncontested, unfought. ἀλλ' οὐ μὲν ἐτι θηρὸν ἀπείρητος πόνος ἔσται, οὐδέ τ' ἀδῆριτος, ἦτ' ἀλκῆς, ἦτε φόβοιο, but this labor (battle) shall no longer be unattempted, and unfought, be it a work of victory or flight, Il. 17, 42. † (The gen. accord. to Eustath. and Schol. A. depends upon ἀπείρητος by hyperbaton, the governing word in Greek being frequently separated from the governed by intervening words, cf. Spitzner and Schol. A. τὸ δὲ ἐξῆς ἀπείρητος πόνος ἔσται ἦτ' ἀλκῆς ἦτε φόβοιο, οἷον πειρασόμεθα ἦτοι ἀνδρείας ἢ φυγῆς. Heyne and Köppen incorrectly construe: πόνος ἀλκῆς ἦτε φόβοιο, the contest of force or flight.)

\* ἀδικῶς, adv. (from ἄδικος), unjustly, unrighteously, h. Merc. 316.

\* ἀδικέω (ἄδικος), fut. ἴσω, to do wrong, to insult, h. Cer. 367; part. ἀδικήσας.

ἄδινός, ἡ, ὄν, poet. (ἄδην), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, Od. 1, 92. 4, 320; of bees, Il. 2, 87. 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed with entrails or thick flesh, Il. 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόος, Il. 18, 316; ὄψ, h. Cer. 67; Σειρήνες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἀδινὸν στοναχῆσαι, to groan aloud, Il. 18, 124. ἀδινὰ κλαίειν, to weep passionately or

aloud, Il. 24, 510. Comp. ἄδινώτερον κλαίειν, Od. 16, 216.

ἄδινῶς, adv. *strongly, heavily, deeply*; ἀνινύχασθαι, he sighed deeply, Il. 19, 314. †

ἄδμης, ἥτος, ὁ, ἡ, poet. (δαμάω), 1) *unbroken, untamed*; spoken of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) *single, unmarried, παρθένος*, Od. 6, 109. 228. \* Od.

\* Ἀδμήτη, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

ἄδμητος, η, ον = ἄδμης no. 1, *untamed*, βοῦς, Il. 10, 292. Od. 3, 383. 2) *παρθένος*, h. Ven. 82.

Ἀδμητος, ὁ, son of Phereas, king of Phereas in Thessalia, husband of Alceste, father of Eumelus, Il. 2, 713.

ἄδον, see ἀνδάνω.

ἄδος, εος, τό (ἄδην), *satiety, aversion, disgust*. ἄδος τέ μιν ἵκετο θυμόν, aversion (fatigue) came upon his soul, Il. 11, 88. †

\* ἄδοτος, ον (δίδωμι), *ungifted*, h. in Merc. 573.

Ἀδρήστεια, ἡ, Adrastea, a city in Mysia on the Propontis, named from its founder Adrastus. Later the region round the town was called τὸ τῆς Ἀδραστειᾶς πεδίον, Il. 2, 828.

Ἀδρήστη, ἡ, Ion. for Ἀδράστη (from α and διδράσκω not to be escaped), a noble handmaid of Helen, Od. 4, 123.

Ἀδρηστήνη, ἡ, daughter of Adrastus = Ægialea, Il. 5, 412.

Ἀδραστος, ὁ, Ion. for Ἀδραστος, Adrastus, 1) son of Talauus king of Argos, father of Argea, Hippodamea, Deipyle, and Ægialeus. Driven from this city by Amphiaras, he fled to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, Il. 2, 572. 14, 121. [He also received the exiled Tydeus and gave him a daughter in marriage, Il. 14, 121.] 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apesus, Il. 2, 830; [slain with his brother by Diomedes, Il. 11, 328 seq.] [3] a Trojan conquered by Menelaus in battle, who was about to spare his life to his prayer, but Agamemnon killed him, Il. 6, 37 seq. 4) a Trojan slain by Patroclus, Il. 16, 694.

ἄδρωτής, ἥτος, ἡ, perfect maturity, the

perfection of the adult body, physical strength, manly vigor; connected with ἥβη, \* Il. 16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀνδρωτῆτα Wolf has with justice rejected.)

ἄδυτος, ον (δύω), adj. *unapproachable*, that may not be entered; hence as subst. τὸ ἄδυτον, and in h. Merc. 247, also ὁ ἄδυτος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and genr. the holy place, temple, Il. 5, 448. 512.

\* ἄδω, Att. for αἰδω; hence fut. ἔσομαι, h. 5. 2.

\* ἄδώρητος, ον (δωρέομαι), *ungifted*, h. Merc. 168.

ἀέθλεύω, ep. and Ion. for ἀθλεύω (ἄθλος), only pres., to commence a contest, to contend, to combat, Il. 4, 389; ἐπὶ τινι, in honor of some one, Il. 23, 274. 2) to labor, to suffer, to endure; πρὸ ἀνακτος ἀμειλίχου, laboring for a cruel master, or in the view of, etc. Il. 24, 734. In the last signif. Homer generally uses ἀθλίω, q. v. [\* Il.]

ἀέθλιον, τό, ep. for ἄθλιον (ἄθλος), 1) a prize. ἀέθλια ποσὶ ἀφίσθαι, to bear away the prizes in the race, Il. 9, 124. 266. ἀέθλια ἀνελίσθαι, Il. 23, 823; also ἀνελεῖν, Il. 23, 736. 2) = ἄεθλος, contest, combat, Od. 24, 169. 3) the armor of combat, weapons, Od. 21, 62; (only in the ep. form.)

ἄεθλον, το, ep. and Ion. for ἄθλον, 1) a prize, reward of a combat, Il. 22, 163; plur. Il. 23, 259; to go for the prizes, to be sent to the race, Il. 11, 700; genr. a reward, present, Il. 23, 620. 2) In the plur. = ἄεθλος, a combat. ἐπεντύνεσθαι ἄεθλα, Od. 24, 89.

ἄεθλος, ὁ, ep. and Ion. for ἄθλος, 1) a contest, combat, Il. 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatigue, labor, want. μογεῖν ἄεθλους, to endure troubles, Od. 4, 170. (Hom. uses only the ep. form, save ἄθλος, Od. 8, 160.)

ἀεθλοφόρος, ον, ep. and Ion. for ἄθλοφόρος (φέρω), prize-bringing, victorious; ἵπποι, Il. 9, 124. The ep. form only in Il. 22, 22. 162. [\* Il.]

ἀεί, adv. Ion. and poet. αἰεὶ and αἰέν, always, continually, for ever, ever. θεοὶ αἰὲν ἵόντες, the eternal gods, Il. 1, 290. It stands often for emphasis' sake with other words of equivalent import, as ἄσπελλς; αἰεὶ, etc. The com. form occurs but seldom in

Hom. Il. 12, 211; in other cases always αἰεί, and αἶν when a short ultimate is required; hence Od. 1, 341 must read αἶν; [as also Il. 1, 520;] see Herm. h. Ven. 202.

ἀείδω, ep. and Ion. for ᾄδω, fut. ἀείσομαι, Att. ᾄσομαι, Il. 5, 2. 1) Intrans. to sing, absol. Il. 2, 598; τινί, to any one, Od. 1, 325; παρά τινι, before any one, Od. 1, 154. b) Spoken of birds, Od. 19, 519; of the bow-string, to twang, Od. 21, 411. 2) Trans. to celebrate, to sing, μῆνιν, Il. 1, 1; κλέα ἀνδρῶν, Il. 9, 189; παῖθονα, Il. 1, 473. Mid. as dep. to celebrate in song, to hymn, Ἥφαιστον, h. 17, 1. 20, 1; [α prop. short, but long in the beginning of a verse, etc. in a quadrisyllabic form at its close.] Herm. reads αἰέσω as ep. imperat. aor. 2, for αἰέσω, in h. 17, 1. Buttm. ausf. Sprachl. § 96. Anm. 10. rejects the form αἰέσω also in h. 20, 1.

ἀεικέλη, poet. for αἰκία (εἰκός), abuse, insult, indignity, outrage, Il. 24, 19; plur. ἀεικέλια φαίνειν, to exhibit insolence, Od. 20, 309.

ἀεικέλιος, η, ον, also ος, ον, poet. for αἰκέλιος (εἰκός). 1) unseemly, improper, unjust, shameful, contemptible; ἄλαωτός, Od. 9, 503; ἄλγος, horrible pain, Od. 14, 32; στρατός, a contemptible, i. e. small troop, Il. 14, 82. 2) In reference to external form, mean, ugly, disgusting, Od. 6, 142; πήρη, δίφρος, Od. 17, 357. 20, 259; = αἰκίης, q. v.

ἀεικέλιως, adv. poet. for αἰκελίως, unseemly, disgracefully, horribly. \* Od. 8, 231. 16, 109.

ἀεικίης, ἑς, gen. ἑός, poet. for αἰκίης = ἀεικέλιος, unseemly, shameful, contemptible; νόος, Od. 20, 366; λοιγός, πότμος, cruel suffering, end, Il. 1, 341; ἔργον, an unseemly deed; often in the plur. μισθός, pitiful wages, Il. 12, 435. The neut. with the inf. οὐ οἱ αἰκίης—τεθνάναι, it is not disgraceful for him to die defending his country, Il. 15, 496; and absolute, αἰκέα μεμνηρίζειν, to meditate mischief, Od. 4, 533. 2) Spoken of external form, ugly, disgusting, πήρη, Od. 13, 437. The neut. plur. as adv. αἰκέα ἔσσο, thou wert shamefully clad, Od. 16, 199.

ἀεικέιζω, poet. for αἰκίζω (αἰκίης), fut. αἰκίσω, ep. and att. αἰκισῶ, aor. 1 αἰκισα, poet. αἰκισσα, aor. mid. αἰκισάμην, aor. 1 pass. αἰκίσθην, to treat unbecomingly, to abuse, to insult or dishonor; with accus. νεκρόν, a dead body, by leaving it unburied, or in any other way, Il. 16, 545. 22, 256; ξείνον,

to treat a stranger improperly, Od. 18, 222. 2) Mid. = act. Il. 16, 559. 22, 404.

ἀειράσας, see αἰέρω.

αἰέρω, poet. for αἶρω, aor. ἤειρα and ἐπειρα, aor. mid. αἰεράμην and ἡεράμην (ἤρατο, ἡεράμεθα), aor. 2 ἡεράμην, subj. ἡεράμαι, optat. ἡεράμην, inf. αἰεσθαι, aor. 1 pass. αἰεσθην, ep. for ἡεσθην, poet. 3 pl. αἰεσθεν for αἰεσθησαν, αἰεθεῖς, and ἡεθεῖς, 3 sing. plupf. pass. ἄωτο, ep. form ἡερεθόνται. I) Active, 1) to lift up, to elevate, to raise aloft; with an accus. λίαν, a stone, Il. 7, 268; ἔγχος ἄντα τινός, to raise a spear against any one, Il. 8, 424; also with ὑψόσε, to lift high, Il. 10, 465; hence aor. pass. to be lifted, κῆρες πρὸς οὐρανὸν αἰεσθεν, Il. 8, 74. αἰεθεῖς δίνεον, being elevated I whirled, (said of Ulysses when boring out the eye of Polyphemus); spoken of the eagle: ἐς αἰθέρα αἰεσθη, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plupf. pass. μάχαιρα ἄωτο, the knife hung, Il. 3, 272. 3) to lift, i. e. to take up, to bring, δέπας, οἶνον τινί, Il. 6, 264. 3) to lift, i. e. to take away, to carry away, σίτον ἐκ κανέου, Od. 17, 335; νεκρὸν ὑπὲκ Τρώων, Il. 17, 589; ἐκ βελίων, Il. 16, 678; spoken of ships: ἄχθος, to bear away a cargo, Od. 3, 312. II) Mid. 1) to rise, to raise oneself; spoken of running horses: ὑπόσ' αἰεσέσθην, Il. 23, 501; of a ship: πρύμνη αἰερετο, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. to bear away, to take, to receive, to obtain, πέπλον, ἔλκος; ἀέθλια πόσσειν, to win prizes in the race, Il. 9, 124; so κύδος, κλέος, νίκη; and strengthened, οἷ αὐτῷ κύδος, to acquire glory for himself, Il. 10, 307. The dat. expresses, for another (his advantage or disadvantage), Od. 1, 240; but also ἡ γὰρ κέ σφι μάλα μίγα κύδος ἄροιο, truly, thou wouldst acquire with them very great glory, Il. 9, 303; [cf. Il. 4, 95]; as ἐνὶ Τρώεσσι, Il. 16, 84; πρὸς Δαναῶν, Il. 16, 84. 3) to take upon oneself, to bear, τί, Od. 4, 107. 1, 390.

ἀεκαζόμενος, η, ον (ἀέκων), acting reluctantly, constrained, forced, often strengthened by πολλύ, Il. 6, 458. Od. 13, 277. (Only particip.)

ἀεκήλιος, ον, ep. for αἰκελίος. ἀεκήλια

ἔργα, unseemly deeds, Il. 18, 77. † ἀέκητι, adv. (ἀέκων), in spite of, against the will of; often with the gen. Ἀργείων ἀέκητι, against the will of the Greeks, Il. 11, 666. θεῶν ἀέκητι, in spite of the gods, Il. 12, 8. Od. 8, 663.

ἄεκων, οὐσα, ον (ἔκων), ep. for ἄκων, *not willing, reluctant, against one's will*, without design. ἄεκοντος ἐμείο, *against my will*, Il. 1, 301. σε βίη ἄεκοντος ἀπήγυρα νῆα, *he took the ship from thee by force, against thy will*, Od. 4, 646; see ἀπαυράω. The other form occurs only in, οὐκ ἄκοντε πετίεσθην viz. ἔππω, *not reluctant flew the steeds*, Il. 5, 366, and often.

ἄελλα, ἡ (ἔλλω, εἰλω), *a tempest, whirlwind, hurricane*, when several winds meet; often in the plur. χειμῆριαι ἄελλαι, *winter storms*, Il. 2, 293. ἄελλαι παντοίων ἀνέμων, *tempests of all the winds*, Od. 5, 292. 304; and in comparison: he battled ἴσος ἄελλη, *like the hurricane*, Il. 12, 40.

ἄελλῆς, ἐς (ἄελλα), *excited by the storm, tempest-driven, impetuous, convulsed*, Il. 3, 13. † (According to Buttm. ausf. Gr. § 41, 9, 15, more correctly ἄελλῆς for ἄελλῆς, like τιμῆς.)

ἄελλόπους, οδος, ὁ, ἡ, ep. ἄελλόπος (πούς), *storm-footed, rapid as the wind*, epith. of Iris, only in the ep. form, \* Il. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

[ἄελπίς, a reading of Od. 5, 508; † defended by Lobeck, Phryn. p. 570; see ἄελπις.]

ἄελπτίω (ἄελπις), *not to hope, to despair*, ἄελπίοντες, Il. 7, 310; † which must be read with the Synizesis (before Wolf falsely written ἄελποντες; Eustath. read ἄελπίοντες, which according to Lobeck on Phrynicus, p. 575, is correct.)

ἄελπιός, ἐς (ἔλπομαι), gen. ἰός, *unhoped, unexpected*, Od. 5, 408. † [Before Wolf, ἄελπία, which is adopted by Bothe, c. Jarhbuch. von Jahn and Klotz, März 1843, p. 248.]

\* ἄελπιος, ον (ἔλπομαι), *unhoped, unexpected*, h. Ap. 91.

ἀεράων, οὐσα, ον (ἀεί, ράω), *ever-flowing*. ἀεράοντο ὕδατα, *perennial waters*, Od. 13, 109; † (the first α long.)

ἄεζω, orig. form, later contr. αὔζω, Epig. 13, 3; prop. ἀϜῆζω with the digamma; only in the pres. and imperf. without augment. I) Act. 1) *to increase, to nourish, to bring up, to augment*; οἶνον, *to cause wine to grow* (the rain), Od. 9, 111; κράτος, μένος, θυμόν, *to augment power, courage*, Il. 12, 214; πένθος ἐνὶ στήθεσσι, *to nourish grief in the heart*, Il. 7, 139; νόον, *to rear a son*, Od. 13, 360. Spoken of the gods: ἔργον, *to bless the work, to give the work success*, Od. 15,

372. II) Mid. *to increase, to grow, to grow up*; Τηλέμαχος αἴετο, *Telemachus grew up*, Od. 22, 426. h. Merc. 408. κύμα αἴετο, *the wave arose*, Od. 10, 93. χόλος ἐν στήθεσσι αἴεσται, *anger waxes in the breast*, Il. 18, 110. Metaph. ἡμαρ αἴεσται, *the day waxes*, spoken of its progress till noon, Il. 8, 66. Od. 9, 56.

ἄεργῆ, ἡ, (ἄεργός), *inactivity, idleness*, only Od. 24, 251. †

ἄεργός, ον, contr. ἄργός (ἔργον), *inactive, lazy, idle*. The antithesis of πολλὰ ἔργος, Il. 9, 320. Od. 19, 27.

ἄερέσθωμαι, see ἡρέσθωμαι.

ἄερεθίς, see αἰρώ.

ἄερεθον, see αἰρώ.

ἄερεσίπους, ὁ, ἡ, gen. οδος, contr. ἀρεσίπους, h. Ven. 212; (πούς), [in Hom. only plur.], *foot-raising, high-stepping*, epith. of ἵπποι, \* Il. 3, 327.

ἄεσα and ἄσα (ἄισαμεν, ἄσαμεν, αἴσαν), infin. αἴσαι, aor. 1, from an obsolete theme ἄΕΩ, related to ἄημι, properly *to respire*, to exhale the breath in sleep, *to sleep*, Od. 3, 490; νύκτας, Od. 19, 342; (the first ἄ but by augment ἄ.) \* Od.

ἄεσιφροσύνη, ἡ, ep. (ἄεσιφρων), *levity, thoughtlessness, folly*, in the pl. Od. 15, 470. † ἄεσιφρων, ον, gen. ονος (ἄαυ, φρήν), *disordered in mind, silly, thoughtless, simple*. The antithesis is ἔμπειδος, Il. 20, 183; θυμός, Od. 21, 303; (prop. for ἄεσιφρων. Buttm. Lexil. I. p. 224.)

ἄΕΩ, see αἴσα.

ἄζαλέος, η, ον (ἄζω), poet. *dried, dry, arid*, δρύς, Il. 11, 494; ὕλη, *dry wood*, Od. 9, 224. ἄζαλή βῶς, *dried bull's hide*, i. e. a shield prepared of bull's hide, Il. 7, 239; ὄρος, *a dry mountain*, i. e. upon which there is much dry, Il. 20, 491.

\* ἄζάνω, poet. for ἄζαίνω, *to dry up*; mid. *to wither*, ἄζάνεται δένδρεα, h. in Ven. 271.

\* Ἀζάνης, ἰδος, ἡ, *Azanian, ἡ—κόννη*, the Azanian maiden = Coronis, mother of Ἄεκυλῆος by Apollo, because her lover originated in Azania, i. e. Arcadia, h. in Ap. 209; Wolf and Ilgen. But the ep. and Ion. form is Ἀζηνίς; hence Herm. substitutes Ἀτλαντίδα for the common lection Ἀζαντίδα; the explanation is however obscure. See Herm. and Franke in loc.

Ἀζειδης, αο, ὁ, son of Azeus = Actor, Il. 2, 513.

Ἀζεύς, ἰως, ὁ, son of Clymenus, brother

of Erginus, Stratius, and father of Actor, Pausan. 9. 37. 2.

ἄζη, ἡ (ἄζω), prop. *dryness, aridity*; then soil contracted by dryness, σάκος πεπαλαγμένον ἄζη, a shield discolored by dirt, Od. 22, 184. †

ἄζηχης, ἑς, gen. ἑός, *continual, unceasing, incessant*, ὀδύνη, Il. 15, 25; ὀρυμαγδός, Il. 17, 741. The neut. ἄζηχες as adv. *unceasingly*, μεμαυῖται, Il. 4, 435; φαγεῖν, Od. 18, 3. (The Gram. derive it from ἄ and διέχω, so that ἄζηχης stands for ἀδιεχής by a change of δ into ζ; accord. to Rost, prop. dry, hard, from ἄζα.)

ἄζομαι, mid. (act. ἄζω, Hes. op.), *to dry, to wither*. αἰγειρος ἄζομένη κείται, the poplar lies withered, Il. 4, 487. †

ἄζομαι, poet. depon. only pres. and impf. 1) *to stand in awe of* any one, with an accus. partic. of gods and venerable personages, *to reverence, venerate, honor* any one, Ἀπόλλωνα, Il. 1, 21; μητέρα, Od. 17, 401. 2) *Intrans. to fear, to dread*, with an infin. ἄζετο Διὶ λείβειν οἶνον, he feared to offer wine to Jupiter, Il. 6, 266; and with μή: ἄζετο μὴ Νυκτὶ ἀποθύμια ἔρδοι, he dreaded to do any thing disagreeable to Night, Il. 14, 261.

Ἀηδών, ὄνος, ἡ (prop. ep. for αἰδών, the songstress, the nightingale), *Aëdon*, daughter of Pandareus, wife of Zethus king of Thebes, mother of Itylus. From envy towards her sister-in-law Niobe, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by Jupiter, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist Polytechnus in Colophon, cf. Anton. Lib. 11.

\*ἀήθεια, ἡ (ἡθος), *uncommonness, strangeness, that which is uncommon*, Batr. 72.

ἀηθέσσω, poet. for ἀηθίω (ἀηθής), *to be unaccustomed, with gen.*, spoken of horses: ἀηθεσσον ἔτι νεκρῶν, they were as yet unaccustomed to the dead, Il. 10, 493. †

ἄημι, ep. (ἄω), infin. ἄημαι, poet. ἄήμεναι, part. αἰς, impf. 3 sing. ἄη, part. pass. ἄήμενος, imperf. mid. ἄητο (retaining always the η), *to breathe, to blow, to storm*; spoken of wind: Θρηγκήθεν ἄητον, Il. 9, 5. ἄη Ζέφυρος, Od. 14, 458. Pres. part. λείων ὕμενος καὶ ἄήμενος, a lion which goes through rain and wind, Od. 6, 31. II) Mid. only in a trop. signif. δίκαια δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, in

two different ways raged the heart in their breast, i. e. they were irresolute, [or, they were discordant; so Bothe, "the heart in their bosom breathed discord;" and Cowper, "each breathing discord,"] Il. 21, 386; but also: περὶ τ' ἀμφὶ τε κάλλος ἄητο, beauty breathed around, h. in Cer. 277.

ἄήρ, ἡέρος, Ion. and ep. for αἶρος, ἡ, *the lower, thick air*, in distinction from the pure upper air, αἰθήρ, the atmosphere, Il. 14, 288. 2) *vapor, fog, clouds, mist*, by which any thing is hidden from the view. ἐκάλυψε ἡέρα πολλῇ, Il. 3, 381. 8, 50; and περὶ δ' ἡέρα πουλὺν ἔχευεν, she poured much mist around, Il. 5, 776. 3) *obscurity, darkness*, Il. 5, 864. Od. 8, 562.

ἄήσυλος, ον, poet. for αἰσυλος. ἄήσυλα ἔργα, impious deeds, Il. 5, 876. †

ἄήτης, ου, ὁ (ἄημι), *a blowing, a blast*, spoken of vehement wind, often in connection with ἀνέμοιοι, ἀνέμων, Il. 15, 626; also plur. ἄηται ἀργαλίων ἀνέμων, blasts of dreadful winds, Il. 14, 254. Od. 4, 567. b) Absol. for ἄνεμος, Od. 9, 139.

ἄητος, ον, poet. (ἄημι), *roaring, stormy, boisterous*. θάρασος ἄητον ἔχουσα, full of stormy boldness, used of Minerva, Il. 21, 395. † (The derivation from ἄημι i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄητο; the other explanations of the Schol. ἀκόρεστος from ἄλ to satiate, or μίγιστος, have less weight; the last is approved by Buttm. Lex. I. p. 236. He regards it as identical with αἰήτος, and from its supposed relationship to αἰνός, gives it the idea, *prodigious, astonishing*.)

ἄθάνατος, ον, also ος, η, ον, Il. 10, 404. (θάνατος and ἄ), 1) *immortal*, spoken particularly of the gods, who alone are called ἄθάνατοι, Il. 4, 394; also of that which belongs to the gods, *eternal, imperishable*, αἰγίς, Il. 2, 447; δόμοι, Od. 4, 79. 2) *endless, enduring*, in reference to men; κακόν, Od. 12, 118.

ἄθαπτος, ον (θάπτω), *unburied*, Il. 22, 386. Od. 11, 54.

ἄθειέ, adv., poet. (θεός), *without God, without the divine ordinance*, Od. 18, 352. †

ἄθέμιστος, ον (θέμις), *lawless, unjust, impious*, Od. 18, 141; spoken of the Cyclops Polyphemus: ἀθεμίστια εἰδέναι, to be versed in impiety, Od. 9, 189. 428. \* Od.

Ἀθέμιστος, *ον* (θίμις), prop. knowing no laws or civil institutions, *lawless, uncivilized*; spoken of the Cyclopes, *Od.* 9, 106. cf. v. 112; *genr. unrighteous, unjust*, *Il.* 9, 63. *Od.* 17, 363.

ἀθερίζω, only pres. and imperf. *to slight, to despise, to disdain*; with accus. *Il.* 1, 261; connected with ἀναιρομαι, *Od.* 8, 212; (*fr. θίρω, θεραπεύω*; according to *Ap. fr. ἀθήρ, ἔρος*, chaff.)

ἀθέσφατος, *ον* (θίσφατος), prop. not to be expressed even by a god, *ineffable, immeasurable, unspeakably great*; θάλασσα, *Od.* 7, 273; γαῖα, *h.* 14, 4; ὄμβρος, immense rain, *Il.* 3, 4; νύξ, endless night, *Od.* 11, 372. 15, 392.

Ἀθῆναι, αἱ, ep. also ἡ Ἀθήνη, *Od.* 7, 80; *Athenæ*, capital of Attica, originally only a fortress established by Cecrops and called *Κεκροπία*; afterwards enlarged by Theseus and called by the name of its tutelary goddess *Athenæ*, *Il.* 2, 546. *h.* *Ap.* 30.

Ἀθηναίη, ἡ = Ἀθήνη.

Ἀθηναῖος, ὁ, an Athenian, *Il.* 2, 546.

Ἀθήνη, ἡ, ep. also Ἀθηναίη, *Minerva*, daughter of Jupiter, according to *Hom.* without mother; he calls her *Τριτογένεια*, *q. v.*; according to a later fable, sprung from the head of Jupiter, *h.* in *Ap.* 308; in *Min.* κῆ, 5; (hence Ἀθήνη, according to *Herm. Nelactæ*, *the unsuckled*.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) *the tutelary divinity of cities at peace*; every thing which gives prosperity to cities is her work; she therefore equally with *Vulcan* presides over every art, *Od.* 23, 160; and especially over female labors, *Od.* 2, 116. 6, 233. 2) *she also protects cities in war against external foes*; hence fortresses and walls are under her protection, and she is called *ἐρυσίπολις, ἀλαιομένης*. Thus she becomes also *the goddess of war*, but only of that war which is conducted with wisdom and profit, comp. Ἄρης; hence she is called *ληΐτις, ἀγέλαια, λαοσσόος*, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, *Il.* 5, 333. 637. 21, 406. Hence also she is called *Παλλὰς, the spear-brandisher*, and *Hom.* often writes *Παλλὰς, Ἀθηναίη*, or *Ἀθήνη*, *Il.* 1, 200. 4, 78.

Ἀθηρηλοιγός, ὁ (ἀθήρ, λοιγός), ep. for ἀθερηλοιγός, *the destroyer of corn-beards*; *Tiresias* so calls the *winnowing-shovel*, by which the grain is separated from the beards or chaff, in the oracle on the future fate of *Ulysses*, \* *Od.* 11, 128. 23, 275.

ἀθλίω (ἄθλος), aor. 1 ἄθλησα, prop. = ἀθλεύω, *to combat for a prize*; *genr. to toil, to endure, to suffer*; only used in particip. aor. ἀθλήσαντε πολλοσάμεν, which we built with much labor, *Il.* 7, 453. 15, 30.

ἀθλητήρ, ἦρος, ὁ (ἄθλιω), ep. for ἀθλητής, *a combatant, a prize-fighter*, *Od.* 8, 164. †

ἄθλος, ὁ, prose form for ἄεθλος, *a contest, a prize-combat*, *Od.* 8, 160. †

ἄθλοφόρος, *ον*, com. form for ep. ἀεθλοφόρος, *q. v.*

Ἀθώς, ep. for Ἄθως, *q. v.*

ἀθρέω, ep. and *Ion.* for ἀθρέω, aor. ἤθρησα, *to regard with fixed look, to see, to look*, *Od.* 12, 232; εἰς τι, *Il.* 10, 11; and with accus. τινά, *to behold, to observe any one*, *Il.* 12, 391.

ἄθροος, ὅη, ὅν, collected, multitudinous, together, crowded. ἄθροοι ἴσμεν, let us go together, *Il.* 2, 439; also strengthened by πᾶς: ἄθροοι ἦλθον ἅπαντες, they came all together, *Od.* 3, 34. ἄθροα πάντ' ἀπέτισε, he atoned for all at once, *Od.* 1, 43; comp. *Il.* 22, 271. *Hom.* has only the plur.

ἄθυμος, *ον* (θυμός), spiritless, dejected, *Od.* 10, 463. †

ἄθνημα, ατος, τό (ἀθύρω), play, amusement, a plaything, a toy, *Od.* 18, 323. ποίειν ἄθνηματα, to make playthings [to build plaything-walls, *Cowp.*]; spoken of a boy making sand-heaps, *Il.* 15, 363; *genr. sport, amusement*, spoken of the lyre, *h.* *Merc.* 32; trinket, ornament, *Od.* 15, 415. 18, 323.

ἀθύρω, only pres. *to play, to amuse oneself*; spoken of children, *Il.* 15, 364; like *ludere*, spoken of a song, *h.* 18, 15; with accus. λυῖφος ἀθύρων, playing with the covering, *h.* in *Merc.* 152. 2) *Mid.* on the lyre, *h.* in *Merc.* 485.

Ἄθως, ω, ὁ, ep. Ἀθώς, ὅω, a very high mountain, or rather point of the promontory *Acte*, on the southwest coast of the *Strymonic gulf*, now *Monte Santo*, or *Agios Oros*, *Il.* 14, 229. *h.* *Ap.* 33.

αἱ, conjunct. *Æol.* and ep. for εἰ, always in connection with κί, αἶ κε and αἶ κε, for the *Att.* ἐάν, *if, in case, if perchance, if perhaps*. It stands 1) In the protasis of conditional



sentences with the *subjunctive*, but only when a hope, wish, anxious desire, etc. is expressed, *if perchance, in case*. αἴ κεν μοι—Ἀθήνη κῦδος ὀρέξῃ ἀμφοτέρω πτείνειν, κ. τ. λ., *if perchance Minerva should accord me the glory, etc.*, Il. 5, 260; so likewise Il. 11, 797. Od. 8, 496. 12, 53. b) With the *optative*, more rarely and for the most part in dependent discourse: ἡρώγει Πηλεΐδης—εἰπεῖν, αἴ κέ περ ἔμμε φλλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, *if perchance it might be agreeable to you*, Il. 7, 387. In other places Hermann and Thiersch read instead of the optat. the subjunct., as Il. 5, 279. 24, 687, and Od. 13, 399; αἴθε for αἴ κέ. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. *whether perchance, if perhaps*. ὄρα ἰδέεσθαι, αἴ κ' ἔμμεν ἐνέροσθαι χεῖρα Κρονίων, *whether Jupiter perchance may protect you with his hand*, Il. 4, 249. 1, 207. Often before αἴ κέ is some such word as σκοπεῖν, περιώμενος, to be supplied, ὁτρυνεῖ ἀνστήμεναι (περιώμενος), αἴ κ' ἐδείξῃται ἐλθεῖν, Il. 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a *wish*, (where for emphasis' sake it is always written αἴ) it never stands alone, but always in connection with γάρ and γάρ δέ, *if but, would that*, always with the *optative*, which leaves it undetermined whether the wish is possible or impossible. αἴ γάρ τοῦτο γένοιτο, *would that this might be*, Od. 8, 339. αἴ γάρ οὕτως εἴη, *would that it might but be so*, Il. 4, 189; hence also of a wish whose fulfilment is impossible: αἴ γάρ—ἡδῆμ, ὥς, *would that I were but still so young*, Il. 7, 132; rarely with infin. αἴ γάρ—ἐχίμεν, Od. 7, 312, where according to the ancients ἐθέλοις is to be supplied; (comp. however Roet Gr. § 125. Anm. 3. Kühner Gr. § 554. e.) In like manner Od. 24, 380.

αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land*. πᾶσαν ἐπ' αἶαν, *over the whole earth*; often πατρίς αἶα, *fatherland*, Il. 2, 162.

Αἶα, ἡ, pr. n. *Æa*, a mythic country, variously given; in the east, as the abode of *Æetes* in the Argonautic expedition, (in the earliest fable prob. the Taurica Chersonesus, later Colchia, where was found a town *Æa*), and as the abode of *Circe* in the west; see *Αἰαίη*. Hom. has not this word as pr. n.

Αἰαίη, ἡ (*Αἶα*), 1) The *Æacan*, an ap-

pellation of *Circe* as an inhabitant of the *Æacan island*, Od. 9, 32. 2) *ῥῆος*, the *Æacan island*, the abode of *Circe*, a mythic island, which, according to the most current and probable view, lies in the west, north of the *Læstrygonians*, above Sicily, whither *Ulysses* sailed from *Æa* with a north wind. According to another view the island of *Circe* lay in the far north-east, and is identical with the abode of *Æetes*, Strabo I. p. 45. The elder Scholiasts understand by it the promontory of *Circeii* in Italy, and suppose that it was formerly an island, Od. 10, 135. Of difficult explanation is the remark of Homer, Od. 12, 3, that here is the abode of *Eos* and the rising of *Helios*. The most probable explanation is, that *Ulysses*, after his return from the gloomy under-world, has here arrived at regions illuminated by day-light. [cf. Jahrb. Jahn. and K. p. 248.] According to Volcker, Hom. Geog. p. 31, and Weidasch, *Eos* and *Helios* are to be here regarded as gods; as such, like other deities they have several abodes, cf. Il. 14, 259-61.

Αἰακίδης, ον, ὁ, son of *Æacus* = *Peleus*, Il. 16, 15. 2) grandson of *Æacus* = *Achilles*, Il. 11, 805.

Αἰᾶκος, ὁ (according to Herm. *Malivortus*, *avertor of evil*, from αἴ and ἄκος), son of *Jupiter* and *Ægina*, the just king of the island of *Ægina*, father of *Peleus* and *Telamon* by *Endeis*, and of *Phocus* by the nymph *Peammathe*, Il. 21, 189.

Αἶας, αἶας, ὁ (according to Herm. *Vulturinus*, *the impetuous*, from αἶσσω, but according to Eustath. *the pitiable*, from αἴ, αἰάζω), *Ajax*. 1) ὁ Ὀϊλῆος and ὁ Λοκρός, son of *Oileus*, leader of the *Locrians*, smaller of stature than the following, but a good lancer, Il. 2, 530. His impudent boasting against *Neptune*, he expiated by his death, Od. 4, 499. He was also hated by *Minerva*, because, according to a later fable, he had violated *Cassandra* in her temple in *Troy*. 2) ὁ Τηλεμάνιος, son of *Telamon* king of *Salamis*, brother of *Teucer*, next to *Achilles* the bravest of the Greeks; he even ventured upon a duel with *Hector*, Il. 7, 182. He contended with *Ulysses* for the arms of *Achilles*, and slew himself in a fit of madness, when he failed to obtain them, Od. 11, 544.

Αἰγυγίη, ἡ, Hom. h. in Ap. 40, a conjectural lection of Ilgen for *Αἰγυγίη*. He derives

it from αἰξ and γῆ, and understands by it the promontory Αἰγῶν in Æolis; according to Hermann the change is unnecessary.

Αἰγαί, αἰ, 1) αἰ Αἰαῖαι, a little town in Achaia, on the Crathis, with a temple of Neptune, not far from Helice, Il. 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Neptune, Il. 13, 21. Od. 5, 381; or an island near Eubœa, according to Strabo, p. 386, and Steph. B.; or according to Voss, a rocky island between Tenos and Chios; comp. Eustath. Il. 13, 21. Plin. IV. 12. Other ancient commentators understood in this place also the Achaian Ægæ. (Αἰγαί plur. fr. αἰγά=αἰξ, the dashing of the waves.)

Αἰγαῖων, ὠνος, ὁ (the stormy, fr. αἰξ a storm), a hundred-handed sea-giant, so called among men, but among the gods Briareus. According to Apd. 1, 1, son of Cœlus and Terra. Thetis called him to the help of Jupiter when the gods threatened to bind him, Il. 1, 403.

αἰγανίη, ἡ (αἰξ), a javelin, a hunting-spear, prop. that used for hunting wild goats, Il. and Od.

Αἰγεῖδης, ον, son of Ægeus=Theseus, Il. 1, 265.

αἰγίος, εἶη, εἶον, poet. also αἰγεός (αἰξ), of goats, relating to goats; hence τυρός, goat's-milk cheese, Il. 11, 639. 2) made of goat's skin; ἄσκος, a goat-skin bottle, Il. 3, 247. κνήνη αἰγινή, a helmet of goat-skin, Od. 24, 231.

αἰγειρός, ἡ, the poplar, perhaps black-poplar, aspen, populus nigra, Linn., Il. 4, 482; as a tree of the lower world, Od. 10, 510.

αἰγεός, εἶη, εἶον, poet. for αἰγίος, Od. 9, 196. †

Αἰγιάλεια, ἡ, daughter of Adrastus, wife of Diomedes king of Argos, Il. 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus, and caused her husband on his return to be expelled with violence, vid. Diomedes.

αἰγιαλός, ὁ (prob. from αἰξ and ἄλς a place where the sea beats), a coast, a shore, beach, Il. and Od.

Αἰγιαλός, ὁ (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later Achaia, according to the fable, named from Ægia-

leus, son of Inachus, Il. 2, 575; cf. Apd. 2, 11.

Αἰγιάλος, a little town and territory of the Heneti, in Paphlagonia, Il. 2, 855.

αἰγίβοτος, ον (βόσκω), goat-pasturing, goat-nourishing; epith. of the island Ithaca, Od. 4, 606. As subst. goat-pasture, Od. 13, 246.

αἰγίλιψ, ιπος, ὁ, ἡ (λείπω), prop. abandoned of goats, high, steep, inaccessible; epith. of πέτρῃ, Il. 9, 15. \* Il.

Αἰγίλιψ, ιπος, ἡ, pr. n. of a place in Acarnania, built upon a rock, according to Strabo IX. p. 452; according to others in Ithaca, or a little island near Epirus, Il. 2, 633.

Αἰγίνα, ἡ (according to Herm. Quassutia), Ægina, an island of the Saronic gulf, originally Ænone and Ænopia, which received its name from Ægina the daughter of Asopus; now Engia; Il. 2, 562. (Αἰγίλη, h. in Ap. 31.)

Αἰγίον, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now Vostizza, Il. 2, 574.

αἰγίοχος, ὁ (ἔχω), the ægis-bearer, ægis-brandisher; epith. of Jupiter, Il. and Od.

\* αἰγιπόδης, ον, ὁ (πούς), goat-footed; epith. of Pan, h. 18, 2.

αἰγίς, ἰδος, ἡ (either fr. αἰξ goat, because in ancient times goat-skin was used in constructing armor, or, in more strict accordance with Homeric usage, fr. αἰξ, a storm, because the brandishing of it excited confusion), the ægis, the shield of Jupiter, emblem of powerful protection. Vulcan made it of metal, Il. 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alce, and Ioce. By its movement Jupiter excited terror and confusion. Apollo and Minerva also sometimes bore it, Il. 15, 308. 2, 448. The ægis however served not only to excite terror, but also for protection, Il. 21, 400. 18, 204. 24, 40. It is described Il. 5, 738. cf. 2, 448.

Αἰγισθος, ὁ, Ægisthus, son of Thyestes by his daughter Pelopea. He seduced Clytemnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he

was suckled by a goat; hence his name: αἰξ θάω, θῆσαι, AEL. V. H. 12, 42.)

αἰγλή, ἡ (akin to ἀγάλλω), *splendor, brightness*, of the sun and moon, Od. 4, 45; of brass, Il. 2, 458; and generally, *light*, Od. 6, 45.

αἰγλήεις, εσσα, εν (αἰγλήν), *glittering, brilliant, shining, bright*; epith. of Olympus, Il. and Od. The neut. as adv. h. 31, 11.

αἰγυπιός, ό, a large bird of prey, prob. the *Lammergeyer, a vulture*, fr. αἰξ and γύψ, Il. 17, 466. Od. 16, 217.

Αἰγύπιος, ίη, ιον, *Egyptian* (to be always pronounced in Hom. as a trisyllable, Il. 9, 382). 2) Subst. an *Egyptian*, Od. 4, 83.

Αἰγύπιος, ό, father of Antiphus and Euronymus, an old man in Ithaca, who opened the assembly convened by Telema-chus, Od. 2, 15.

Αἰγυπτος, ή, 1) As fem. *Egypt*, a country in North Africa, Od. 17, 448. 2) ό ποταμός, the *Nile*, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257. 258.

αἰδέο for αἰδέο, see αἰδέομαι.

αἰδέομαι, poet. αἰδομαι, dep. fut. ἴσομαι, poet. σσ, aor. 1 mid. ep. ῥδισάμην and αἰδесоάμην, and aor. pass. with like signif. *to be abashed, to dread, to be ashamed*; only in a moral sense, in reference to gods and venerable persons, [unworthy acts,] etc. 1) Absol. with infin. αἰδесоθεν ἄνῆρασθαι, they were ashamed to refuse it, Il. 7, 93; also with ῥήπως, Il. 17, 95. 2) With accus. of the pers. *to stand in awe of any one, to venerate, to reverence, to honor*, Il. 1, 23; spoken also of things, μέλαθρον, to honor the roof, i. e. to respect the rites of hospitality, Il. 9, 640. (αἰδομαι only in the pres.)

αἰδής, ον (α and ἰδεῖν), prop. making invisible, hence *devouring, destructive*; epith. of fire, of Mars, and of Minerva, Il. of the suitors, Od. 16, 29. (cf. Buttm. Lex. I. p. 247.)

αἰδήςως, adv. in a *destructive manner*, Il. 21, 220. †

Ἄϊδης (αιδ-), αο, ό, ep. for Ἄϊδης, ep. gen. Ἄϊδew trisyllabic, Od. 10, 512; (from α and ἰδεῖν, *Nelucus*, the invisible.) In Hom. always the name of a person [except in Il. 23, 244. cf. κρύθω]; *Hades, Pluto*, son of Saturn and Rhea, third brother of Jupiter,

received, at the division, the lower world, Il. 15, 187. He was ruler of the realm of shades and of the dead, hence Ζεὺς καταχθόνιος; his wife was Proserpine. He was a powerful, inexorable god, yet Hercules bore off his dog Cerebus from the lower world, and even wounded the god, Il. 5, 395. His abode was *Hades* (δῶμ' Ἄϊδαο, Ἄϊδος δόμος). According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this imagination, cf. Il. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od. 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does Tartarus, Il. 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seq. Il. 8, 16. The entrance to the nether world was furnished with strong gates, which Cerebus watched, Il. 8, 366. Od. 11, 622. Four rivers flowed through the realm of shades: the Acheron, Pyriphlegethon, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect after they have drunk blood (Od. 11, 50. 153); with which, however, the representation in Od. 24, 10 seq. seems at variance. The entrance to the lower world Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward (Od. 11, init.), comp. Völcker Hom. Geogr. § 70. p. 136 seq. Concerning the situation of the lower world C. F. Grotefend has the following remark, in the Allgem. Geogr. Ephemer. B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called αἰδής, because it had no communication with the upper world. Cf. in regard to the vaulted roof, the dreadful abode of the

Titans, *Τάρταρος*, Il. 6, 13, 481, and 14, 279. Kindred forms of *Ἄιδης* are, by metaplasm: gen. *Ἄιδος*, dat. *Ἄιδι*; and the lengthened form *Ἄιδανεύς*, dat. *Ἄιδανῆϊ*. To go into the lower world is expressed by: *πύλας Ἄιδας περῆσειν*, Il. 23, 71; *εἰς Ἄιδας δόμους* or *δόμον* (also *Ἄιδας δῶμα*, Od. 12, 21), *ἵεναι*, *καταδύναι*, etc.; and *εἰς Ἄιδας* alone [sc. *δῶμα*, etc.], Il. 8, 367; also simply *Ἄιδόσδε*. To be in the lower world: *εἶναι ἐν Ἄιδας δόμοισιν*, Il. 22, 52; and without *δόμοις* Od. 11, 211.

\* *ἄιδιος*, *ἴη*, *ιον*, for *ἄειδιος* (*ἄει*), *eternal*, *everlasting*, h. 29, 3.

*αἰδοῖα*, *τά*, the *pulenda*, Il. 13, 568. † prop. plur. from

*αἰδοῖος*, *η*, *ον* (*αἰδώς*), 1) Act. having shame, *modest*, *bashful*, *discreet*, *chaste*; *ἄλοχος*, Il. 6, 250; *ἄλητης*, a bashful beggar, Od. 17, 578. 2) Pass. inspiring shame, etc.; hence *estimable*, *venerable*, *honorable*, *reverend*; often united with *δεινός*; often *ἄλοχος*, Il. 6, 250; *παρθένος*, Il. 2, 514; *ἐκυρός*, Il. 3, 172: and spoken only of persons, *βασιλεῖς*, Il. 4, 402; *ξείνος*, Od. 19, 254. Compar. *αἰδιότερος*.

*αἰδοῖος*, adv. *honorably*, *ἀποπέμπειν*, Od. 19, 243. †

*αἰδομαι*, poet. for *αἰδέομαι*, q. v.

*Ἄιδος*, *Ἄιδι*, ep. gen. and dat. by a metaplasm, vid. Thiersch § 181, 45. Butt. § 56. note 8. Rost § 47. c. Often in the construction *Ἄιδος εἶσω*, Il. 6, 284; sc. *δόμον*, and *εἰς Ἄιδος*, Il. 13, 415; in full Il. 19, 322; *ἐν Ἄιδος*, sc. *δόμῳ*, Il. 24, 593; hence the adv. *Ἄιδόσδε*, to Hades, Il. 7, 330; (the formula *εἰς Ἄιδόσδε*, Od. 10, 502, is changed by Wolf into *εἰς Ἄιδος θεῖ*.)

*ἄιδρεῖν*, *ἦ* (*ἄιδρις*), *ignorance*, *inexperience*, *imprudence*; only in plur. Od. 10, 231. 11. 272. \* Od.

*ἄιδρις*, *ιος*, *ι*, ep. dat. *ἄιδρεῖ* (*ἰδρις*), *ignorant*, *unintelligent*, *inexperienced*, Il. 3, 219; with gen. *χώραν*, Od. 10, 282.

*Ἄιδανεύς*, *ῆος*, *ό*, poet. lengthened form of *Ἄιδης*, nom. Il. 20, 61; dat. Il. 5, 190.

*αἰδώς*, *ος*, contr. *ὄς*, *ῆ*, 1) the feeling of shame which one has in view of doing any thing wrong, *shame*; *αἰδοῖ εἶκων*, out of [yielding to] shame, Il. 10, 238. *ἴσχε αἰδώς καὶ δέος*, shame and fear restrained, Il. 15, 657. *αἰδῶ θεῶν ἐν θυμῷ*, have shame in (your) mind, Il. 15, 561. b) the diffidence,

*respect*, *awe*, *reverence* of the younger before the elder, the inferior before the superior. *οὐ μὲν σε χρή αἰδοῦς*, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence a) *shame*, *disgrace*; *αἰδώς*, *Ἀργεῖοι*, it is shame, Il. 5, 787. 8, 228. 13, 122. b) the *pudendum*; *τὰ δ' αἰδῶ ἀμφικαλύπτει*, sc. *εἵματα*, Il. 2, 262.

*αἰεῖ* and *αἰέν*, Ion. and poet. for *αἰεῖ*, q. v.

*αἰεγενέτης*, *ἄο*, *ό* (*γιγνόμεναι*), *eternal*, *everlasting*, *immortal*; epith. of the gods, Il. and Od.

*αἰετός*, *ό* (*ἄημι*), ep. for *ἀετός*, *eagle*, so called from his rustling flight, Linn. *falco aquila*. The eagle is of a black or brown color and the strongest and most rapid of birds, Il. 21, 253; for this reason especially the messenger of Jupiter, Il. 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, Il. 12, 200. Od. 19, 545; vid. Nitzsch zu Od. 2, 146.

*αἰζήτιος*, lengthened ep. form fr. *αἰζήος*, Il. 17, 520. Od. 12, 83.

*αἰζήλος*, *ον*, according to Hesych. and Etym. Magn. = *αἰδηλος*, *invisible*, with a change of the *δ* into *ζ* after the Æolic mode; prob. the correct reading in Il. 2, 318, for *ἀριζήλος*, according to Butt. Lexil. I. 252, but see Nägelsbach Anm. p. 134. *τὸν μὲν αἰζήλον θῆκεν θεός*, the god made him again invisible, according to Cic. de Div. 2, 30, *idem abdidit et duro firmavit tegmine saxo*. The connection certainly favors this reading, since it demands an antithesis to *ὅσπερ ἔφηεν*, but Spitzner has retained *ἀριζήλον*, as the only reading of the Codd.

*αἰζήος*, *ό*, lengthened *αἰζήτιος* (perhaps from *α* intens. and *ζέω*, *ζάω*), prop. to bubble up, *lively*, *active*, *vigorous*, Il. 16, 716. h. Ap. 449. As subst. in the pl. *γούη, μεν* with idea of strength and activity; *αἰζηοὶ θαλεροί*, Il. 3, 26.

*Αἰήτης*, *ἄο*, *ό* (fr. *αἶα*, *Tellurinus*, according to Herm.), son of Sol (Helios) and Perse, brother of Circe, father of Medea, the crafty king of Ææa, to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

*αἶητος*, *ον* (*ἄημι*), ep. for *ἄητος* (like *αἰετός*); hence *πέλωρ αἶητον*, the noisy monster; *πνευστικός* Hesych., Il. 18, 410. † This

epith. seems suitable for Vulcan in view of the great noise connected with his occupation, cf. v. 409. The other explanations, (μέγας Eustath.) *great* of Buttm. and (πυρώδης Hesych.) *sooty* of Voss, seem less satisfactory; see Buttm. Lex. I. p. 234.

αἰθαλόεις, εσσα, εν (αἰθαλος), *sooty, black from smoke, soot-black, μέλαθρον*, Il. 2, 415; μέγαρον, Od. 22, 239. αἰθαλόεσσα κόνις, sooty dust, i. e. ashes united with dust, or generally, dust, Il. 18, 23.

αἶθε, Dor. and ep. for εἶθε, a particle expressing a wish, *would that, oh that but*, 1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: αἶθε σὸ φέρτερος εἶην, *oh that I were so much stronger than thou*, Il. 16, 722. αἶθε τελευτήσειεν ἅπαντα, *would that I might accomplish every thing*, Od. 7, 331. 2) In connection with ὥφελον, ες, ε, with an infin. following, to indicate a wish which cannot be accomplished: a) Spoken of the present: αἶθ' ὥφελες παρὰ νηυσὶν ἀδάκρυτος ἦσθαι, *would that thou mightest sit at the ships tearless*, Il. 1, 415. b) Of the past: αἶθ' ἅμα πάντες ὥφελετε πιφάσθαι, *would that ye had all been slain together*, Il. 24, 253. The form εἶθε is rare in Hom. Od. 2, 32.

Αἶθρη, ἡ, *Bay*, name of a steed of Agamemnon, Il. 23, 295; adj. αἰθρῆς, ἡ, ὄν, fire-colored.

αἰθήρ, ἔρος, ὁ, in Hom. also ἡ, Il. 16, 365. 1) *the pure, upper air*, in distinction from the lower, αἰθήρ, Il. 14, 288; and which is often hidden from our eyes by clouds; hence οὐρανόνθεν ἐπερὺν ἅπτεος αἰθῆρ, *from heaven the infinite ether downward bursts, or opens*, [breaks up, clears off, Felton,] Il. 8, 558; cf. Il. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Jupiter it is said, αἰθέρι νυίων, *dwelling in ether*, Il. 2, 412. Od. 15, 523. 2) In general, *clear, bright weather, serenity of the sky*, = αἶθρη, Il. 16, 365. ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἶσω αἰθέρος ἐκ δίης, *as when from Olympus a cloud comes over heaven after a serene sky*; where ἐκ is translated by *after*, signifying time, cf. Spitzn. in loc.

Αἰθῆρες, *Ethices*, a people of Thessalia, dwelling on Pindus, but later on the borders of Epirus, Il. 2, 744. Strabo IX. p. 429.

Αἰθιοπεύς, ἦος, ὁ, an assumed ep. form of Αἰθίοψ, for the accus. plur. Αἰθιοπῆας, Il. 1, 423.

Αἰθίοπες, οἱ, sing. Αἰθίοψ, οπος, ὁ, ep. form Αἰθιοπεύς (prop. *the imbrowned*, from αἶθω and ὦψ), *the Ethiopians*; in Hom. they are represented as dwelling on Oceanus, Il. 1, 423. 23, 206; as being the remotest people of the earth (ἔσχατοι), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23. 24. They are neighbors of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red sea as the dividing line, Strabo II. p. 103. Two classes of Ethiopians are mentioned by Herodotus, 7, 70. Voss supposes the Ethiopians occupied the entire margin of the light-side (south). The poet imagined the Ethiopians to be in the south, without possessing any very accurate knowledge. He considers them as dwelling *easterly* and *westerly*, because on account of the great heat (as Nitzsch ad Od. 1, 22, remarks) they could not live in the direct south. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks:—The Ethiopians belong in the farthest south to both sides. As far as historical geography extends dwell busy, active men, Od. 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Ethiopians, the Phœaces, the Pygmies, etc. In regard to the epith. ἁμίμονες, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker Hom. Geog. § 47:—The Ethiopians are in general with the poet the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet ἁμίμονες rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of nations semi-savage and but little known, which has in all ages been cherished, when

an opposite opinion, a belief in their utter ferocity and wildness has not been formed, See Volck. Hom. Geogr. § 46, 47.

αἰθόμενος, η, ον, prop. part. mid. (αἰθω), *burning, flaming*, with πῦρ, Il. 6, 182; δαλός, Il. 13, 320; δαίς, Od. 1, 423.

αἰθουσα, ἡ (prop. part. act. from αἰθω, sc. στοά, because the sun shone into it), *porch, gallery, piazza, portico*, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule πρόδομος. Such porches were also attached to the out-buildings, Il. 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302, [cf. 15, 5], the αἰθουσα is included in the πρόδομος δόμον, see Cammann Hom. Vorsch. p. 325.

αἰθουπ, οπος, ὁ, ἡ (αἰθω, ὦψ), prop. of fiery look; then, *sparkling, shining, gleaming, beaming*; χαλκός; οἶνος, the sparkling wine, Il. 4, 259; not ruddy, see Od. 12, 19, where it stands connected with ἐρυθρός; καπνός, the dark smoke, Od. 10, 152.

αἰθρη, ἡ (αἰθήρ), *pure, clear air, fair weather*, Il. 17, 646. Od. 6, 44.

Αἰθρη, ἡ, Ion. for Αἰθρα, *Æthra*, daughter of Pittheus, wife of Ægeus, to whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, Il. 3, 144.

αἰθρηγενέτης, ου, ὁ, Od. 5, 296; and

αἰθρηγενής, ἐς (γίγνομαι), epith. of *Boreas*, Il. 15, 171. 19, 356; *ether-born, produced in pure or cold air*; correctly passive Eustath., for compounds in γενής have always such a signification. The other explanation *cold-producing*, or according to Voss *clear-blowing* [cloud-dissipating, Cowp.] contravenes usage.

\* αἰθριος, ον (αἰθήρ), *clear, fair, serene*; epith. of Zephyr, h. in Ap. 433.

αἰθρος, ὁ (αἰθρη), *morning-cold, frost, rime*, Od. 14, 318. †

αἰθρῖα, ἡ, *a water-fowl* (V. Diver), *fulica mergus*, [sea-mew, Cowp.] \* Od. 5, 337 and 353. [\* Od.]

αἰθω, whence comes αἰθόμενος, q. v.

αἰθων, ωνος, ὁ (αἰθω), prop. *burning, fiery*, 1) Of color, *shining, sparkling, gleaming, beaming*; of iron, Il. 4, 485. 7, 473; spoken of brass and vessels made of it, Il. 9, 123. 2) Metaph. spoken of larger animals; *fiery, fierce, spirited*; as λέων, Il. 10, 24; ἵπποι, Il. 2, 839; ταῖρος, Il. 16, 488. Od. 18, 371, and αἰετός, Il. 15, 690. The old grammarians referred it to the disposition; others, *fiery-red, red*, but a common color is inadmissible; Voss: the shining steeds, the sparkling lion, eagles, the fiery bull.

Αἰθων, ωνος, ὁ, 1) the name which *Ulysses* adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = *Bay* or *Fiery*, Il. 8, 185.

αἶν for αἶνα, see αἶ.

αἶκη, ἡ (--- from αἰσσω), an ep. form of αἶξ, *a vehement rush, an attack, impetus*; only in the plur. τόξων αἶκαι, a discharge of bows, V. Il. 15, 709. †

\* αἶκτος, or (ἰκνέομαι), *inaccessible, unapproachable*, h. Merc. 346; accord. to Herm. conject. for ὄδ' ἐκτός.

αἶκῶς, ep. for αἰκῶς, *in an unseemly manner*, Il. 22, 336. †

αἶμα, ατος, τό, 1) *blood*, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before recovering the power of recollection, Od. 11, 50. 97 seq. γαστήρ ἐμπλήει κνίσσης τε καὶ αἵματος, a stomach filled with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) *bloodshed, slaughter*, with ἀνδροκτασίη and κνδοιμός, Il. 11, 164. φόνος τε καὶ αἶμα, Il. 19, 214. 3) Like *sanguis*; *blood, consanguinity, race*, Il. 6, 211. εἶναι αἵματος ἀγαθοῖο, to be of noble blood, Od. 4, 611; (perhaps from αἰω = ἄημι.)

αἶμασία, ἡ, *thorn-bush*, for hedging a field or garden; genr. a fence, a hedge, \* Od. 18, 359. 24, 224; see Buttm. Lex. Il. p. 90.

αἱματόεις, εσσα, εν (αἶμα), *bloody, sprinkled with blood, blood-red*, Il. 5, 82. Od. 22, 405; σμῶδις, a blood-shot wall, Il. 2, 267. 2) Metaph. *bloody*, i. e. blood-shedding; ἡματα, πόλεμος, Il. 9, 326. 650.

Αἱμονίδης, ου, ὁ, *Haemonides*, son of Haemon = *Mæon*, Il. 4, 394.

Αἱμονίδης, ου, ὁ, son of Æmon = *Laercus* of Thessalia, Il. 17, 467.

αἰμοφόρυκτος, ον (φορύσσω), *stained or sprinkled with blood, πρία*, Od. 20, 348. †

αἰμύλιος, *ον* (αἰμύλος), *ep. prop. stealing into the soul, flattering, wheedling, deceptive, λόγοι*, *Od. 1, 56. † h. Merc. 317; (prob. from αἶμος, a point; hence, pointed, penetrating.)*

\* αἰμυλομήτης, *ου, ὁ* (μητις), *flattering, cunning, h. in Merc. 13.*

αἶμων, *ονος, ὁ*, *ep. = δαίμων, δάμων, acquainted with, experienced; with gen. θήρης, Il. 5, 49. † Geist diapp. Hom. IV. 1, derives it from αἶω, audio, sentio, and writes therefore αἶμων.*

Αἶμων, *ονος, ὁ*, 1) a hero of Pylus, *Il. 4, 296. 2) father of Μῶων, q. v.*

αἰνά, *neut. plur. from αἰνός, q. v.*

αἰναρέτης, *ου, ὁ* (ἄρετή), *brave for evil, brave to others' harm; only in vocat. αἰναρέτη, of Achilles, Il. 16, 31. †*

Αἰνείας, *ας, and Αἰνεΐω, Il. 5, 334; (the praised, from αἰνῶ, but acc. to h. in Ven. 198, from αἰνός), Æneas, son of Anchises and Venus, a descendant of Tros, consequently related to Priam king of the Dardanians, Il. 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Venus saved him, Il. 5, 311; and in that with Achilles, Neptune, Il. 20, 178. According to Hom. Æneas remains in Troy, Il. 20, 307; later traditions make him to have migrated to Italy.*

αἰνέω (αἶνος), *fut. αἰνήσω, ep. for αἰνέσω, aor. 1 ἤρησα, for ἤρησα, to praise, to commend, to approve; spoken of persons and things, with accus. Il. and Od. μή με μάλα αἶνε μῆτε νεῖκε, neither praise nor blame me, i. e. be silent about it, Il. 10, 249.*

αἰνίζομαι, *depon. ep. form fr. αἰνέω, to praise, Il. 13, 374. Od. 8, 487.*

Αἶνιος, *ὁ*, a Pæonian slain by Achilles, *Il. 21, 210.*

αἰνόθεν, *adv. poet. (αἰνός), i. e. ἐκ τοῦ αἰνοῦ; only αἰνόθεν αἰνῶς, most horribly, from bad to worse; a periphrastic superl. like οἰόθεν οἶος, Il. 7, 97. †*

αἰνόμορος, *ον, poet. (μόρος), ill-fated, miserable, unfortunate, Il. 22, 480. Od. 9, 53.*

αἰνοπαθής, *ές, gen. ἰός (πάσχω), dreadfully suffering, very unfortunate, Od. 18, 201. †*

αἶνος, *ὁ*, *ep. 1) discourse, narrative; elsewhere μῦθος, Od. 14, 508. 2) a commendatory discourse, praise, approbation, Il. 23, 795. τί με χρὴ μητίεος αἶνον, what need*

is there of my mother's praise, i. e. that I should praise her. Buttm. Lexil. II. p. 114, thinks it is distinguished from μῦθος, discourse at large, by indicating only *sensible, well-framed discourse.*

Αἶνος, ἡ, *Ænus, a town in Thrace, at the mouth of the Hebrus, previously Πολιτιοβρία, i. e. the town of Poltys according to Strabo VII.; hence adv. Αἶνοθεν, from Ænus, Il. 4, 520.*

αἰνός, ἡ, *ὄν, ep. and Ion. for δεινός, dreadful, frightful, terrific, great; spoken of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terror; of the gods: terrible, i. e. cruel, stern; Jupiter, Il. 4, 25; Minerva, Il. 8, 423; of other objects; of battle: Il. 3, 20. Od. 8, 519; of passions: Il. 4, 169. 7, 215. αἰνότατος λόγος, a most dreadful ambushade, Od. 4, 441. ἐν αἰνήσιν νεκάδεσσιν, in the horrible heaps of the dead, Il. 5, 885. Neut. plur. αἶνὰ πάσχειν, to suffer dreadful things, Il. 22, 431. Often as adv. αἶνὰ ὀλοφύρεσθαι, to lament greatly, Od. 22, 447. αἶνὰ τεκοῦσα, bearing for misfortune, Il. 1, 414: Schol. ἐπὶ πακῶ. Superl. αἰνότατος, η, *ον, Il. 4, 25. (The derivation is obscure. Damm derives it from the interjection αἶ, contr. from αἰανός; Buttm. Lexil. I. p. 235, derives it from a root αἶω, from which by means of the ending νός (as δεινός from δεῖσαι), αἰνός is formed.)**

αἶνυμαι, *dep. ep. (for ἄρνυμαι fr. αἶρω), only pres. and impf. without augm., to take, to take away, to seize; with accus. τεύχεα ἅπ' ὤμων, Il. 11, 580; ὄστρον, Il. 15, 459; with gen. τυρῶν αἰνύμενος, taking some of the cheeses, Od. 9, 223; metaph. πόθος αἰννται με, longing desire seizes me, Od. 14, 144.*

αἰνῶς, *adv. (αἰνός), terribly, frightfully, τείρεσθαι, Il. 5, 352; and genr. greatly, exceedingly, φιλεῖν, ἐοικέναι, τείρεσθαι; also of wretchedness, miserably, Od. 17, 24.*

αἶξ, αἰγός, ἡ (αἶσσω), *dat. plur. αἶγαισι, Il. 10, 486, goat; ἄγριος, wild goat, Il. 4, 105. and Od.*

αἶξασκον, *ες, ε, iter. aor. 1 fr. αἶσσω.*

Αἰολίδης, *ου, ὁ*, son of Æolus = *Sisyphus, Il. 6, 154; Cretheus, Od. 11, 237.*

Αἰολίη νῆσος, ἡ, *the Æolian island, the abode of Æolus, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the*

Hom. Geog., Od. 10, 1. 25. The ancients made it one of the Lipari islands, and Strabo *Strongyle*, the largest of them, now *Stromboli*, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Volcker Hom. Geog. finds it in one of the Argades; Voss, on the other hand, explains the epithet *πλωτή* to mean *floating*, and gives it a double location, once east of Trinacria, and once west of Atlas; see *πλωτός*.

\* *Αἰολίς*, ἴδος, ἡ, *Æolian*, Ep. 4.

*Αἰολίων*, ἄνθρωπος, ὁ, son of Æolus = *Macar*, h. in Ap. 37.

*Αἰόλλω*, poet. (*αἰόλος*), to move rapidly *hither and thither*, to turn; with accus. *γαστήρα*, Od. 20, 27. †

*αἰολοθώραξ*, κος, ὁ (θώραξ), having a movable cuirass or coat of mail (rapid or active in the cuirass, V.); or, having a changeable, variegated cuirass, Körp., Il. 4, 489. † see *αἰόλος*.

*αἰολομίτης*, ον, ὁ (μίτρα), having a movable belt (active in the belt, V.); or, with a changeable, variegated belt, Il. 5, 707. † see *αἰόλος*.

*αἰολόπωλος* (πώλος), with rapid steeds, Il. 3, 185. † and h. 3, 138; or, with piebald steeds, see *αἰόλος*.

*αἰόλος*, η, ον (prob. related to *ἄελλα*, fr. *ἔλλω*, *εἴλω*), moving or turning rapidly, movable, active; spoken of animals: *πόδας αἰόλος ἵππος*, the light-footed courser, Il. 19, 404. *αἰόλος ὄφις*, the lithe or writhing serpent, Il. 12, 208. *σφήκες μέσον αἰόλοι*, wasps moveable in the middle, Il. 12, 161; ('ring-streaked' cannot be reconciled with *μέσον*). *αἰόλος οἶστρος*, the flitting gad-fly, Od. 22, 300. *αἰόλαι εὐλαί*, swarming worms, Il. 22, 509; spoken of arms, *easily moved*, *rapid*; *τεύχεα*, arms which can be easily handled, Il. 5, 295; *σάκος*, Il. 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. Il. p. 74. 2) Later it had the signif. *changeable*, *gleaming*, *variegated*, since rapid motion gives objects this appearance; *αἰόλον ὄστρακον*, the variegated shell of the turtle, h.

Merc. 33. (Some annotators adopt this signif. in the case of the wasps, arms, etc. but Hom. for this uses *ποικίλος*.)

*Αἰόλος*, ὁ (the rapid, adj. *αἰόλος*), 1) son of Hellen and the nymph Orseis, or of Jupiter, king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. Il. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Neptune and Arne, great-grandson of Hippotes, king of the Æolian island. He is represented as a friend of the gods and as steward of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5-9. He entertained hospitably the wandering Ulysses, and even gave him the winds enclosed in a bag; and sent after him only the gentle Zephyr, Od. 10, 25 seq. (see Volck. Hom. Geogr. p. 115.)

*Αἶπεια*, ἡ, *Æpea*, a maritime town in Messenia, according to Strabo, the later *Thuria*; or, according to Paus., *Corone*, Il. 9, 152.

*αἰπεινός*, ἡ, ὄν, poet. (a form of *αἰπύς*), high, loftily situated, eminent; espec. epith. of towns situated upon mountains, *Γονόεσσα*, Il. 2, 573; *Ἰλιος*, Il. 13, 773; *κάπηνα*, lofty summits, Il. 2, 869. Od. 6, 123.

*αἰπήεις*, εσσα, εν (poet. form of *αἰπύς*), lying high, lofty, *Πηδασος*, Il. 21, 87. †

*αἰπόλιον*, τό (αἰπόλος), a herd of goats; genr. *αἰπόλια αἰγῶν*, Il. 2, 474; alone, Od. 17, 213. 20, 174.

*αἰπόλος*, ὁ (αἰζ and *πολέω*), prop. goat-pasturing, *ἀνήρ*, Il. 2, 474. As subat. goat-herd, generally with *αἰγῶν*, Od. 17, 247.

*αἰπός*, ἡ, ὄν, ep. form of *αἰπύς*, e. g. *πόλις*, Il. 13, 625. Od. 3, 130. *αἰπὰ ψέεθρα*, Il. 8, 369.

*Αἶπν*, τό (adj. *αἰπύς*), *Æpy*, a town in Elis on the borders of Messenia, prob. the later *Αἰπιόν*; according to Strab. VIII. p. 349, *Margalia* on the Selleis, Il. 2, 592. h. in Ap. 423.

*αἰπύς*, εἶα, ὄν, poet. forms are *αἰπεινός*, *αἰπήεις*, *αἰπός*, 1) high, loftily situated, eminent; spoken of mountains and towns, *ὄρος, πτολίεθρον, Ἰλιον αἰπύ, τείχος*, Il.; *βρόχος*, a high depending cord, Od. 11, 278. 2) Metaph. deep, dreadful, difficult, *ὄλεθρος*, dreadful destruction, Il. 6, 57. According to Nitzsch, Od. 1, 11, *αἰπ. ὄλεθ.* is 'deep de-



struction in which it is easy to plunge; [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc.]; φόρος, dreadful slaughter, Il. 17, 365. Od. 4, 843; χόλος, Il. 15, 223. αἰπὺς πόρος, Il. 11, 601. αἰπὺ οἱ ἐσσεῖται, hard will it be for him, Il. 13, 317.

Αἰπυτος, ὁ, *Æpytus*, son of Elatus, king of Phæsaia in Arcadia. His monument was on the declivity of the Cyllenian mountain; from this, Αἰπύτιος, *on*, the *Æpytian*; τύμβος, Il. 2, 604. cf. Paus. 8, 16, 2.

[Αἰπύτιος, *on*, see Αἰπυτος.]

αἰρέω, fut. αἰρήσω, aor. 2 act. εἶλον, ep. εἶλον and εἰσικον, fut. mid. αἰρήσομαι, aor. mid. εἰλόμην, ep. ἐλόμην, 1) *to take, to catch, to grasp, to seize*; with accus. e. g. ζῶν τινα, to take one alive, Il. 6, 38; *by what*, with gen. τινα κομῆς, to take one by the hair, Il. 1, 197; χειρὸς, by the hand, Il. 1, 323. 4, 542; *with what*, with dat. χαλκὸν ὀδοῦσιν, to hold the brass with the teeth; χειρὶ δόρυ, γαῖαν ἀγοστῶ; but, καθαρά χροῦ εἰμαθ' ἐλοῦσα, having taken or put clean attire upon her body, Od. 17, 58; metaph. χόλος αἶρει με, anger seizes me, Il. 4, 23. In like manner ἡμερος, δέος, λήθη, ὕπνος. 2) *to take away, to take, to capture, πόλιν, νῆας*, Il. 2, 12. β) Of persons, *to overpower, to slay, τινα*, Il. 4, 457, and often; [spoken of enemies meeting in battle, it has always this meaning, unless accompanied by ζῶν or something equivalent in the context;] *to take, to seize, ζῶν τινα*, Il. 6, 38. II) Mid. 1) *to take for oneself, to seize, ἔγχος, δόρυ*, Il. 3, 338. 10, 31; the connected preposition to govern the translation: τόξα ἀπὸ πασσάλου, to take down the bow from the hook, Il. 5, 210; ἀπ' ὤμων τεύχεα, Il. 7, 122; ἐκ διφροιο, to take out of the chariot, Il. 10, 501. 2) *to take, to obtain, to procure, to receive; τί*, Il. 18, 500; δόρπον, Od. 14, 347. Metaph. ὕπνου δῶρον, to enjoy the gift of sleep, Il. 7, 482; ἄλκιμον ἦτορ, to take bold heart, Il. 5, 529; ὄρκον τινός, to take an oath from any one, Od. 4, 746; also τινί, Il. 22, 119. 3) *to select, to choose, τίμενος, γυναικας*, Il. 9, 578. Od. 9, 334.

Αἶπος, ὁ (ῖ) from α and ἴπος, a sportive

play upon the name Irus: *not-Irus, unhappy Irus*, Od. 18, 73. †

αἶρω, contr. for αἰέρω, q. v. Hom. has of the common form only the pres. act. in εἶδοντο νέκυν αἶροντας, Il. 17, 724; the aor. 1 mid. ἠράμεθα, ἦρατο; of the aor. 2, the indic. without augm. ἀρόμην, and the other moods ἄρωμαι, ἀροίμην, ἀρίσθαι, see αἰέρω.

Αἶς, obsolete nom. of Αἶδος, q. v.

αἶσα, ἡ, ep. (from αἶω akin to δαῶ), 1) *share, in general, which one has of a thing; λήϊδος, a share of the booty*, Il. 18, 327. Od. 5, 40. Hence, *that which is fitting, justice, propriety. κατ' αἶσαν*, according to right, or propriety; often with εἰπεῖν. ἐν καρὸς αἶσῃ, see καρ. 2) *the assigned lot of life, fate, destiny, which the gods accord to men, fortune or misfortune*, Il. 1, 416. Often in Hom. αἶσα μοι, with infin. following, εἰ δέ μοι αἶσα τεθνάμεναι, if it is my lot to die, Il. 24, 224. cf. 16, 707. Od. 5, 113. ἔτι γάρ μοι ἐλπίδος αἶσα, I have still some hope, Od. 16, 101. 19, 84; κακὴ αἶσα, evil fate, Il. 5, 209; com. in a bad signif. 3) *the fateful decree of a god; Διὸς, of Jupiter*, Il. 9, 608. ὑπὲρ Διὸς αἶσαν, against the decree of Jupiter, Il. 17, 321. δαίμονος αἶσα κακὴ, Od. 11, 61.

Αἶσα, ἡ, the goddess of *Fate*, like Μοῖρα, who at birth, assigns to every one his lot, Il. 20, 127. Od. 7, 197. The poet thus personifies *eternal, unchangeable, governing fate*, the inviolable law of nature, without however giving a form to the deity.

Αἰσαγής ὄρος, τό, an unknown mountain in Asia Minor, near Clarus, h. Ap. 40; see Αἰσαγῆ.

Αἰσηπος, ὁ, *Æsepus*, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, Il. 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus, Il. 6, 21.

αἰσθῶ, ep. (ἄημι), only pres. part. and imperf. *to breathe out* (= ἀποπνέω), θυμόν, \* Il. 16, 468. 20, 403.

αἰσιμος, *on*, ep. (αἶσα), and *ος, η, on*, 1) *fitting, right, proper, just. φρένας αἰσίμη ἦσθα*, thou wert sound in mind, Od. 23, 14. αἰσίμα ἔργα ἀνθρώπων, the just works of men, piety, Od. 14, 84. Often the neut. αἰσίμα with παραινέειν, to advise that which is suitable, Il. 6, 62. αἰσίμα πίνειν, to drink moderately, Od. 21, 294. φρεσὶν αἰσίμα εἶδέναι, to know in mind that which is right, i. e. to be just, well-disposed, Il. 15, 207. αἰσίμα πάντα

τίνειν, to pay every thing just, to make all due amends, Od. 8, 348. 2) *destined by fate*, only αἴσιμον ἡμῶν, the day of fate; and in the construction, αἴσιμον ἦεν, it was destined by fate, Il. 9, 245. Od. 15, 239.

αἴσιος, *ον*, ep. (αἴσα), *sent by fate, auspicious*; only in a good sense: αἴσ. ὁδοπόρος, a traveller sent for good, Il. 24, 376. †

αἴσσω (ᾱ and ī), aor. 1 act. ἤϊσα, subj. αἴζω, part. αἴζων, aor. pass. ἤχθην, infin. αἰχθῆναι, 1) Intrans. *to move rapidly, to hasten, to run, to rush, to spring*. Spoken of things animate and inanimate; of gods: of Minerva, ἤϊσεν ἐπὶ χθονά, she sprang to the earth, Il. 4, 78; often βῆ αἴζασα, rushing she went, Il. 2, 167; of men, mostly in a hostile sense: *to rush upon, to attack impetuously*, ἔγχεϊ, with the lance; φασγάνῳ, ἵπποις, the sword, the chariot; of the flitting motion of the shades in the lower world: τοὶ δὲ σκιαί αἴσσουσιν, Od. 10, 495; of animals: οἱ ἵπποι μάλ' ὤκα ἤϊσαν πεδίοι, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, Il. 12, 147; of birds: *to fly, to soar*, πρὸς οὐρανόν, Il. 23, 868; ὑπὲρ ἄστεος, Il. 24, 320. Od. 15, 164. b) Spoken of inanimate things; of missiles: δοῦρατα ἐκ χειρῶν ἤϊσαν, the spears flew from the hands, Il. 5, 657; of smoke: ἀπὸ χθονός, to rise from the earth. Metaph. of the soul: ὡς δ' οἱ ἄν (ὄταν) αἴζη νόος ἀνέρος, as when darts a man's thought, Il. 15, 80. 2) Pass. as depon. ἐκ χειρῶν ἦνία ἤχθησαν, the reins flew from his hands, Il. 16, 404.

αἴστος, *ον*, ep. (ιδεῖν), prop. that of which nothing is known, *unseen, unknown, vanished, annihilated*, Il. 14, 258. αἴστον ποιεῖν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235.

αἴστω, poet. (αἴστος), fut. ὥσω, aor. optat. αἰστώσειαν, and aor. pass. αἰστώθην, *to make invisible, to destroy*, Od. 20, 79. Hence pass. *to be destroyed, to vanish*, Od. 10, 259. \* Od.

αἰσσητήρ, ἦρος, ὁ, poet. (related to αἰσνμνήτης), *princely, regal, royal, κοῦρος*, Il. 24, 347. † Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἰσνμνήτῃρ.

Αἰσσητής, *ον*, ὁ (αἰσνητήρ), a Trojan, father of Alcatous, Il. 2, 793. 13, 427.

αἰσνλοεργός, *όν*, *practising wickedness*, Il.

5, 403. †\* (Thus Spitzner, as the reading of Aristarchus for ὁδρμιοεργός.)

αἰσνλος, *όν* (prob. from αἴσα), ep. *unjust, impious, improper*. αἰσνλα ῥέζειν, to practise impiety, Il. 5, 403; μυθήσασθαι, to speak impious things, Il.; εἰδέναι, h. Merc. 164.

Αἰσθημη, ἡ, a city in Thrace, Il. 8, 304. Αἰσνμηθεν, from Asyme.

αἰσνμνητήρ, ἦρος, ὁ = αἰσνμνήτης, Il. 24, 347; and the ancients explain it here by βασιλικός, royal.

αἰσνμνήτης, *ον*, ὁ, poet. (αἰσνμνάω), he who administers justice, *one who presides in a contest*, Od. 3, 258. †

Αἰσνμος, ὁ, a Greek, Il. 11, 303.

αἰσχιστος, *η, ον*, superl. and αἰσχίων, compar. of αἰσχροός.

αἰσχος, *εος, τό*, *shame, indignity, insult*; in the plur. τὰ αἰσχεα, base deeds, Il. 3, 342. Od. 1, 229. ὅς ῥ' ἴδῃ νέμεσιν τε καὶ αἰσχεα πόλλ' ἀνθρώπων, who felt the blame and many taunts of men, i. e. so felt them as to vindicate himself, Il. 6, 351.

αἰσχροός, ἡ, ὄν (αἰσχος), compar. αἰσχίων, *ιον*, superl. αἰσχιστος, *η, ον*, 1) *ugly, deformed, disfigured*; in a physical sense, αἰσχιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν, as the ugliest man came he to Troy, (under its walls), Il. 2, 216. h. Ap. 197. 2) *shameful, insulting*; αἰσχροά ἔπεα, shameful, insulting words, Il. 3, 38. The neut. with infin. Il. 2, 119.

αἰσχροώς, adv. *shamefully, insultingly*, Il. 23, 473. Od. 18, 321.

αἰσχύνω (αἰσχος), aor. 1 ἥσχυνα, perf. pass. ἥσχυμμαι, 1) Act. 1) *to make ugly, to deform, to disfigure*; with accus. πρόσσωπον, Il. 18, 24. νέκυς ἥσχυμμένος, a disfigured corse, Il. 18, 180. 2) Metaph. *to insult, to dishonor, to disgrace, γένος*, Il. II) *to be ashamed, to stand in awe of, to be diffident, to fear*; absolute, Od. 18, 12; τί, to fear any thing, Od. 21, 323.

Αἰσων, *ονος*, ὁ (according to Herm. *Opportunus*, from αἴσα), son of Cretheus and Tyro, grandson of Aeolus I, father of Jason, king of Iolcus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 250.

αἰτέω, fut. αἰτήσω, aor. infin. αἰτῆσαι, h. Ven. 225, *to beg, to require, to demand*; absol. Od. 18, 49; with accus. of the pers. and thing, αἰτεῖν τι, Il. 5, 358; τινά, Od. 17, 365; also both, τινά δόρυ, to ask any one for a

spear, Il. 22, 295; *τινί*, for any one, *κούρησ' αἰτήσονσα τέλος θαλεροῦτο γάμοιο*, soliciting blooming wedlock for the damsels, Od. 20, 74. b) With infin. following, Il. 6, 176.

*αἰτιάσθαι*, ep. form for *αἰτιάσθαι*, see *αἰτιάομαι*.

*αἰτιάομαι* (*αἰτία*); depon. mid. 3 sing., optat. *αἰτιώωτο*, ep. for *αἰτιώτο*, 3 pl. impf. *ἤτιώοντο*, ep. for *ἤτιώντο*, to blame, to accuse; with accus. Il. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron. Od. 1, 32.

*αἰτίζω*, ep. (*αἰτέω*), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

*αἴτιος*, *ίη*, *ιον* (*αἰτία*), having the blame of anything, guilty, blameworthy; used in Hom. only in a bad sense. οὔτε μοι αἴτιοι εἰσιν, they are not in my regard blameable, Il. 1, 153. Od. 1, 348.

*αἰτιόωτο*, ep. for *αἰτιώτο*, 3 sing. optat. pres. from *αἰτιάομαι*.

*Αἰτωλῖος*, *ίη*, *ιον*, *Ætolian*, Il. 4, 399.

*Αἰτωλοί*, *οἱ*, the *Ætolians*, inhabitants of *Ætolia*, in Greece, between *Acarnania* and *Thessaly*, which received its name from *Ætolus*, son of *Endymion*, Il. 2, 638.

*αἰχμάζω* (*αἰχμή*), fut. *άσω*, ep. *άσωω*, to brandish the lance; constr. with *αἰχμάς*, Il. 4, 324. †

*αἰχμή*, *ή* (*ἀκμή* or *αἴσσω*), prop. the point of the lance, *χαλκείη*, Il. 4, 461; gener. the lance, the spear.

*αἰχμητά*, *ὁ*, ep. and *Æol.* for *αἰχμητής*, Il. 5, 197.

*αἰχμητής*, *οὔ*, *ὁ*, a lancer, a spearman, Il. 1, 152, and often. 2) As adj. *warlike*, Il. 1, 846; *ἀνής*, Il. 3, 49.

*αἶψα*, adv. quickly, directly, immediately. *αἶψα δ' ἔπειτα*, immediately thereupon; *αἶψα δέ* in the narration of a fact, Il. 2, 664. Od. 2, 6; and *αἶψα τε* in universal propositions, Il. 19, 221; see *Herm.* ad *Hymn.* in *Cer.* 485.

*αἰψηρός*, *ή*, *όν* (*αἶψα*), *hasty*, *quick*. *αἰψηρός κόρος γόοιο*, quick is the satiety of trouble, (one is quickly sated with trouble, V.) *λύσεν ἀγορὴν αἰψηρήν* for *αἶψα*, quickly he dispersed the assembly; or with V. the busy council, Il. 19, 276. Od. 2, 257. *Nitzsch* ad loc. translates: the stirring, the quickly moving assembly.

*αἶω*, poet. only pres. and impf. without

augm. *αἶων*, to observe, to perceive, like *sen-tire*; comm. to hear, with gen., seldom with accus. *φθογγῆς*, to hear the voice, Il. 16, 508; *πληγῆς*, to feel the blow, Il. 11, 532; or rather, to hear the lash, (i. e. the crack of the whip); *φίλον αἶον ἤτορ*, Il. 15, 252, I felt my heart, (viz. its pulsation, because *ἤτορ* occurs for the most part in a physical sense). Others: I knew it in my mind. *Voss*: I was breathing out my life, (with the Schol. *ἀπέπνεον*, from *αἶω*, *ἀημι*).

*αἰών*, *ωνος*, *ὁ*, comm. *ή*, 1) duration, long time. 2) an age, life, connected with *ψυχή*: *αἰώνος ἀμείβεσθαι*, to be bereaved of life, Il. 22, 58; *ἀπ' αἰώνος ὀλέσθαι*, to perish from life, Il. 24, 725. b) Spoken of animals: *αἰώνα ἐκτορεῖν*, to pierce the life, h. Merc. 42; (according to *Ruhnken*, the spinal marrow,) also plur. *δι' αἰώνας τορεῖν*, spoken of cattle, h. Merc. 119.

*ἀκάκητα*, ep. for *ἀκακήτης*, *ον*, *ὁ* = *ἄκακος* (*κακός*), who is free from evil, the bearer of happiness, the deliverer from evil, epith. of *Mercury*, Il. 16, 185. Od. 24, 10.

*ἀκαλαφρείτης*, *αο*, *ὁ* (*ἀκαλός*, *φείω*), gently-flowing, softly-flowing, epith. of *Oceanus*, Il. 7, 422, and Od.

*ἀκάμας*, *αντος*, *ὁ*, *ή*, (*κάμνω*), *unwearied*, *untiring*, epith. of *Sol*, of *Sperchius*, and of the wild boar, Il. 18, 239. 484. 16, 176. \* Il.

*Ἀκάμας*, *αντος*, *ὁ*, 1) son of *Antenor* and *Theano*, leader of the *Dardanians*, slain by *Meriones*, Il. 2, 823. 16, 342. 2) son of *Eussorus*, leader of the *Thracians*, slain by the *Telamonian Ajax*, Il. 2, 844. 6, 8. 3) son of *Asius*, Il. 12, 140.

*ἀκάματος*, *ον* = *ἀκάμας*, *unwearied*, epithet of fire, Il. 5, 4. Od. 20, 123.

*ἄκανθα*, *ή* (*ἀκή*), *thorn*, *thistle*, Od. 5, 323. †

\* *Ἀκάστη*, *ή* (*greatly distinguished*, from *a* intens. and *κείσμαι*), daughter of *Oceanus* and *Thetis*, h. *Cer.* 421.

*Ἀκαστος*, king of *Dulichium*, Od. 14, 336.

*ἀκαχέιατο*, see *ἀκαχίζω*.

*ἀκαχέιν*, see *ἀκαχίζω*.

*ἀκαχήμενος*, see *ἀκαχίζω*.

*ἀκαχίσω*, see *ἀκαχίζω*.

*ἀκαχίζω*, ep. and *Ion.* (*ἈΧΩ*), aor. 2 *ἤκαχον*, fut. *ἀκαχίσω*, aor. 1 *ἤκαχσα*, mid. *ἀκαχίζομαι*, kindred form of *ἄχομαι* or *ἄχνημαι*, aor. *ἤκαχόμην*, perf. *ἀκαχήμεναι* and *ἀκαχήμεναι*, 3 pl. *ἀκαχέσονται*, (perhaps *ἀκαχέσονται* is preferable), Il. 17, 637; 3 pl. plupf. *ἀκαχέσασθαι* for

ἀκάχηντο; infin. perf. ἀκάχησθαι, part. ἀκαχήμενος, fem. ἀκαχημένη; (for the accent, see Buttm. § 111, note 2; Rost § 76. 3. c; Kühner I. § 128. c); also a part. pres. ἀκίων, ουσα. 1) Act. to trouble, to afflict, to injure; with accus. Od. 16, 432. 2) Mid. to trouble oneself, to grieve, θυμῷ, Il. 6, 486; τῷ μῆτι θανάων ἀκαχίζεω, grieve not that thou art dead, Od. 11, 486; in the perf. to be troubled, sad, often absolute with θυμόν and ἦτορ: θεοὶ δ' ἀκαχίατο θυμόν, were troubled at heart, Il. 12, 179. b) With gen. and dat. of the object; ἵππων, about the steeds, Il. 11, 702. ὁ μοι πυκνῶς ἀκάχεται, who is deeply troubled about me, Od. 23, 360.

ἀκαχμένος, η, ον, ep. sharpened, pointed, epith. of the lance, Il.; of the axe, Od. 5, 235; of the sword, Od. 22, 90; (prop. part. perf. pass. from theme ΑΚΩ, acuō, for ἀκαγμένος with Att. redupl.)

ἀκάχοιτο, see ἀκαχίζω.

ἀκείομαι, ep. for ἀκίομαι; but ἀκείαμένοι, a false reading for ἀκείομένοι, from ἀκίομαι.

ἀκίομαι, depon. mid. ep. ἀκίομαι (ἀκίην), aor. 1 ἡμισάμην, imperat. ἀκίσσαι, 1) to heal; with accus. ἔλπεα wounds, Il. 16, 29; also τινά, any one, Il. 5, 448; metaph. to calm, to allay, to help, δίψαν, to allay thirst, Il. 22, 2; absol. Il. 13, 115. Od. 10, 69. 2) to repair, to restore, νῆας, Od. 14, 383.

ἀκερσεκόμης, ου, ὁ (κείρω, κόμη), unshorn, having long hair, epith. of Apollo, Il. 20, 39. †

Ἀκεσσαμένος, ὁ (part. ἀκεσάμενος), father of Peribæa, king of Thrace, founder of the city Acesameneæ, Il. 21, 142.

ἀκεστός, ἡ, ὄν (ἀκίομαι), curable, that may be calmed, φρόνεις, Il. 13, 115. †

ἀκίων, έουσα, dual ἀκίοντε, silent, still, quiet. ἀκίων is for the most part used as an adv. without distinction of gender or number, Il. 4, 22. 8, 459. Od. 21, 89; the feminine however ἀκίονσα occurs Il. 1, 565, and once the dual ἀκίοντε, Od. 14, 195, (prob. from α and χύω for ἕκαος, Ion. ἀκίων, see Buttm. Lexil. I. p. 12.)

ἀκῆδαστος, ου, (κηδέω), uncared for, neglected; spoken of the dead, unburied, Il. 6, 60. † ἀκῆδέστως, adv. in a cruel, pitiless manner, \* Il. 22, 465. 24, 417.

ἀκῆδέω (κηδος), aor. 1 ἀκῆδεσα, to neglect, to disregard; with gen. \* Il. 14, 427. 23, 70.

ἀκηδής, ές, gen. έος (κηδέω), without care, 1) Act. free from care, at ease, Il. 21, 123;

spoken of the gods, Il. 24, 526; negligent, Od. 17, 319. 2) Pass. uncared for, neglected, disregarded, as Od. 6, 26. 19, 18. 20, 130. Il. 21, 123; of a corpse: unburied, Il. 24, 554. Od. 24, 187.

ἀκίλητος, ου, (κηλέω), not to be charmed, stubborn, unbending, νόος, Od. 10, 329. †

ἄκῆμα, ατος, τό (ἀκίομαι), a remedy, an alleviation, ὀδυνάων, Il. 15, 391. †

ἀκίην, adv. (prop. accus. from obsol. ἀκή), quietly, silently, still; often πάντες ἀκίην ἐγένοντο σιωπῇ, all were quiet and silent, Il. 3, 95; and ἀκίην ἔσαν, Od. 2, 82.

ἀκηράσιος, ου, poet. (κεράννυμι), unmixed, unadulterated, pure, οἶνος, Od. 9, 205; † uninjured, unimpaired, λειμῶν, h. Merc. 72.

ἀκήρατος, ου (κεράννυμι), unmixed, pure, ὕδωρ, Il. 24, 300. 2) Metaph. uninjured, unwasted, κληρος, Il. 15, 498. Od. 17, 532.

ἀκήριος, ου (κήρ), without misfortune, uninjured, unharmful, \* Od. 12, 98. 23, 328. b) Act. innocuous, ῥάβδος, h. Merc. 530.

ἀκήριος, ου (κήρ), without heart, 1) In physical signif. lifeless, dead, Il. 11, 392. 2) Metaph. heartless, spiritless, cowardly, Il. 7, 100; δέος, (disheartening fear, V.) Il. 5, 812. Il.

ἀκηχέδεται, see ἀκαχίζω.

ἀκηχεμένη, see ἀκαχίζω.

ἄκιδνος, η, ου, only compar. ἀκιδνότερος, weak, inferior, Od. 18, 130; with είδος, in appearance, \* Od. 5, 217. 8, 169.

ἄκικνς, vos, ὁ, ἡ, ep. (κίκνς), without power, weak, feeble, \* Od. 9, 515. 21, 131; (according to Thiersch § 199, 5, from α and κίω, unable to go.)

ἀκίχητος, ου, poet. (κίχάνω), not to be attained, unattainable. ἀκίχητα διώκειν, to pursue what is unattainable, Il. 17, 75.

ἄκλανστος, ου, later form for ἄκλαιστος, Od. 11, 54. 72; [in some editions.]

ἄκλαιστος, ου (κλαίω), 1) unceasing, unlamented; spoken of one dead, Il. 22, 336. 2) Act. without tears, tearless, Od. 4, 494. Voss, unwept.

ἄκλεις, έος, ὁ, ἡ, poet. (κλειός), ἀκλειής and ἀκλήής, without fame, fameless, inglorious; accus. sing. ἀκλεία, for ἀκλεία, Od. 4, 728; plur. nom. ἀκλήεις, poet. strengthened for ἀκλειείς, Il. 12, 318. ἀκλείς αὐτως, prop. neut. is to be taken as adv. Il. 7, 100; see Buttm. Lexil. I. p. 42.

ἄκλειής, see ἀκλειής.

ἀκλειῶς, adv. *ingloriously*, Il. 22, 304. Od. 1, 241.

ἀκλῆϊς, poet. for ἀκλειῆς, see ἀκλειῆς.

ἀκλῆρος, ον (κλῆρος), without lot, without possessions, hence 1) *poor, needy*, Od. 11, 489. † 2) *unallotted, undivided, wild, γαῖα*, h. Ven. 123.

ἀκμή, ἡ (ἀκῆ), *edge*. ἐπὶ ξυροῦ ἀκμῆς ἵσταιται, it stands upon the edge of a razor, i. e. it is on the point of decision (an adage), Il. 10, 173. †

ἀκμηρος, ον, *fasting*, with σίτοιο or πόσιος, not strengthened by food or drink, \* Il. 19, 163. 346. (ἀκμή is by some thought to be *Æol.* = νήστεια.)

ἀκμηρός, ὄν (ἀκμή), *full grown, grown up*, Od. 23, 191. †

ἀκμής, ἥτος, ὁ, ἡ (κάμνω), *unwearied, rigorous*, \* Il. 11, 802. 15, 697.

\* ἀκμητος, ον = ἀκμής, h. Ap. 520.

ἀκμόθετον, τό (τίθημι), the place where the anvil is placed, *anvil-block*, Il. 18, 410. Od. 8, 274.

ἀκμων, ονος, ὁ (κάμνω), *an anvil*, Il. 15, 19. Od. 8, 274.

ἀκνηστις, ιος, ἡ (ἄκνος), *the back-bone*, Od. 10, 161. †

ἀκοίτης, ον, ὁ (α copulat. and κοίτη), *bed-fellow, husband*, Il. and Od.

ἀκοίτις, ιος, ἡ, *bed-fellow, wife*, Il. ἀκοίτις, accus. plur. Od. 10, 7.

ἀκόλος, ὁ (κόλον), *a bit, a crumb*, Od. 17, 222. †

\* ἀκόλυμβος, ον (κόλυμβος), *who cannot swim*, Batr. 157.

ἀκομιστή, ἡ (κομίζω), *want of care, pri- vation*, Od. 21, 284. †

ἀκοντιζῶ (ἄκων), aor. ἀκόντισα and ἀκόν- τισσα, prop. *to hurl the javelin*, but generally, *to cast, donri, ἔγχει*; also with accus. αἰχμῆς, *to hurl lances*. The object at which the cast is made takes the gen. τινός, at any one; also κατὰ τι, ἐπὶ τινι, and εἰς τινα, Il. 4, 490. 16, 358. Od. 22, 252; later also, τινά, to hit any one, Batr. 209.

\* ἀκόντιον, τό (dimin. of ἄκων), *a javelin*, h. Merc. 460.

ἀκοντιστής, ον, ὁ, poet. (ἀκοντιζῶ), *lancer, spear-man*, Il. and Od.

ἀκοντιστής, ὅς, ἡ, ep. for ἀκόντισις (ἀκον- τιζῶ), *the act of casting spears, a contest with spears*. οὐδέ τ' ἀκοντιστὶν ἐς δίσσεται, thou shalt not enter the contest of spears, Il. 23, 622. †

ἀκόρητος, ον (κορέννμι), *insatiable*; with gen. μύθου, πολέμου, ἀπειλάων, \* Il. 7, 117. 12, 335. 14, 479; also h. Ven.

ἄκος, εος, τό (ἀκέομαι), *alleviation, re- medy*. κακῶν ἄκος, Od. 22, 481. οὐδέ τι μῆχος ῥεχθέντος κακοῦ ἔστ' ἄκος εὔρειν, it will be impossible to find a remedy when the evil is done, Il. 9, 250.

ἄκοσμος, ον (κόσμος), without order, *inde- cent, unbecoming*, ἔπειτα, Il. 2, 213. †

ἀκοστάω or ἀκοστέω, aor. 1 ἀκόστησα, Il. 6, 506. 15, 263; in the phrase: ἵππος ἀκοστή- σαι ἐπὶ φάτῃ, *full fed at the manger*. The best derivation is from ἀκόστη i. q. κρήθη, *barley*; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. Il. p. 171.

ἀκονάζω, h. Merc. 423; and ἀκονάζομαι, depon. mid. ep. form of ἀκούω, *to hear*; with gen. Od. 9, 7. πρώτῳ γὰρ καὶ δαιτὸς ἀκονά- ζισθον ἐμείο, for ye first hear from me of feast, i. e. are first invited, Il. 4, 343.

ἀκονή, ἡ (ἀκούω), ep. for ἀκοή, properly, *hearing*; spoken of the crash of a tree when felled: ἐκαθεν δέ τε γίγνεται ἀκονή, there is hearing from afar, i. e. it is heard in the dis- tance, Il. 16, 634; others give here the signif. *echo, noise*. 2) *that which is heard, informa- tion*, μετὰ πατρός ἀκονὴν ἰέσθαι, to go in quest of intelligence of a father, Od. 2, 308; βῆναι, Od. 4, 701. 5, 19.

ἄκουρος, ον (κούρος), *without son, child- less*, Od. 7, 64. †

\* ἀκουστός, ἡ, ὄν, *heard, audible*, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, aor. 1 ἴκουσα, 1) *to hear*, with the gen. of the person heard; αἰδοῦ; the thing generally in accus. μῦθον, the discourse, and τί τις, any thing from any one (*ex aliquo*), Od. 12, 389; yet also in gen. μυκηθμοῦ ἴκουσα, I heard the roar or bellowing, Od. 12, 265. The person about whom any thing is heard is put generally in the gen. Od. 1, 267. 289, rarely in accus. and with περί τις, Od. 19, 204. 2) *to hear to any one, to listen*, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένῳ, to hear- ken to a suffering man; of subjects, *to obey*, Od. 7, 11. 3) The pres. in the signif. of the past, *have heard, know*, (cf. Rost Gr. p. 539.) Od. 3, 193. 4, 688. The mid. as depon. τινός *to hear*, Il. 4, 331.

ἀκράαντος, ον, poet. (κρααίνω), *unfinish-*

*ed, unaccomplished, ἔργον*, Il. 2, 133; spoken of a prophecy: *unfulfilled, not to be fulfilled*, Od. 2, 202. 19, 565.

*ἀκραίης*, ἐς, gen. εἰς (ἄκρος, ἄημι), prop. high-blowing, *strong-blowing*, epith. of a favorable wind, \* Od. 2, 421. 14, 253.

*ἄκρη*, ἡ (prop. fem. from ἄκρος), the extreme, especially *height, summit, citadel or fortress, promontory*, Il. 14, 36. 4, 425. κατ' ἄκρης, downwards, from above, Od. 5, 313; and hence *utterly, from the summit*, = from the foundation, Il. 15, 557. cf. Virg. *Æn.* II, 290.

*ἄκρητος*, ον, Ion. for ἄκρατος (κεράννυμι), *unmixed, pure*, οἶνος, spoken of wine unmixed with water, Od. 2, 341; γάλα, Od. 9, 297. 2) *σπονδαὶ ἄκρητοι*, a libation of pure wine, because, in compacts, unmixed wine was offered to the gods, Il. 2, 341. 4, 159.

*ἄκρις*, ἰδος, ἡ, a *grasshopper*, Il. 21, 12. †

*ἄκρις*, ἰος, ἡ, Ion. and ep. for ἄκρη, *point, summit*; always in the plur. accus. δι' ἄκριας, through the mountain-summits, Od. 10, 281; nom. plur. h. Cer. 383.

*Ἀκρίσιος*, ὁ (unjudged, from α and κρίνω, *Inseparatus*, Herm.), son of Abas and Ocellia, great grandson of Danaus, father of Danaë. He expelled his brother Prætus; after his return they divided the kingdom, so that Acrisius reigned in Argos, and Prætus in Tiryns, Apd. 2, 21.

*Ἀκρισιώνη*, ἡ, daughter of Acrisius = *Danaë*, Il. 14, 319.

*ἄκριτόμυθος*, ον (μῦθος), *speaking in a confused manner, prating foolishly, ὄνειροι*, senseless dreams, or hard of explanation, Od. 19, 560. Il. 2, 246.

*ἄκριτος*, ον (κρίτός), 1) *not separated, confused*, τῖμβος, a common grave, in which the multitude were thrown indiscriminately, Il. 7, 337; μῦθοι, confused discourse, prating, Il. 2, 796. ἄκριτα πόλλ' ἀγορεύειν, Od. 9, 505. 2) *undecided, unadjusted, νείκεα*, unadjusted contentions, Il. 14, 205. 304. 3) *not to be decided, enduring, perpetual*; ἄχος, Il. 3, 412; adv. ἄκριτον, endlessly. *πενδύμεναι*, Od. 18, 174.

*ἄκριτόφυλλος*, ον (φύλλον), *furnished with thick leaves, thickly leaved, thickly wooded*, ὄρος, Il. 2, 868. †

*ἄκροκελαινιάω*, ep. (κελαινός), only part. *ἄκροκελαινιών*, ep. for ἄκροκελαινιών, *becom-*

*ing dark on the surface, dark-flowing*, epith. of a river, Il. 21, 249. †

*ἄκρόκομος*, ον, poet. (κόμη), *having hair on the crown, crown-haired*, epith. of the Thracians, because they wore the hair bound in a knot on the crown, or wore hair on the crown only, Il. 4, 533. †

*ἄκρον*, τό (neut. from ἄκρος), *the extreme, the summit, the point*; Ἰδης, the summit of Ida, Il. 16, 292; Ἀθηνίων, the promontory [head-land, Cowp.] of Athens, \* Od. 3, 278; ποδός, Batr. 253.

*Ἀκρόνεως*, ὁ, a Pheacian, Od. 8, 111.

*ἄκροπολις*, ἰος, ἡ (πόλις), a city having a lofty site, *a citadel, a fortress*, \* Od. 8, 494. 505; in the Il. ἄκρη πόλις, Il. 6, 88.

*ἄκροπόλος*, ον, ep. (πολεῖω), *being high, lofty*, epith. of mountains, Il. 5, 523. Od. 19, 205.

*ἄκρόπορος*, ον, ep. (πείρω), *penetrating with the point, sharp-pointed*, ὀβελοί, Od. 3, 463. †

*ἄκρος*, η, ον (ἀκί), superl. ἄκρότατος, η, ον, *extreme, highest, ending in a point*; in Hom. only in a physical sense: ἐπ' ἄκρη χειλεὶ ἐφισταότες, standing on the extreme brink, Il. 12, 51; ἄκρη χεῖρ, the point of the hand, Il. 5, 336. ἐς πόδας ἄκρους, to the points (toes) of the feet, Il. 16, 640. The neut. ἄκρον, as adv. Il. 20, 229.

*ἄκρωτήριον*, τό (ἄκρος), *the extremity of a thing*; hence ἄκρωτήρια πρύμνης, the top of a ship's poop, h. 33, 10.

*Ἀκταίη*, ἡ (ἄκτῆ), prop. she who dwells on the coast, a Nereid, Il. 18, 41.

*ἄκτῆ*, ἡ (ἄγγνυμι, prop. fem. of ἀκτός, broken, crushed), 1) *Poet. corn broken or ground in the mill*, comm. with ἱεροῦ ἀλφίτον or Δημητέρος, Il. 13, 322. Od. 2, 355; see ἀλφίτον. 2) the place where the waves break, *shore, coast*, Il. and Od.

*ἄκτῆμων*, ονος, ὁ, ἡ (κτῆμα), *without possessions, poor*; with gen. χρυσοῖο, in gold, \* Il. 9, 126. 268.

\* ἄκτῆρ, ἦρος = ἄκτῆν, the former reading, h. 32, 6.

*ἄκτις*, ἴνος, ἡ, dat. ἀκτίνεσσιν and ἀκτίσιν, Od. 5, 479. 11, 16; *a beam*, with Ἡελίοιο.

\* ἄκτιτος, ον (κτίζω), poet. for ἀκτιστος, *unbuilt*, h. Ven. 123.

*Ἀκτορίδης*, ον, ὁ, a descendant of Actor = *Echecles*, Il. 16, 189.

*Ἀκτορίς*, ἰδος, ἡ, a female servant of Penelope, Od. 23, 228.

Ἀκτορίων, *ωνος*, ὁ, son of Actor. τῷ Ἀκτορίωνι, the sons of Actor, *Eurytus* and *Cleatus*, who from their mother were also called the *Moliones*, Il. 2, 621; see *Moliones*. [See Jahrbuch, Jahn and Klotz, März, 1843, p. 250.]

Ἀκτωρ, *ορος*, ὁ (from ἄγω leader), 1) son of Deion, in Phocia, and Diomedes, husband of Aegina, father of Menæteus, grandfather of Patroclus, Il. 11, 785. Apd. 1, 9, 4. 2) son of Phorbas and Hyrmene, brother of Augeas, husband of Molione, father of Eurytus and Cleatus, Il. 11, 785. Apd. 3) son of Azeus, father of Astyoche, grandfather of Ascalaphus and Ialmenus of Orchomenus, Il. 2, 513.

ἄκυλος, ἡ, the edible acorn, fruit of the evergreen-oak (ilex), Od. 10, 242. †

ἄκωνή, ἡ (ἄκη), point, edge, ἔγχεος, δουρός, Il. and Od.

ἄκων, *οντος*, ὁ, a javelin, a spear. ἔρκος ἀκόντων, see ἔρκος.

ἄκων, *ονσα*, *ον* (ἄ contr. from ἄκων q. v.), only in τῷ δ' οὐκ ἄκοντε πετίσθην, Il. and Od.

ἄλαδε, adv. into the sea, to the sea, also εἰς ἄλαδε.

ἄλάλημα, ep. perf. with pres. signif. from ἀλάομαι, q. v.

ἄλάλητος, ὁ (ἀλαλή), generally, a loud cry, a battle-cry, a shout of victory, Il. 4, 436. Od. 24, 463; but also a cry of distress, Il. 21, 10.

ἄλαλκε, ἀλαλκῶν, ἀλαλκεῖν, see ἀλέξω.

Ἀλαλκομενή, ἴδος, epith. of Minerva, probably from the town *Alalcomenæ*, in Boeotia, where she had a temple; according to others, from ἀλαλκεῖν, the protectress, Il. 4, 8, 5, 908.

ἀλαλύνεσθαι, to lose oneself around restlessly, to be agitated with anxiety, Il. 10, 94. † (prop. perf. from ἀλυνκίω, with pres. signif.)

\* ἀλάμπετος, *ον* (λάμπω), without brightness, dark, h. 32, 5.

ἀλάομαι, depon. mid. impf. ἠλώμην, aor. 1 ἤλθην, ep. ἀλήθην, perf. ἀλύλημαι, infin. ἀλύλησθαι, part. ἀλῆμενος, to wander about without aim, to rove, to stray, to roam; with the prep. κατὰ, ἐπὶ, περὶ τι, Il. 6, 201. Od. 4, 91. The perfect part. ἀλῆμενος has the accent retracted on account of its pres. signif. Il. 23, 74. Od. 11, 167. 14, 122.

ἄλαός, *ον* (λάω), not seeing, blind, (prop. ~~, Od. 8, 195; but in μάντιος ἄλαοῦ, Od.

10, 493. 12, 267, ---; cf. Thiersch Gram. § 190, 22. \* Od.

ἄλαοσκοπή, ἡ (σκοπή), a blind inspection, a vain watch, Il. 13, 10. ἄλαοσκοπή is the reading Il. 10, 515.

ἄλαύω, poet. (ἄλαός), aor. ἄλάωσα, to make blind, to blind. τινὰ ὀφθαλμοῦ, to blind one's eye, \* Od. 1, 69. 9, 516.

ἄλαπαδνός, ἡ, ὄν (ἀλαπάζω), poet. compar. ἄλαπαδνότερος, Il. 4, 305; easy to vanquish. σθίνος οὐκ ἀλαπαδνόν, insuperable strength, Il. 5, 783; spoken of cattle, Od. 18, 373. 2) powerless, weak, unwarlike, Il. 2, 675; μῦθος, h. Merc. 334.

ἀλαπάζω, poet. (λαπάζω), fut. ἀλαπάξω, aor. ἄλαπαξα without augm.; prop. to empty, to exhaust; πόλιν, to plunder a city, to sack, Il. 2, 367, and often. 2) to overpower, to vanquish, to destroy, φάλαγγας, στίχας, Od. 17, 424. 19, 80; absol. Il. 12, 67.

ἄλαστέω, poet. (ἄλαστος), part. aor. ἀλαστήσας, prop. not to forget a thing; but generally, to be displeased, to be angry, \* Il. 12, 163. 15, 21.

Ἀλαστορίδης, *ον*, ὁ, son of Alastor = Tros.

ἄλαστος, *ον* (λήθω or λάζομαι), not to be forgotten, intolerable, immeasurable, πένθος, Il. 24, 105; ἄχος, Od. 4, 108. ἄλαστον ὀδύρεσθαι, to lament unceasingly, Od. 2) not to be forgotten, abominable, accursed, Il. 22, 261. Achilles thus calls Hector: whose deed to Patroclus I can never forget, Il. 22, 261.

Ἀλύστωρ, *ορος*, ὁ (one burdened with the guilt of blood, or who does not forget to take vengeance), 1) father of Tros, Il. 20, 463. 2) a companion of Sarpedon from Lycia, slain by Ulysses, Il. 5, 677. 3) a Greek, who bore the wounded Teucer from the battle, Il. 8, 333. 13, 422. 4) an Epean, Il. 4, 295. 7, 333.

ἀλαωτός, ὅς, ἡ, poet. (ἀλῶω), a blinding, a bereaving of sight, Od. 9, 503. †

ἀλγίω (ἄλγος), fut. ἀλγίσω, 1) to feel pain, to be distressed by pain, primarily of the body; ὀδύνησι, Il. 12, 206; with accus. κεφαλῇ, Batr. 193. 2) Spoken of the mind: to be troubled, to be pained, Od. 12, 27.

ἀλγίω, *ον* compar., ἄλγιστος superl. of ἀλγεῖνός, q. v.

ἄλγος, *εος*, τό, pain, suffering, primarily of the body; then of the mind, trouble, distress; comm. in plur. ἄλγεα πάσχειν, to en-

dure sufferings, pain, distress; spoken of the sufferings of war, Il. 2, 667. 9, 321; by sea, Od. 1, 4.

ἄλδαινῶ, poet. (ἄλδω), aor. 2 ἤλδανον, to pourish, to make great, to enlarge, τί τι. μίλε ἤλδανε ποιμένι λαῶν, she dilated the limbs of the shepherd of the people, Od. 18, 70. 24, 768.

ἄλδῆσκω, ep. (ἄλδαινῶ), to grow, to grow up; spoken of a harvest, Il. 23, 599. †

ἄλῆσθαι, see ἄλῆμαι.

ἄλγεινός, ἡ, ὄν, poet. for ἄλγινός (ἄλγος), irreg. compar. ἄλγιων, ὄν, superl. ἄλγιστος, ἡ, ὄν, painful, sad, oppressive, burdensome, Il. 2, 787. Od. 3, 206. 2) difficult, hard; with infin. ἔπτοι ἄλγεινοὶ δαμῆναι, hard to break, to be subdued, Il. 10, 402; spoken of a mule: ἄλγιστη δαμάσασθαι, Il. 23, 655. The compar. occurs only in the neut. ἄλγιον, comm. in the signif. the sadder, the worse, Il. 18, 278. Od. 4, 292; where some regard it as used for the positive, cf. Kühner Schul-Gram. § 627.

Ἀλεγγορίδης, ὄν, ὁ, son of Aleenor = Promachus, [Il. 14, 503.]

ἄλγίζω, poet. (ἄλέγω), only in pres. and imperf. to trouble oneself about a thing, to care for; with gen. and always with a negat. οὐκ ἄλγίζειν τίνος, Il. 1, 160. 8, 477; once absol. \* Il. 15, 106.

ἄλγύνω (= ἄλέγω), to trouble oneself about; with accus. always with δαῖτα, to provide a meal, \* Od. 1, 374. 2, 139; δολοφροσύνην, to practise deceit, h. Merc. 361; ἄγλαῖας, h. Merc. 476; absol. h. Merc. 557.

ἄλέγω, poet. (α, λέγω), only pres.; kindred forms ἄλγίζω and ἄλγύνω, prop. to compute, to reckon together; hence, to value, to esteem, to be careful; comm. with negat. absol. Il. 11, 389; absol. κύντες οὐκ ἄλέγουσαι, careless sluts, in appos. with δμῳάς, Od. 19, 154. a) With gen. of the person: to trouble oneself about one, to care for him, Il. 8, 483. Od. 9, 115. 275. b) With accus. of the thing: ὅπιν θεῶν, to regard the vengeance of the gods, Il. 16, 388; πῶν ὄπλα, to keep, to secure the tackle of ships, Od. 6, 268. c) With a part. spoken of the *Litæ* (Prayers): αἰ—μετόπισθε ἄτης ἄλέγουσι κιοῦσαι, who take care to walk behind Ate, Il. 9, 504.

ἄλῆνῶ, ep. form of ἄλῆμαι (ἄλῆ), only pres. and imperf. to escape, to shun, to flee; with accus. absol. κερδοσύνη ἄλῆεν, with

craft (craftily) he turned away, avoided me, Od. 4, 251. b) With infin. κτείνειν, ἀλεξέμεναι ἄλῆεν, Il. 6, 167. 13, 356.

ἄλῆῃ, ἡ, poet. (ἄλῆ), the act of avoiding, escaping, Il. 22, 301. †

ἄλῆῃ, ἡ (ἄλω), warmth, the heat of the sun, Od. 17, 23.

ἄλεια, ατος, τό, poet. (ἄλέω), prop. that which has been ground, flour, wheaten flour; in plur. Od. 20, 108. †

ἄλῆς, εἶσα, εν, part. aor. pass. from εἰλω. Ἀλῆσιον, τό (λεῖος), Alesium, a place in Elis, no longer in existence in the time of Strabo, who however mentions a region near Olympia called τὸ Ἀλῆσιον, Il. 2, 617.

Ἀλῆσιον κολώνῃ, ἡ, either a hill near Alesium, or a monument of Alesius, who according to Eustath. on Il. 2, 617, was a son of Scyllus, suitor of Hippodamea, Il. 11, 757.

ἄλεισον, τό (prob. from λῆος that which is not smoothly or highly wrought), a goblet, always costly, and for the most part of gold, Il. 11, 774; and Od. 3, 53.

ἄλείτης, ὄν, ὁ, poet. (ἄλῆταινῶ), a seducer, a vile wretch; spoken of Paris, and of the suitors of Penelope, Il. 3, 28. Od. 20, 121.

ἄλειφαρ, ατος, τό (ἄλειφω), salve, unguent, balsam, with which the dead were anointed before burning, Il. 18, 351. Od. 3, 408.

ἄλείφω (λεπτος), aor. ἤλειψα, aor. mid. ἡλειψάμην, 1) Act. to anoint, for the most part with λίπ' ἐλαίῳ, olive oil, Il. 18, 350; also λίπ' alone, Od. 6, 227, see λίπα; spoken particularly of anointing after the bath, Od. 19, 505; κηρὸν ἐπ' ὤσιν, to rub wax upon the ears, Od. 12, 200. 2) Mid. to anoint oneself, with λίπ' ἐλαίῳ, and with accus. χρῶα, to anoint one's body, Il. 14, 175.

Ἀλεκτρυνών, ὄνος, ὁ (= ἄλέκτωρ), father of the Argonaut Leitus, Il. 17, 602; Ἀλέκτωρ, Apd. 1, 9. 16.

\* ἄλέκτωρ, ὄρος, ὁ (α, λέγω), prop. the sleepless, the cock, Batr. 193.

Ἀλέκτωρ, ὄρος, ὁ, son of Pelops and Hecgesandra, whose daughter Iphiloche married Megapenthes, son of Menelaus, Od. 4, 10.

ἄλέκω, assumed theme of ἄλέξω.

ἄλεν, Dor. and ep. for ἐάλησαν, see εἰλω.

ἄλέν, neut. part. aor. pass. from εἰλω.

Ἀλέξανδρος, ὁ (man-repelling, from ἄλεξω and ἄνῆρ), an honorary name of Paris son of Priam, because according to the



Schol. when a shepherd he often bravely defended himself against robbers, Il. 3, 16.

ἀλεξάνεμος, *ον* (ἄνεμος), *wind-repelling*, epith. of a thick mantle, Od. 14, 529. †

ἀλεξασθαι, ἀλεξάμενος, see ἀλέξω.

ἀλεξέω furnishes tenses to ἀλέξω.

ἀλεξητήρ, ἦρος, ὁ (ἀλέξω), *repeller, defender, helper, μάχης*, protector in battle, Il. 20, 396. †

ἀλεξίκακος, *ον* (κακός), *averting evil, repelling misfortune*, epith. of Nestor, Il. 10, 20. †

ἀλέξω (theme *ΑΛΕΚ*), infin. ἀλεξόμεναι, fut. ἀλεξίσω, aor. 1 optat. ἀλεξήσῃ, Od. 3, 346; ep. aor. 2 ἡλαίκων, infin. ἀλαίκεῖν, part. ἀλαίκων (from theme *ΑΛΚΩ*), whence an ep. fut. ἀλάλῃσῃ, Od. 10, 288, where Wolf reads ἀλάλῃσι; mid. aor. subj. ἀλέωμεσθα, infin. ἀλέεσθαι, 1) Act. *to ward off, to avert, τί τινα*, any thing from any one; *κακὸν ἥμαρ Δαναοῖσιν*, the evil day from the Greeks, Il. 9, 251; *νήεσι πῦρ*, Il. 9, 347. b) With dat. only: *to defend* any one, *to help*, Il. 3, 9, 5, 779. 2) Mid. *to repel from oneself, τινά*, any one, Il. 13, 475. Od. 18, 62; absol. *to defend oneself*, Il. 11, 348. Od. 9, 57.

ἀλέομαι and ἀλένομαι, ep. and poet. (ἄλη), kindred form ἀλείνω, aor. 1 ἡλευάμην and ἀλευάμην, subj. ἀλέηται, optat. ἀλείτο, imper. ἀλέασθε, infin. ἀλευασθαι and ἀλέασθαι, part. ἀλευάμενος, *to shun, avoid, flee*; with accus. ἔγχεα, μῆνιν, and absol. Il. 5, 28. b) With infin. ὄφρα καὶ ἄλλος ἀλεύεται (poet. for ἀλεύηται), ἡπεροπύειν, that another also may be cautious about deceiving, Od. 14, 400. Il. 23, 340.

ἄλειται, ep. with shortened mood vowel for ἄληται; subj. aor. where elsewhere we find ἄλειται, Il. 11, 192; see ἄλλομαι.

ἀλετρεύνω (ἄλειτος), *to grind*; with accus. καρπόν, Od. 7, 104. †

ἀλετρίς, ἴδος, ἡ (ἀλέω), *grinding, γυνή*, a grinding woman, the female slave who grinds the corn, Od. 20, 105. †

ἀλένομαι = ἀλέομαι, q. v.

ἀλέω, aor. 1 ἡλίσσα, ep. ἄλεισσα, *to grind*, Od. 20, 109. † In Tmesis.

ἀλεωρή, ἡ (ἀλέομαι), poet. *the act of avoiding, retreating, flight*, Il. 24, 216. 2) *defence, protection*; spoken of the cuirass, Il. 12, 57. 15, 533.

ἄλη, ἡ, *the act of wandering or roaming about*, \* Od. 10, 464. 21, 284.

ἄληθειή, ἡ (ἄληθής), *truth*; only ἄληθειήν μυθεῖσθαι, καταλέγειν. Il. 24, 407. Od. 11, 507.

ἄληθείς, see ἀλάομαι.

\* ἄληθεύω (ἄληθής), fut. *σω*, *to speak the truth, to be sincere*. Batr. 14.

ἄληθής, ἐς (λήθω), *undisguised, sincere, true, upright, γυνή*, Il. 12, 433. 2) *true*, often neut. plur. ἄληθέα εἰπεῖν, Il. and Od.

Ἀλῆιον πεδίον, τό, the Aleian plain in Asia Minor, where Bellerophon, hated by the gods, wandered solitarily about, Il. 6, 201. According to a later tradition, proud of having slain Chimera, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod. it was near the city Mallus in Cilicia, between the rivers Pyramus and Synarus, Hdt. 6, 85. (Signif. prob. from ἄλη, the field of wandering, or from λήϊον, harvestless, uncultivated.)

ἀλῆϊος, *ον* (λήϊον), without possessions, *poor, destitute of an estate*, \* Il. 9, 125. 267.

ἄληκτος, *ον*, ep. ἄλληκτος (λήγω), *unceasing, endless, incessant, θυμός*, Il. 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζειν, Il. 11, 12. Hom. has only the ep. form.

ἀλήμεναι, ep. for ἀλῆναι, see εἴλω.

ἀλίμων, *ονος*, ὁ (ἀλάομαι), *wandering about*, Od. 19, 74; subst. *a vagrant*, \* Od. 17, 376.

ἀλῆναι, see εἴλω.

ἄληται (ἄληται ed. Wolf), 3 sing. aor. 2 subj. from ἄλλομαι, Il. 21, 536.

ἄλητεύνω (ἄλήτης), only pres. *to wander about, to roam*; often in Od., comm. spoken of vagrants, *to beg*, Od. 14, 126. 16, 101; but also of hunters, Od. 12, 338.

ἄλήτης, *ον*, ὁ, *a vagrant, a beggar*, \* Od. 14, 124.

Ἀλθαία, ἡ, daughter of Thestius and Erythemis, sister of Leda, wife of Œnion of Calydon, who bore to him Meleager, Dejanira, etc. She slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcae his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, Il. 9, 555. [In part post-Homeric. cf. Jahrbuch, Jahn and Klotz. März. 1843, p. 250.]

ἄλθομαι, ep. mid. *to heal, to be healed, to*

get well, Il. 5, 417. † ἄλθω, akin to *alo*, to make grow.

Ἀλιαῆς, ἐς (ἄημι), gen. *ios*, blowing over or on the sea, epith. of a favorable wind, Od. 4, 361. †

Ἀλιαῖος, ὁ (situated on the sea, from ἄλς and ἄρω), *Haliartus*, a town in Boeotia, on the shore of the Copeic gulf, now *Mazi*, Il. 2, 503; also ἡ, Diod.

Ἀλίσστος, ον, poet. (λιάζομαι), *unyielding*, not to be stayed, incessant, immense, μάχη, πόλεμος, ὄμαδος. The neut. as adv., ἄλίσσ-στον ὀδύρεσθαι, to lament incessantly, Il. 24, 549. \* Il.

\* Ἀλειγείτων, ον, poet. (γείτων), *near to the sea*, Ep. 4.

Ἀλῆγκιος, ον (ἤλις), prop. of equal age, but generally, *like, equal, similar*, τιῶ, Il. 6, 401. Od. 8, 174.

Ἀλιεύς, ἦος, ὁ (ἄλς), *a fisherman*, Od. 12, 251. 22, 384, and generally, 2) *a seaman, a sailor*, Od. 24, 418; as adj. ἐρέται Ἀλιῆες, rowers at sea, Od. 16, 349. \* Od.

Ἀλιζώνες, οἱ, sing. Ἀλιζών, ὄνος, ὁ (encircled by the sea, from ἄλς and ζώνη), the *Haliizones*, a people on the Euxine, in Bithynia, neighbors of the Paphlagonians, Il. 2, 856. Steph. According to Strabo, prob. the later Chalybians, who in his time were called Chaldaei. Eustath. and Strabo also cite the nom. Ἀλίζωνος. (They must not be confounded with Ἀλαζώνες, a nomadic people in Scythia.)

Ἀλίη, ἡ (fem. of ἄλιος), daughter of Nereus and Doris, Il. 18, 40.

Ἀλιθέρης, ον, ὁ, son of Mastor, a faithful friend of Ulysses in Ithaca, Od. 2, 157. 17, 68.

Ἀλιπύρηις, εσσα, εν, poet. (μύρω), *flowing into the sea, rushing seaward*, ποταμός, Il. 21, 190. Od. 5, 460.

ἄλιος, ἐν, ιον (ἄλς), *belonging to the sea, dwelling in the sea*; γέρον ἄλιος, the old man of the sea = *Nereus*, Il. 1, 556; ἄλαι θεαί, sea-goddesses, Il. 24, 84; ἀθάναι ἄλαι, Il. 18, 84; also ἄλαι alone, Il. 18, 432. 2) *fruitless, idle, vain*, βίλος, μῦθος, ὁδός, ὄρμιον, Il. and Od. (The second signif. is comm. derived from ἄλς, but unnecessarily, since the earliest language connected with the sea the idea of unfruitfulness.)

Ἄλιος, ὁ, 1) a Lycian, Il. 5, 678. 2) son of Alcionea, Od. 8, 119.

Ἀλιοτρεφής, ἐς, poet. (τρέφω), gen. *ios*, *nourished in the sea, sea-fallen*; epith. of seals, Od. 4, 442. †

Ἀλιόω (ἄλιος), aor. ἄλλωσα, without augm. *to make vain, to frustrate, to render void*, νόον Διός, Od. 5, 104; βίλος, to shoot an arrow without effect, Il. 16, 737.

Ἀλίπλοος, ον (πλώω), *whelmed in the sea*. ταίχεα Ἀλίπλοα θεῖναι, to sink the walls into the sea, Il. 12, 26. †

Ἀλιπόρφυρος, ον (πορφύρα), *colored with the purple of the sea—sea-purple*, ἡλανάτα, φάρμα, \* Od. 6, 53. 13, 108.

ἄλις, adv. (ἄλης), 1) *in heaps, in multitudes, in crowds*, ἐν σωαίς, Il. 2, 90. Od. 13, 136. Hom. never has a seq. gen. 2) *sufficiently, enough*, Il. 14, 121. ἡ οὐκ ἄλις, is it not enough? with a seq. ὅτι or ὥς, Il. 5, 349. 23, 670. ὅθι ἔκειτο ἄλις εὐώδης ἔλαιον, where was in abundance fragrant oil, Od. 2, 339.

Ἀλίσκομαι (in the act. obsol. theme Ἄλο-), fut. Ἀλώσομαι only Batr. 236, aor. 2 ἔαλον, ἦλαν only Od. 22, 230, subj. ἄλῳ ep. for ἄλῳ, optat. Ἀλόην ep. Ἀλήην, Il. 9, 592, infin. ἄλῶναι, part. ἄλῶνς (ἄλόντες with ᾤ, Il. 5, 487), 1) *to be caught, seized, captured*; spoken of men and cities. 2) Metaph. *θανάτω ἄλῶναι*, to be snatched away by death, Il. 21, 281. Od. 5, 312; hence also alone *to be killed*, Il. 12, 172. 14, 81. 17, 506. Od. 18, 265. \* μήπως, ὥς Ἀπίσι λίνου Ἀλόντι πανάγρου—πύρμα γένησθε, lest ye, as if caught in the meshes of a linen net, become a prey, Il. 5, 487. (According to Butt. Gr. Gram. § 33. 3. 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector, and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ᾤ in ἄλόντι, Bothe proposes to read ἄλόντες, from ἄλῳ, *trepide erro*.]

Ἀλιταίνω, poet., aor. 2 ἤλιτον once, Il. 9, 375; aor. mid. Ἀλιτόμην, infin. Ἀλιτῆσθαι, with like signif. *to do wrong, to sin*; always with accus. τιῶ, to sin against any one, Il. 9, 375. 19, 265; ἀθανάτους, Od. 4, 378; Διός ἐφετμός, to violate the commands of Jupiter, Il. 24, 570.

Ἀλιτήμενος, η, ον, an ep. perf. part. with accent of praes. for ἡλιτήμενος from Ἀλιταίνω with active signif. *doing wrong, sinning*; with dat. θεοῖς, against the gods, Od. 4, 807. † According to Roett Vollet. Lexik. under ἄλι-

ταῖνω, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject: 'for he is no sinner in the eyes of the gods.'

Ἀλιτήμων, ονος, ὁ (ἀλιταίνω), *sinning, wicked*, \* Il. 24, 157, 186.

Ἀλιτρός, ὁ, contr. for Ἀλιτήρος, *a wicked man, a sinner*, Il. 8, 361; *δαίμοσιν*, against the gods, Il. 23, 595; also in a softer signif. *knave, rogue*, Od. 5, 182.

Ἀλικάθοος, ὁ (quick in defence, from ἀλή and θός), son of Asyetes and [husband] of Hippodamea the sister of Æneas, and his foster-father; Idomeneus slew him, Il. 12, 93, 13, [427.] 465.

Ἀλκάνδρη, ἡ, wife of Polybus, in the Egyptian Thebæ, with whom Menelaus lodged, Od. 4, 126.

Ἀλκανδρος, ὁ (man-repelling, from ἀλή and ἀνή), a Lycian, slain by Ulysses, Il. 5, 678.

ἄλκαρ, τό (ἀλή), gen. and dat. obsol. *defence, protection*; with gen. Ἀγαῖων, of the Achians, Il. 11, 823; and dat. Τρώεσσι, for the Trojans, Il. 5, 644; but γήρας ἄλκαρ, a protection against age, h. Ap. 193. \* Il.

ἀλή, ἡ, with metaplast. dat. ἀλκί, also ἀλκῆ, Od. 24, 509. 1) *strength, physical power*, Il. 3, 45, 6, 263. Od. 22, 237. 2) *defence, protection, help*, ὅ τοι ἐκ Διὸς οὐχ ἔπει' ἀλή, that help from Jupiter follows thee not, Il. 8, 140, 14, 786. Od. 12, 120. 3) *the power to defend, whether of body or mind, strength, courage, boldness*, Il. 2, 234. ἐπιειμένος ἀλκῆν, clothed with courage, Il. 7, 164. μίεσθαι θουρίδος ἀλκῆς, to remember, think of impetuous courage, Il. 5, 718. 4) Personified as a goddess and represented in the ægis, Il. 5, 740.

\* ἀλκήεις, εσσα, εν, poet. (ἀλή), *defending, courageous, brave, bold*, h. 28, 3.

Ἀλκησις, ιος, ἡ, *Alcestis*, daughter of Pelias and Anaxibia, wife of Admetus king of Phææ in Theessaly. By a decree of the Fates, according to later mythology, Admetus was to be delivered from death, if some one should die for him. Alcestis laid down her life for him, but Proserpine sent her back, Il. 2, 715.

ἀλκί, ep. dat. of ἀλή, from the obsol. root ἄλξ; always ἀλκί πεποιθώς, trusting to his strength, Il. 5, 299.

Ἀλκιμίδων, οντος, ὁ (meditating defence, from ἀλή and μέδω), son of Laercea, leader

of the Myrmidons under Achilles; after the death of Patroclus, his chariotger, Il. 16, 197.

Ἀλκιμίδης, ον, ὁ, son of Alcimus = *Mentor*, Od. 21, 235.

ἄλκιμος, ον (ἀλή), *strong, ἔγχος, δόρυ*. 2) Spoken of warriors, *courageous, brave*; also of animals, Il. 20, 169.

Ἀλκιμος, ὁ, 1) father of Mentor. 2) a Myrmidon, friend of Achilles, Il. 19, 392.

Ἀλκίνοος, ὁ (of a spirited disposition, from νόος), son of Nausithous, grandson of Neptune, king of the Phæaces in Scheria, by whom Ulysses having suffered shipwreck, was hospitably received, Od. 6, 12 seq. 8, 118.

Ἀλκίππη, ἡ, a female slave of Helen in Sparta, Od. 4, 124.

Ἀλκμαίων, ονος, ὁ (from ἀλή and μαίμαι striving for defence), son of Amphiaras and Eriphyle, brother of Amphilocus, and leader of the Epigoni against Thebes, Od. 15, 248. [According to later mythology, Apd. 3, 7,] when Amphiaras, betrayed by his wife, was obliged to go to the Theban war, he directed him, in case of his death, to slay his mother. He did it, and was on this account persecuted by the furies, till at last he found rest in an island of the Achelous.

Ἀλκμάων, ονος, ὁ, ep. for Ἀλκμαίων, son of Thestor, a Greek, slain by Sarpedon before Troy, Il. 12, 394.

Ἀλκμήνη, ἡ, daughter of Electryon king of Mycenæ, wife of Amphitryon in Thebes, mother of Hercules by Jupiter, and of Iphicles by Amphitryon. Juno hated her, delayed the birth of Hercules and accelerated that of Eurystheus, that the latter might have the dominion over the former, Il. 14, 323. 19, 119. Od. 11, 266.

ἄλκτις, ἥρος, ὁ (ἀλή), *defender, helper; ἀφής*, avenger of a curse, [i. e. of calamity injury, death,] Il. 14, 485. 18, 100; spoken of a javelin: κυνῶν καὶ ἀνδρῶν, a defence against dogs and men, Od. 14, 531. 21, 340.

Ἀλκυόνη, ἡ, a name of *Cleopatra* wife of Meleager; so named from *Alcyone* daughter of Æolus, who after the death of her husband Ceyx, plunged into the sea, and was changed by Thetis into a kingfisher. The point of comparison would then consist only in this, that Marpessa, like Alcyone, separated from her husband wept. More naturally and probably, Heyne and Spitzner under-

stand by ἄλκυών the kingfisher (see ἄλκυών), Il. 9, 562.

Ἀλκυών, ὄνος, ἦ, as prop. name = Ἀλκυόνη, Il. 9, 563, ed. Wolf.

ἄλκυών, ὄνος, ἦ, Ion. for ἄλκυών, the sea-kingfisher, alcedo (from ἄλς and κύειν, because it was thought to brood in the sea). Heyne and Spitzner write Il. 9, 563 ἄλκυόνος instead of Ἀλκ. because Hom. knew nothing of the transformation of Alcyone. They therefore refer the words πολυπενθέος οἶτος ἔχουσα to the tender wailings of the kingfisher, which is often mentioned by the poets. These form a good point of comparison for the sad voice and tender complaints of Marpessa, separated by Apollo from her beloved.

ἄλκω, obsol. root of ἀλαλακτεῖν, ἀλίξω.

ἄλλά, conj. (prop. neut. from ἄλλος), but, still, yet, however, notwithstanding; it indicates in general a greater or less opposition in the thought. It is used: 1) For connecting with the foregoing an entirely opposite idea; in which case after a negative proposition, it is translated but, Il. 1, 94; it indicates the antithesis after οὐδέ, Il. 2, 754. 2) For annexing a different thought of such a character, that the force of the preceding clause is but partially removed. This takes place both after affirmative and negative clauses, and is translated by but, however, still; and the antithesis is prepared by μέν, ἤτοι, γέ, etc. Il. 1, 24, 16, 240. The antithesis also often consists in a hypothetic protasis, εἰ—ἄλλά, Il. 1, 281; εἴπερ—ἄλλά, Il. 8, 154; εἴπερ τε,—ἄλλά τε, Il. 1, 82. 3) To mark an exception after a negative clause. After οὐτις ἄλλος, ἄλλά is translated than, Il. 21, 275. Od. 3, 377; also after οὐτις ἄλλος, Od. 8, 311 seq. cf. 12, 403 seq. 4) It stands at the beginning of a clause adverbially, to indicate the transition to a different thought; hence in exhortations, exclamations, etc., ἀλλ' ἄγε, ἀλλ' ἄγε θῆ, but come on! but up now! 5) It is often connected with other particles: ἀλλ' ἄρα, but indeed, after a negative; ἄλλά γάρ, but certainly, still indeed (prop. each particle retains its original signif., the first marking the antithesis, the second the reason; still the antithesis must often be supplied from the connection); ἀλλ' οὐ γάρ, but not indeed, Od. 14, 334, 19, 591; ἀλλ' ἤτοι, still indeed; ἄλλά καὶ ὥς, but even thus; ἀλλ' οὐδ' ὥς, but not even thus.

ἄλλεγεν, ἀλλεῖται, ep. for ἀνέλεγεν, ἀναλέξει from ἀναλίγω.

ἄλλῃ, adv. (prop. dat. sing. from ἄλλος), 1) in another way, elsewhere, Il. 13, 49; in another manner, φρονεῖν, h. Ap. 469. 2) away, to some other place; that my reward is going away, Il. 1, 120; τρέπειν τι, Il. 5, 187. 3) otherwise, Il. 15, 51.

ἄλληκτος, ον, ep. for ἄληκτος, q. v.

ἄλλήλων (from ἄλλος ἄλλων, prop. ἀλλὰ δὲ λων), only in gen. dat. accus. of plur. and dual (the nom. is from the signif. impossible), one another, mutually, reciprocally. ἴδμεν δ' ἀλλήλων γενεήν, we know each other's race, Il. 20, 203; ἀλλήλοισιν ep. for ἀλλήλοισι as gen. Il. 10, 65.

ἄλλογνώτος, ον (γινώσκω), knowen to others, hence strange to us, foreign, δῆμος, Od. 2, 366. †

ἄλλοδαπός, ἦ, ὄν (from ἄλλος, either lengthened, or contracted with ἔδαφος), from another land, strange, foreign, Od. 14, 231. 2) Subst. a stranger, Il. 3, 48.

ἄλλοειδής, ἐς (εἶδος), of a different form, of different appearance, Od. 13, 194. † (ἄλλοειδῆς is to be read as trisyllabic.)

ἄλλοθεν, adv. (ἄλλος), from another place, from a different place, Od. 3, 318; often ἄλλοθεν ἄλλος, which, like the Latin *alius aliunde*, expresses a double clause, see ἄλλος; one from one place, another from another, Il. 2, 75. Od. 9, 401.

ἄλλοθι, adv. (ἄλλος), elsewhere, sometimes with gen. ἄλλοθι γαίης, elsewhere upon earth, Od. 2, 131; πάτρης, far from one's country, \* Od. 17, 318.

ἄλλόθροος, ον (θρόος), sounding differently, speaking strangely, speaking in a foreign tongue, \* Od. 1, 183. 3, 302.

ἄλλοιός, η, ον (ἄλλος), of different quality, differently formed, Il. 4, 258; always with the idea of comparison, ἄλλοιός μοι ἐφάνης ἢς πύροιθεν, thou appearest now to me otherwise than before, Od. 16, 181.

ἄλλομαι, aor. 1 ἤλαμην, only Batr. 252, comm. aor. 2 ἤλόμην, of which only subj. ἄληται, ep. ἄλειται (ἄλειται ed. Wolf cf. Spitzner on Il. 11, 192), ep. 2 and 3 sing. of sync. aor. 2 ἄλσο, ἄλτο, part. ἄλμερος, 1) to leap, εἰς ὄχιον, from the chariot, Il. εἰς ἵππους. 2) Spoken of any vehement motion, to rush, to run, ἐπὶ τινι, upon any one, Il. 13, 611; to fly, spoken of an arrow, Il. 4, 125.

ἄλλοπρόσ᾽ ἄλλος (πρός, ἄλλος), *turning from one to another, alternately with both parties, fickle, inconstant*, epith. of Mars, Il. 5, 831. 889. [\* Il.]

ἄλλος, η, ον, 1) *another*, with gen. ἄλλος Ἀχαιοῶν; it seems to stand pleonastically with πλῆσιος, ἕκαστος, Il. 4, 81. 16, 697; ἄλλος μὲν, ἄλλος δέ, *the one, the other*. 2) οἱ ἄλλοι and ἄλλοι, *the rest*, Il. 2, 1. 17, 280. τὰ ἄλλα, contr. τᾶλλα, better τᾶλλα, (cf. Butt. Gram. § 29. note 2,) *the rest, caetera*, Il. 1, 465. 3) *another*, i. e. different, not like the preceding, Il. 13, 64; Od. 2, 93; with ἄλλα following, Il. 21, 275; or εἰ μὴ, h. Cer. 78; hence 4) Poet = ἄλλότριος, *strange, foreign*, Od. 23, 274. 5) τὰ ἄλλα, and τὸ ἄλλο, *in other respects, besides*, Il. 23, 454. 6) Hom. often connects ἄλλος with another case, or with an adv. of the same root, so that, like the Lat. *alius*, it contains a double clause: ἄλλος δ' ἄλλῳ ἔριξε θεῶν, *one sacrificed to one, another to another of the immortal gods*, Il. 2, 400. cf. Il. 2, 804. Od. 14, 228. 7) Sometimes ἄλλος, like the French *autre*, is apparently superfluous, marking something diverse from the thing mentioned. It may often be translated, *on the other hand*, Il. 21, 22. Od. 1, 132. 2, 412.

ἄλλοτε, adv. (ἄλλος), *to another place, in another place*, \* Od. 23, 184. 204.

ἄλλοτε, adv. (ὄτε), 1) *another time, once, formerly*. 2) Often ἄλλοτε—ἄλλοτε, or ὄτε μὲν—ἄλλοτε δέ, Il. 11, 566; *now—then, now—now*. 3) In connection with ἄλλος: ἄλλοτε ἄλλῳ Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ, *Jupiter gives good and evil now to one, now to another*, Od. 4, 237.

ἄλλότριος, η, ον (ἄλλος), 1) *strange*, i. e. belonging to another, βίσιος, *to be free of others' property*, Od. 17, 452; οἱ δ' ἥδη γναθμοῖσι γελῶν ἄλλοτρίοισι, *they laughed now with strange jaws*, i. e. either *immoderately*, (they spared their jaws in laughing as little as if they belonged to others,) or with *distorted countenance*, Od. 20, 347. 2) *strange*, i. e. from another land, φῶς, *a foreigner*, Od. 18, 218; = *hostile*, Il. 5, 214. Od. 16, 102.

ἄλλοφος, ον, ep. for ἄλοφος.

ἄλλοφρονέω (φρονέω), prop. *to be of another opinion*, hence 1) *to think on something else, to be in thought*, Od. 10, 374. 2) *to be of absent mind, to be senseless*, Il. 23, 698, only participle.

ἄλλυδις, ep. adv. (ἄλλος), *to another place*; with ἄλλος added, διὰ τ' ἔκρισεν ἄλλυδις ἄλλος, *they fled one to one place, another to another*, Il. 11, 486. 17, 729. ἄλλυδις ἄλλη, *one in this way, another in that*, Od. 5, 71. τοῦ πακοῦ τρέπεται χροῖς ἄλλυδις ἄλλη, *the color of the dastard changed now in this way, now in that*, Il. 13, 279.

ἄλλυσκεν, poet. for ἀνέλυσκεν, *iterat. imperf. fr. ἀναλύω*.

ἄλλως, adv. (ἄλλος), 1) *otherwise, in another manner*, Il. 5, 218; sometimes in a good sense, *otherwise*, i. e. better, Il. 11, 391. 14, 53. 19, 401. Od. 8, 176. 20, 211. 2) *otherwise* (than we believe), i. e. *vainly, in vain*, Il. 23, 144. 3) *without aim, without object*, Od. 14, 124. 4) *in another view, in other respects, for the rest, besides*, ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως, Il. 9, 699. Od. 17, 577. 21, 87.

ἄλμα, ατος, τό (ἄλλομαι), *the act of leaping, springing*, \* Od. 8, 103. 129.

ἄλμη, ῆ (ἄλς), 1) *salt water, brine*, especially of the sea, Od. 5, 53. 2) *the dirt from dried sea-water*, \* Od. 6, 137.

ἄλμυρός, ῆ, ὄν (ἄλμη), *salt, briny*; only with ὕδωρ, *salt water, the briny flood*, \* Od. 4, 511.

ἄλογέω (λόγος), *without care, to take no heed, to disregard, to despise*, Il. 15, 162. †

ἄλόθεν, adv. (ἄλς), *from the sea*; ἐξ ἄλόθεν, *from the sea*, Il. 21, 335.

ἄλοιάω, poet. for ἀλοάω (ἄλωη), *to beat, to strike*; with acc. γαῖαν χερσίν, Il. 9, 568. †

ἄλοιγῆ, ῆ (ἄλειψω), *what is used for anointing, fat, ointment*, to make any thing supple, Il. 17, 390; also oil for the human body, Od. 6, 220. 2) *fat*, especially *hog's fat*, connected with the flesh, Il. 9, 208. Od. 8, 476.

Ἀλόπη, ῆ, a town in Phthiotis (Thessaly), near Larissa, under the dominion of Achilles, Il. 2, 682 (otherwise unknown).

Ἄλος, ῆ, a town in Achaia Phthiotis (Thessaly) on mount Othrys, not far from Pharsalus, belonging to Achilles's realm, Il. 2, 682. (Better Ἄλος, as Dem. Strab. from ἄλς, named from the salt-pits.)

ἄλλοσύνῃ, ῆ, *one living in the sea*, name of *Thetis*, Il. 10, 607. 2) pr. n. appellation of *Amphitrite*, Od. 4, 404 (from ἄλς and ὕδης, *nourished from the sea*; or poet. for

αἰοσύνη, from αἰς and σύω = σιύομαι, with epenthetic δ, moving in the sea).

ἄλοφος, ον, ep. ἄλλοφος (λόφος), without *crest*, Il. 10, 258. †

ἄλοχος, ἡ (λίχος), *bed-fellow, wife*. 2) *concubine*, Il. 9, 336. Od. 4, 623.

ἄλω, ep. for ἀλάου, imper. pres. from ἀλάομαι, Od.

ἄλονται, see ἀλάομαι, Od.

ἄλς, ἄλός, ὁ, *salt*, sing. only Ion. and poet. Il. 9, 214; comm. plur. ἄλες; εἶδαρ ἄλεσσι μεμιγμένον, food seasoned with salt, Od. 11, 123. 23, 270. οὐδ' ἄλα δοίης, prov., thou wouldst not give even a grain of salt, i. e. not the smallest portion, Od. 17, 455. 2) ἡ ἄλς, poet. *the briny deep, the sea*, Il. 1, 141; and often opposed to γῆ, Od. [The latter is the primary idea; cf. Od. 11, 122. 123.]

ἄλσο, ep. syncop. 2 sing. aor. 2 of ἄλλομαι.

ἄλσος, τό (ἄλδω), *a sacred grove, or wood*, and generally a region consecrated to a deity, Il. 2, 506.

Ἄλτης, αὐ and εὐ, ὁ, a king of the Leleges of Pedasus, father of Laothæ, Il. 21, 85. 86. 22, 51.

ἄλτο, ep. syncop. 3 sing. aor. 2 from ἄλλομαι.

Ἀλίβας, αἶτος, ἡ, a town of uncertain situation, according to Eustath. the later *Metapontum*, in Lower Italy, according to others = Ἀλύβη, Od. 24, 304.

Ἀλύβη, ἡ, a town on the Pontus Euxinus, whence silver comes, Il. 2, 858. According to Strabo the later Chalybes dwelt here, from whom the Greeks first procured their metals.

ἄλυσκάζω, only pres. and imperf. poet. lengthened form fr. ἀλύσκω, 1) *to avoid, to flee*; with accus. ὕβριν, Od. 17, 581. 2) *Ab-sol. to flee, νόσφιν πολέμοιο, from the war*, Il. 5, 253. 6, 443.

ἄλυσκάνω, poet. form of ἀλύσκω in the imperf. Od. 22, 330. †

ἀλύσκω (ἀλύομαι), poet. form, fut. ἀλύξω, aor. ἔλυξα, *to avoid, to escape, to shun*; with accus. ὄλεθρον, *to escape destruction*, Il. 10, 371; θάνατον, Od. 2, 353. ἔλυξα ἐταίρους, I had withdrawn myself from my companions, Od. 12, 335. 2) *Absol. to fly, to escape, πρὸς τὴν ἄστυ, to the city*, Il. 10, 348. Od. 22, 460.

\* ἀλύσσω (ep. form from ἀλύω), *to be confused in mind, to be insane*; spoken of dogs

which have tasted blood, *to be fierce*, Il. 22, 70. †

ἄλυτος, ον (λύω), *indissoluble, πίδαυ, Il. 13, 37; πείραρ, Il. 13, 360; δεσμοί, Od. 8, 275.*

ἀλύω, poet. (akin to ἄλη), *to be beside oneself, a) from pain, to be greatly distressed*, Il. 5, 352. 24, 12. Od. 9, 398. b) from joy: ἡ ἀλύεις, ὅτι Ἴρην ἐνίκησας, art thou beside thyself, that thou hast conquered Irua, Od. 18, 333 (ἔ, once ὕ, Od. 9, 398).

ἀλφαίνω, poet. ἤλφον, optat. ἄλφοι, prop. to find; in Hom. *to gain, to procure, τινί τι, as μυρίον ἄνον, a prodigious price*, Od. 15, 453; βίοντον πολύν, Od. 17, 250. 20, 383: ἐνατόμβιον, Il. 21, 79.

Ἀλφειός, ὁ, *Alpheus*, a river in Elis, which rises in Arcadia, and flows into the Ionian sea near Pitane, now *Alfeo*, Il. 2, 592. 2) *the river-god*, Il. 5, 545. Od. 3, 489.

ἀλφεισβίους, η, ον (ἀλφεῖν, βοῦς), prop. *cattle-finding*, epith. of virgins who have many suitors that bring cattle as presents (ἰδνα), *to purchase them from their parents*; hence *much-wooed*, Il. 18, 593. †

ἀλφηστῆς, οὔ, ὁ (ἀλφεῖν), *the inventor, the finder*; adj. in the Od. ἄνδρες ἀλφησταί, *inventive, gainful men*, (accord. to Eustath. epith. of man, who thus distinguishes himself from the beasts; or better with Nitzsch on Od. 1, 349, *industrious, intent upon gain, and therefore also inventive*), \* Od. 1, 349. h. Ap. 458.

ἄλφι, τό, indeclin. poet. shorter form for ἄλφιτον, h. Cer. 208.

ἄλφιτον, τό (ἀλφεῖν), *raw or baked barley*, because this was the earliest general food, reduced by a hand-mill to meal or a coarse powder; hence sing. ἄλφιτον ἱεροῦ ἀκτῆ, the ground of the sacred barley, [a periphrasis for ἄλφιτα or ἄρτον, Schol.] Od. 14, 429. Il. 11, 631, and μυλήφατον ἄλφ., Od. 2, 355. Oftener in the plur. ἄλφιτα, *barley-flour*, from which bread, cakes, soup, etc. was prepared, Il. 11, 631. Od. 10, 234. Also in sacrifices it was sprinkled on the flesh, Od. 2, 290.

ἄλφοι, see ἀλφαῖνοι.

Ἀλωεύς, ἦος, ὁ (thresher, from ἀλωή), son of Neptune and Canace, husband of Iphimedia, father of the Aloides, Otus, and Ephialtes, Il. 5, 386.

ἀλωή, ἡ (ἀλόω), poet. *a threshing-floor, a level place in the field for threshing grain*,

Il. 5, 499. 20, 496. 2) a cultivated piece of ground, sowed with grain or planted with trees, *fruit-garden, vineyard, corn-field*, Il. 9, 534. Od. 1, 193.

ἄλώη, ep. for ἄλῳ, 3 sing. subj. aor. 2, but ἄλῳη, ep. for ἄλοη, 3 sing. optat. from ἄλλοκομαι.

ἄλώμενος, part. pres. from ἄλῶμαι.

ἄλώμεναι, ep. for ἄλῶναι, see ἄλλοκομαι.

ἄλῶω, ep. for ἄλῳ, see ἄλλοκομαι.

ἄμ, abbrev. for ἀνά, before β, π, φ: ἄμ πεδίον, ἄμ φόνον.

ἄμα, adv. 1) *together with, simultaneously*, spoken of time; as prepos. with dat. ἄμα δ' ἡελίῳ καταδύντι, *together with the setting sun*, Il. 1, 592. 2) Of persons; *together with, in company with, along with*; ἄμα λαῷ θωρηχθῆναι, *to arm with the people*. 3) Of likeness, or similarity, prop. *together with*; then, *like*. ἄμα πνοιῆς ἀνέμοιο, *like the blasts of wind*, Il. 16, 149. Od. 1, 98.

Ἀμαζόνες, αἱ (from ἄ and μάτος, *breastless*), *the Amazons*, warlike women of mythic antiquity, who allowed no man among them, and amputated the right breast in infancy, to allow a freer use of the bow. Their abode, according to most poets, was on the river Thermodon, in Cappadocia, or in Scythia, on the Mæotic lake. According to Il. 6, 186, they invaded Lycia, but were destroyed by Bellerophon, and according to Il. 3, 189, they also attacked Phrygia in the kingdom of Priam. Obscure traditions of armed Scythian women were probably the origin this fable.

Ἀμάθεια, ἡ (living in the downs, from ἄμαθος), daughter of Nereus and Doris, Il. 18, 43.

ἄμαθος, ἡ, poet. = ψάμαθος, *sand, dust*, Il. 5, 586. † Plur. the downs on the sea-coast, h. in Ap. 439.

ἄμαθύνω (ἄμαθος), *to reduce to dust, to destroy, πόλιν*, Il. 9, 593. 2) *to conceal* [in the sand], κόνιν, h. Merc. 140.

ἄμαιμῆκετος, η, ον, *very great, monstrous, prodigious*, epith. of Chimæra, and of a mast, Il. 6, 179. Od. 14, 311 (of uncertain derivation, comm. from α and μήκος, or according to Passow, from ἄμαχος, μαίμαχος, with reduplic. *invincible*, cf. δαίδαλος).

ἄμαλδύνω (ἄμαλός), aor. ἡμάλδυναι, prop. *to render soft*; hence *to destroy, to demolish*; τείχος, *to tear down a wall*, \* Il. 7, 463. 12, 18.

ἀμαλλοδετήρ, ἦρος, ὁ (ἄμαλλα, *deaf*), *the sheaf-binder*, \* Il. 18, 553. 554.

ἄμαλός, ἡ, ὄν, ep. for ἀπαλός, *tender, weak*, Il. 22, 310. Od. 20, 14.

ἄμαξα, ἡ, ep. and Ion. for ἄμαξα (ἄγω), *wagon, freight-wagon*, in distinction from the two-wheeled war-chariot, ὄρμα, Il. 7, 426. Od. 9, 241. 2) the *Wagon*, a constellation in the northern sky, a name of the Great Bear in the heavens, [cf. Charles's Wain]; see Ἄρκτος, Il. 18, 487. Od. 5, 273.

ἄμαξιτός, ἡ (ἄμαξα), sc. ὁδός, *a wagon-road, a street*, Il. 22, 146. † h. Cer. 177.

ἄμάρη, ἡ, *a channel for water, a ditch*, Il. 21, 259. †

ἀμαρτάνω, fut. ἀμαρτήσομαι, aor. ἤμαρτον, ep. also ἤμβροτον, (by metathesis, changing α into ο, with β epenthetic, and a change of the breathing,) 1) *to fail, to miss*, not to hit the mark, τινός, any one; spoken especially of missiles, Il. 10, 372; hence 2) metaph. *to fail, to err, to deviate*; νοήματος ἐσθλοῦ, *she swerved not from a noble mind*, Od. 7, 292. οὐχ ἤμαρταν μύθων, *he mistook not the words*, i. e. he always selected the right words, Od. 11, 511; also absol. *to fail, err, mistake*, Il. 9, 501. Od. 21, 155. 3) *to fail of what one has, to lose, to be deprived of*, ὅπωπης, Od. 9, 512. 4) *to make a failure in any thing*; δῶρον, *failed not to bring gifts*, Il. 24, 68.

ἀμαρτῇ or ἀμαρτῇ, adv. (ἄμα, ἀρτῶν), *together, at the same time*, Il. 5, 656. Od. 22, 81. Others write ἀμαρτή or ὀμαρτῇ.

ἀμαρτοεπής, ἐς, ep. (ἔπος), *missing the proper words, idly prating*, Il. 13, 824. †

\* ἀμαρνήγῃ, ἡ (μαίρω), poet. for μαρμαρνήγῃ, *the glimmering, flashing, gleaming of the eyes*, h. Merc. 45.

Ἀμαρνηκίδης, ον, ὁ, son of Amarynceus = Diore, Il. 2, 622. 4, 517.

Ἀμαρνηκεύς, ἦρος, ὁ (ἀμαρύνσω), son of Alektor, a brave warrior who went from Thessaly to Elis, and aided Augeas against Hercules. As a reward, Augeas shared with him the throne. His funeral is mentioned, Il. 23, 631.

\* ἀμαρύνσω, fut. ἔω, *to shine, to gleam*, ἀπὸ βλεφάρων, h. Merc. 278. 415.

ἀματροχάω, poet. (τρέχω), only part. pres. ἀματροχῶν, ep. for ἀματροχῶν, *running with*, Od. 15, 451. †

ἀματροχίη, ἡ, ep. (τρέχω), *the running*

together of chariots, [a clash of chariots Cowp.] Il. 23, 422. †

ἀμανρός, ἡ, ὄν, poet. (μαίρω), not shining, dark, indistinct, εἰδωλον, \* Od. 4, 824. 835.

ἀμαχητί, adv. (μάχη), without battle, without contest, Il. 21, 437. †

ἀμάω (ἄμα), aor. ἄμησα, ep. for ἤμησα, aor. mid. ἀμηςάμενος, prop. to gather; hence 1) Act. to mow, to reap; absol. Il. 18, 551; with accus. Il. 24, 451. Od. 9, 135. 2) to collect for oneself; with accus. γάλα ἐν ταλάφοισι, the milk curd in baskets, Od. 9, 247.

ἀμβαίνω, ἀμβάλλω, and other words with ἄμβ; see ἀναβαίνω, ἀναβάλλω, etc.

ἀμβατός, ὄν, poet. for ἀναβάτος.

ἀμβλήδην, see ἀναβλήδην.

ἀμβολάδην, adv., see ἀναβολάδην.

ἀμβροσίη, ἡ (prop. fem. from ἀμβρόσιος, sc. according to the ancients ἔδωδῃ), ambrosia, 1) the food of the gods, which was agreeable in taste, and secured immortality, Od. 5, 93. 199. 9, 359. 2) the oil of the gods, with which the immortals anointed themselves, Il. 14, 170; cf. 172. 3) used as food for the horses of Juno, Il. 5, 777, and Od. 4, 445. Eidothea gives ambrosia to Menelaus to remove a disagreeable smell. According to Buttm., Lexil. I. 133, it is a subst. and signifies immortality, for the gods eat immortality, they anoint themselves with it, and it is also the food of their steeds.

ἀμβρόσιος, ἡ, ὄν (βροτός), immortal, of divine nature, νύμφη, h. Merc. 230. 2) Spoken of what belongs to the gods: ambrosial, divine, as χαῖται, πίδαλα, ἔλαιον, Il. 1, 529. 3) Of what comes from the gods: divine, sacred, as νύξ, ὕπνος, Il. 2, 19. 57.

ἀμβροτος, ὄν (βροτός) = ἀμβρόσιος, immortal, divine, θεός, Il. 20, 358; and spoken of whatever belongs to the gods: ambrosial, αἶμα, Il. 5, 539; κηδεμνον, Od. 5, 347. 2) divine, sacred, and generally excellent, lovely; spoken of whatever comes from the gods, νύξ, Od. 11, 330.

ἀμέγατος, ὄν (μεγαίρω), prop. not to be envied; hence 1) Spoken of things: sad, dreadful, severe, πόνος, Il. 2, 420; αὐτμή ἀνέμων, Od. 11, 400. 2) Of persons, as epith. of contempt; wicked, vile, miserable, Od. 17, 219 (cf. Buttm. Lexil. I. p. 261).

ἀμειβοῖτες, see ἀμείβω.

ἀμείβω, fut. ἀμείψω, fut. mid. ἀμείψομαι,

aor. 1 ἡμειψάμην, I) Act. to alternate, to change, to exchange, a) Intrans. only in part. οἱ ἀμειβοῖτες, the alternating, i. e. the rafters, Il. 23, 712. b) Comm. trans. to change, to exchange; with accus. ἔντεα, Il. 17, 192; τί τινος, one thing for another; τεύχεα χρύσεια χαλκίων πρὸς τινα, to exchange golden weapons for brazen with any one, Il. 6, 235; γόνυ γουνός, one knee with the other, i. e. to walk slowly, Il. 11, 547. II) Mid. to change for oneself, to exchange; hence 1) to interchange, to alternate; in part. ἀμειβόμενος, alternating, Il. 1, 604. 9, 471. ἀμειβέσθαι κατὰ οἴκους, to change by houses, i. e. to go from house to house, Od. 1, 375. b) Often ἐπέσει, μύθοισι, τινά, to alternate with words with any one, i. e. to reply. 2) Spoken of place: to exchange, to leave; with accus. ψυχὴ ἀμειβεῖται ἔρκος ὀδόντων, the soul passes over the wall of the teeth, i. e. the lips, Il. 9, 409; and spoken of drink, which goes over the lips into the mouth, Od. 10, 328. 3) to requite, to compensate; δώροισι, to requite with presents, i. e. to make compensatory gifts, Od. 24, 285.

ἀμειλικτος, ὄν (μειλίσσω), not gentle, harsh, inexorable, ὄψ, \* Il. 11, 137; also h. Cer. 260.

ἀμειλιχος, ὄν = ἀμειλικτος, Ἀΐδης, Il. 9, 159; ἦτορ, v. 572.

ἀμείνων, ὄν, gen. ὄνος, irreg. compar. of ἀγαθός; spoken of persons: braver, more valiant; of things: better, more profitable, Il. 1, 116 (prob. originally more pleasant, from a root related to the Latin posit. amœnus; see Kühner I. § 325. 2).

ἀμέλγω, only pres. and imperf. to milk, μῆλα, Od. 9, 238. Mid. οἷς ἀμελγόμεναι γάλα, sheep yielding milk, Il. 4, 434.

ἀμελέω (μίλει), aor. ἀμέλησα, ep. for ἡμίλ. to be free from trouble, to neglect, to forget, with gen. always with neg. κασιγνήτω, not to forget a brother, \* Il. 8, 330. 13, 419.

ἄμειναι, ep. for ἀίμεναι, infin. pres. see \* ΑΩ.

ἀμενήνός, ὄν (μένος), without power, weak, feeble, epith. of the wounded and dead, Il. 5, 887. Od. 10, 521; of dreams, Od. 19, 562. h. Ven. 189.

ἀμενήνῳ (ἀμενήνός), aor. ἀμενήνωσα, to render weak, inefficacious; with accus. αἰχμήν, to make the lance inefficacious, Il. 13, 562. †

ἀμέρδω (fr. ἀμείρω, cf. κείρω, κέρδος), aor.



act. ἡμερσα, ep. ἄμερσα, aor. pass. ἀμέφθην, prop. to deprive of a share; but generally, to deprive, to bereave; with accus. of the person: τὸν ὅμοιον ἀμέρσαι, to rob an equal, i. e. one having equal claims, Il. 16, 53. b) With accus. of the person and gen. of the thing: τινὰ ὀφθαλμῶν, to deprive any one of eyes, Od. 8, 64; pass. αἰῶνος, Il. 22, 58; δαιτός, Od. 21, 290. 2) to blind, to obscure; with accus. αὐγὴ ἄμερδεν ὄσσε, the brightness blinded their eyes, Il. 13, 340. καπνὸς ἀμέρδει καλὰ ἔντεα, the smoke injured the beautiful weapons, Od. 19, 18.

ἀμέτρητος, ον (μετρεῖω), immeasurable, prodigious, πόνος, \* Od. 19, 512. 23, 249.

ἀμετροεπής, ἐς, immoderate in words, endlessly prating, loquacious, Il. 2, 212. †

ἀμητήρ, ἦρος, ὁ (ἀμάω), mower, reaper, Il. 11, 67. †

ἀμητος, ὁ (ἀμάω), the act of mowing or reaping, the harvest, Il. 19, 223. † (ā).

\* ἀμηχανής, ἐς, poet. for ἀμήχανος, h. Merc. 447.

ἀμηχανίη, ἡ (ἀμήχανος), embarrassment, hesitation, perplexity, despair [inopia consilii], Od. 9, 295. †

ἀμήχανος, ον (μηχανή), without means, i. e. 1) helpless, unfortunate, at a loss, τινός, about any one, Od. 19, 363. 2) Pass. against which there is no expedient; spoken of things: difficult, impossible; ὄνειρος, inexplicable dreams, Od. 19, 560; ἔργα, deeds not to be averted, (Eustath. δυνά), Il. 8, 130. b) Of persons: not to be subdued, unyielding, hard-hearted, absol. Il. 16, 29; but ἀμήχανός ἐσσι παραφύητοισι πιθέσθαι, it is hard for thee to obey exhortations, Il. 13, 726.

Ἀμισώδαρος, ὁ, king of Caria, father of Atymnius, Il. 16, 328.

ἀμτροχιτώνες, οἱ, poet. epith. of the Lycians, Il. 16, 419; † either, without a girdle, (from a privat. μέτρα and χιτών, those who wear no girdle under the cuirass, cf. μέτρα,) or having the girdle about the cuirass, (from a copulat. μέτ. and χιτ.)

ἀμυχθαλόεις, εσσα, εν, poet. (μύγνυμι), inaccessible, inhospitable, epith. of Lemnos, Il. 24, 753. † h. Ap. 36, (prob. lengthened from ἀμικτος, and not from μύγνυμι and ὄλις).

ἄμμε, ἄμμες, ἄμμι, Æol. and ep. for ἡμᾶς, ἡμεῖς etc.

ἀμμιζας, poet. for ἀναμιζας.

ἄμμορῆ, ἡ, ep. for ἀμορία (μόρος), misfortune, misery, Od. 20, 76. †

ἄμμορος, ον, ep. for ἄμορος (μόρος), 1) not participating, not enjoying, with gen. λωτρῶν Ὀκεανοῖο, but deprived of the bath of the ocean; spoken of the Great Bear, which is always visible to the Greeks, Il. 18, 489. Od. 5, 275. 2) From μόρος, i. q. μοῖρα, unfortunate, miserable, Il. 6, 408. 24, 773.

ἀμνίον or ἄμνιον, τό (αἷμα), a vessel for receiving the blood of victims, a sacrificial vase, Od. 3, 444. †

Ἀμνισός, ὁ, a haven in Crete, at the river Amnisus, north from Cnosus, founded by Minos, Od. 19, 188.

ἀμογητί, adv. (μογέω), without trouble, easily, Il. 11, 637. †

\* ἀμόγητος, ον (μογέω), unwearied, h. 7, 3.

ἀμόθεν, adv. ep. (ἀμός, poet. = τις) from any place, in part. τῶν ἀμόθεν εἰπὲ καὶ ἡμῶν, tell to us also something of them, Od. 1, 10. † Schol. Τῶν περὶ τὸν Ὀδυσσεῖα ὁπόθεν θέλεις πράττειν ἀπὸ τινος μέρους ἀρξαμένη διηγοῦ ἡμῶν.

ἀμοιβάς, ἄδος, ἡ, poet. fem. of ἀμοιβαῖος (ἀμοιβή), serving for a change. χλαῖνα, ἡ οἱ παρεκίσκει ἀμοιβάς, a mantle which lay by him for a change, Od. 14, 521. † Others read παρεκίσκει ἀμοιβάς, and explain it as accus. plur. of ἀμοιβή.

ἀμοιβή, ἡ (ἀμείβω), return, recompense, compensation, restitution, requital; in a good and bad signif. καρπύσσα ἀμοιβή ἐκατόμβης, the grateful requital for the hetacomb, Od. 3, 59. τειν βοῶν ἀμοιβήν, to make restitution for the cattle, Od. 12, 382. \* Od.

ἀμοιβηδής, adv. ep. (ἀμοιβή), changing alternately, successively, Il. 18, 506. Od. 18, 310.

ἀμοιβός, ὁ (ἀμείβω), that exchanges with another, a substitute. οἱ ἦλθον ἀμοιβοί, who came in exchange, Il. 13, 793; † [in requital of former aid from Priam, Eustath.]

ἀμολγός, ὁ (ἀμέλω), milking, milking-time; with Hom. always νυκτός ἀμολγῶ, at the hour of milking, according to V. The milking-time of the night is two-fold, one at evening, as Il. 22, 317; the other in the morning, as Od. 4, 841; therefore: evening and morning twilight; and generally, the obscurity of the night, Il. 11, 173. Butt. in Lex. Il. 40, with Eustath. Il. 15, 324, with great probability regards ἀμολγός as an old Achai-

an word meaning ἀκμή, and translates it, in the height or middle of the night.

Ἀμοπείων, υἱός, ὁ (ἄμα, ὀπάων, companion), son of Polyæmon, a Trojan slain by Teucer, Il. 8, 276.

ἄμός, ἡ, ὄν, Æol. and ep. = ἡμέτερος, our. ἄμός, ἡ, ὄν is adopted by Spitzner on the authority of Apoll. de pron. and Etym. Mag. cf. Spitzner ad Il. 6, 414.

ἄμοτον, adv. (from ἄμεναι, AΛ), insatiably, incessantly, continually, unceasingly, Il. 4, 440. 13, 46. Od. 6, 83.

ἄμπ. ep. abbrev. for ἀναπ.; as ἀμπεύρας for ἀναπεύρας.

ἀμπελόεις, εἶσα, εν (ἄμπελος), once ἀμπελόεις, as fem. Il. 2, 561, full of vines, abounding in grapes, viny; epith. of countries and towns, Il. 3, 184.

ἀμπελος, ἡ, the grape-vine, \* Od. 9, 110. h. 6, 39.

ἀμπεπαλῶν, ep. for ἀναπεπαλῶν, see ἀναπάλλω.

ἀμπερές, adv. only in tmesis, διὰ δ' ἀμπερές, Od. 21, 422; for διαμπερές, q. v.

ἀμπέχω (ἀμφί, ἔχω), impf. ἀμπεχον, to embrace, to surround, to cover; only ἄλμη, ἡ οἱ νῶτα καὶ εἰρέας ἀμπεχεν ὤμους, the brine, which covered his back and broad shoulders, Od. 6, 225. †

ἀμπήδησε, see ἀναπηδάω.

ἀμπνεῦσαι, see ἀναπνεύω.

ἀμπννε, see ἀναπνεύω.

ἀμπνύνθη, see ἀναπνεύω.

ἀμπνῦτο, see ἀνπνέω.

ἀμπνξ, υἱός, ἡ (ἀμπέχω), a head-band or fillet, a female ornament, Il. 22, 469. †

ἄμνδις, adv. Æol. from ἄμα, together; spoken of time, Od. 12, 415. 2) together, in a crowd, of place, Il. 10, 300; καθίζειν, to sit down together, Od. 4, 659.

Ἀμνδῶν, ὠνός, ἡ, a town in Pæonia, on the Axios, Il. 2, 849.

Ἀμνθάων, υἱός, ὁ, 1) son of Cretheus and Tyro, brother of Æson, husband of Idomene, father of Bias and Melampus; he is said to have founded Pylus in Messenia, Od. 11, 259. 2) Il. 17, 348, the reading of Bothe for Ἀπισάων c Edd.

Ἀμύνλαι, αἱ, a town in Laconia, on the Eurotas, residence of Tyndareus, famed for the worship of Apollo, now Slavo-Chorion, Il. 2, 564.

ἀμύνων, ον, gen. υἱός (μῶμος, with a

change of ω into υ; after Æol. dial.), blameless, irreprehensible, an honorary epith. of persons in reference to birth, rank, or form, without regard to moral worth: noble, high-born, and thus even the adulterer Ægisthus is called, Od. 1, 29. b) Spoken also of things, = excellent, glorious, οἶκος, μῆτις, Il. 10, 19; νῆσος, Od. 1, 232. 9, 414. 12, 261.

ἀμύντωρ, υἱός, ὁ (ἀμύνω), defender, helper, protector, Il. 13, 284. Od. 2, 326.

Ἀμύντωρ, υἱός, ὁ, son of Ormenus, Il. 10, 266. [Probably there were two of this name, cf. Il. 9, 447. 10, 266.]

ἀμύνω (μύνη), ἀμυνῶ, aor. ἤμυνα, ἡμυνάμην, ep. infin. pres. ἀμυνέμεναι for ἀμύνειν.

1) Act. to avert, to ward off; generally τί τινος, something from some one, λοιγὸν Δαναοῖσιν, destruction from the Greeks, Il. 1, 341; ἄσπεϊ νηλεῖς ἡμαρ, to remove the day of destruction from the city, Il. 11, 588. b) More rarely τί τινος; Κῆρας τινός, to repel the fates from any one, Il. 4, 11; Τρώας νεών, the Trojans from the ships, Il. 15, 731; also the gen. alone, νῶν, to defend the ships, Il. 13, 109; περὶ τινος, to fight for any one, i. e. avenge him, Il. 17, 192; sometimes without dat. of person, φόνον κακόν, Il. 9, 599. 13, 783. Od. 22, 208; absol. Il. 13, 312. 678. c) Oftener the dat. stands alone: to fight for any one, i. e. to help, to assist him, Il. 5, 486. 6, 262. 2) Mid. to avert, to remove from oneself, with accus. νηλεῖς ἡμαρ, Il. 11, 484. b) to defend oneself, to fight for oneself, often absol. and with gen. τινός, and with περὶ τινος, to fight for any one, to defend him; νῶν, to defend the ships, Il. 12, 179; σφῶν αὐτῶν, Il. 12, 155, or περὶ πάτρης, to fight for one's country, Il. 12, 243.

ἀμύσσω, fut. ἀμύξω, to scratch, to tear, to scarify; with accus. στήθεα χερσίν, to tear the skin from the breast with the hands, i. e. nails, Il. 19, 234; metaph. θνὸν ἀμύξεις, thou wilt tear (distress) thy heart, spoken of one in anger, Il. 1, 243. \* Il.

ἀμφαγαπάω (ἀγαπάω), poet. form, to embrace with love, to treat with affection, to receive hospitably; with accus. Od. 14, 381. 2) Mid. as depon. Il. 16, 192; h. Cer. 291.

\* ἀμφαγαπάω = ἀμφαγαπάω; whence ἀμφαγάπησα, h. Cer. 439.

ἀμφαγερέθωμαι, better ἀμψηγερέθωμαι, q. v.

ἀμφαγείρομαι (ἀγείρω), aor. 2 ἀμφαγέ-

ροτο, to collect, *τινά*, about any one, Il. 18, 37. †

ἀμφαδά, adv. see ἀμφαδός.

ἀμφαδίην, adv. see ἀμφάδιος.

ἀμφάδιος, η, ον, ep. for ἀναφάδιος (ἀναφαίνω), open, manifest, public, γάμος, a real marriage, Od. 6, 288; comm. accus. ἀμφαδίην, as adv. publicly, unconcealed, Il. 7, 196, 13, 356.

ἀμφαδός, όν, ep. for ἀναφадός (ἀναφαίνω), open, public, notorious. ἀμφαδά ἔργα γένοιτο, the thing should be manifest [i. e. his secret be disclosed], Od. 19, 391; comm. neut. sing. ἀμφαδόν, as adv. in opposit. to λάθρη, Il. 7, 243; to δόλῳ, Od. 1, 296. 11, 120; to κρυφῇ-δόν, Od. 14, 330. 19, 299.

ἀμφαῖσσομαι (αἶσσω), to rush up from all sides; spoken of the mane of horses with dat. ἀμφί δὲ χαίται ὤμοις αἰσσονται, the mane floated about their shoulders, \* Il. 6, 510. 15, 267, only in tmesis.

ἀμφαλείφω (ἀλείφω), infin. aor. ἀλείφαι, only in tmesis, to anoint round about, Il. 24, 582. †

ἀμφαραβέω (ἀραβέω), aor. ἀράβησα, to rattle, to resound round about; spoken of arms, Il. 21, 408. †

\* ἀμφανέειν, poet. for ἀναφανεῖν, see ἀναφαίνω.

ἀμφασίη, ή, ep. for ἀφασίη, speechlessness, comm. with ἐπέων, prop. a pleonasm. δὴν δὲ μιν ἀμφασίη ἐπέων λάβε, for a long time speechlessness held him, Il. 17, 695. Od. 4, 704.

ἀμφαυτέω (αὔτιώ), to resound all around, only in tmesis, Il. 12, 160. † (ῥ).

ἀμφαφάω (ἀφάω), part. pres. ἀμφαφών, ep. for ἀμφαφών, infin. pres. mid. ἀμφαφάσθαι for ἀμφαφάσθαι, to handle all about, to feel all over; with accus. λόχον, spoken of the Troj. horse, Od. 4, 277. 8, 196; τόξον, to handle the bow, Od. 19, 586. 2) Mid. as depon. ἡ μάλα δὴ μαλακώτερος ἀμφαφάσθαι, indeed, far easier is Hector now to handle, Il. 22, 373.

ἀμφεποτάτο, see ἀμφιποτιάομαι.

ἀμφέπω = ἀμφιέπω.

ἀμφέρχομαι, depon. (ἐρχομαι), aor. ἀμφήλυσον, to go around, with accus. anything; metaph. only in Hom. με ἀμφήλυσεν αὕτη, a cry surrounded me, Od. 6, 122, and κνίσσης ἀνιμῇ, the fume of the fat surrounded me, Od. 12, 369. \* Od.

ἀμφέχανε, from ἀμφιχαίνω.

ἀμφέχυντ' for ἀμφέχυντο, see ἀμφιχέω.

ἀμφιμήκης, ές (ἀκή), gen. έος, sharp on both sides, double-edged, epith. of the sword, Il. 10, 256. Od. 16, 60.

ἀμφήλυσθε, see ἀμφέρχομαι.

ἀμφημαι (ήμαι), to sit round about, only in tmesis, ἀμφί δ' ἐταῖροι εἶατο, Il. 15, 10. † ἀμφηρεφής, ές (έρέφω), gen. έος, covered all around, well covered, epith. of the quiver, Il. 1, 45. †

ἀμφήριστος, ον (έρίζω), contested on both sides, undecided. 2) equal in fight; ἀμφ. τιθέναι *τινά*, to place one upon an equality (in the race), Il. 23, 382. †

ἀμφί, 1) Prepos. with three cases; round about, around, like περί, except that ἀμφί, rather Ion. and poet., expresses prop. enclosing on two sides: 1) With gen. about, on account of, for the sake of, to indicate the object about which the action is performed. ἀμφί πίδακος μάχεσθαι, to fight for a fountain, Il. 16, 825; metaph. ἀμφί φιλότιτος αἰδεῖν, to sing about (of) love, Od. 8, 267.

2) With dat. a) Of place, around, upon, about, with the idea of rest: τελαμών ἀμφὶ στήθεσσι, Il. 2, 388. 3, 328. ἤριπε δ' ἀμφ' αὐτῷ, he sank upon it, Il. 4, 493; also gear. spoken of nearness in place, Il. 12, 175. τὴν κτεῖνε ἀμφ' ἐμοί, at my side, near me, Od. 11, 422. Il. 9, 470. ἀμφ' ὀβελόισιν κρέα πείρειν, in the construc. pregnant to pierce the flesh with the spits, so that it is on them round about, Il. 2, 427; in like manner, στήσαι τρίποδα ἀμφί πυρί, Od. 8, 434. ἀμφ' ὀχέεσσι βαλεῖν κύκλα, to put the wheels upon the chariots, Il. 5, 722. b) Indicating the cause; about, on account of, ἀμφί νικυῖ μάχεσθαι, Il. 16, 565. ἀμφί γυναικὶ ἄλγισα πάσχειν, Il. 3, 157. 3) With accus. a) Of place, with the idea of motion about, to, or into; about, to, along, around in; ἀμφί ῥέεθρα, along the waves, Il. 2, 461. ἀμφὶ ἄστν ἔρδειν ἱρὰ, round about in the city, Il. 11, 706. Of persons: οἱ ἀμφ' Ἀτρεΐδων βασιλῆς, the princes about Atreides, Il. 2, 445. cf. 5, 781. In Hom. however the chief person is included in the sense; οἱ ἀμφί Πρίαμον, Priam and his followers, Il. 3, 146. b) Indicating cause, occupation, about an object, μνήσασθαι ἀμφί *τινα*, to mention about any one, h. 6, 1. In Hom. ἀμφί sometimes stands after the dependent cases. II) Adv. round

*about, around*, Il. 4, 328. Od. 2, 153; it is often separated from the verb in compos. by a particle and is to be taken in tmesis: ἄμφι περὶ, as adv. Il. 21, 10. In composition with verbs it has the same signif. and sometimes also, *from both sides*.

ἄμφιαλος, *ον* (ἄλς), *surrounded by the sea, sea-girl*, epith. of Ithaca, \* Od. 1, 386. 395.

Ἀμφιάλος, *ὁ*, a Phæacian, Od. 8, 114. 128.

Ἀμψιάραος, *ὁ* (from ἄμφι and ἀράομαι, *prayed for by both sides*), son of Oicles or of Apollo, husband of Eriphyle, father of Alcmæon and Amphilocheus, a noted prophet and king of Argos. He took part in the Calydonian chase, in the Argonautic expedition, and in the Theban war. Because, as prophet, he knew that he should perish before Thebes, he concealed himself; but was betrayed by his wife for a necklace. He was swallowed with his chariot, in the Theban war, by the earth. Subsequently he had a temple at Oropus, Od. 15, 244.

ἀμφιάχω (ἰάχω), part. pf. ἀμφιαχῦα, *to cry round about, to scream*, v. a. Il. 2, 316. †

ἀμφιβαίνω (βαίνω), perf. ἀμφιβέθηκα, 1) *to go around, to travel around*; with accus. ἡέλιος μίσον οὐρανὸν ἀμφιβέθηκει, but when the sun was travelling around in the midst of heaven, i. e. had reached the midst of heaven, Il. 8, 68; spoken of gods: Χρῦσῃν, *to walk about Chryse as tutelary god*, i. e. to protect, Il. 1, 37. Od. 9, 198. 2) *Gener. to surround, to encircle*, espec. in the perf. νεφέλη μιν ἀμφιβέθηκεν, Od. 12, 74; with dat. Il. 16, 66; metaph. πόνος φρένας ἀμφιβέθηκεν, *trouble has occupied thy heart*, Il. 6, 355.

ἀμφιβάλλω (βάλλω), aor. 2 ἀμφέβαλον, fut. mid. ἀμφιβαλένμαι, ep. for ἀμφιβαλοῦμαι, aor. 2 ἀμφεβαλόμην, 1) *Act. to cast about, to put on*, one thing upon another, τί τινα: ὁμοιοι αἰγίδα, *to cast the ægis over the shoulders*, Il. 18, 204. b) *Spoken of putting on clothing, it takes two accus.*, but in this case the prepos. is always separated from the verb; φάρος τινα, Il. 24, 538; χιτῶνά τινα, Od. 3, 467; with dat. of person only in ἀμφὶ δέ μοι φάκος βάλον, Od. 14, 342; metaph. κρατερόν μινος ἀμφιβάλλειν, *to equip oneself with great strength*, Il. 17, 742. c) *to embrace, to clasp, to throw around*, in full χεῖρας γοίνασι, *throw the hands (arms)*

*about any one's knees*, Od. 7, 142; ἀλλήλους, Il. 23, 97. ὡς οἱ χεῖρες ἐχάνδανον ἀμφιβαλόντι, *as much as the hands of him grasping held* [i. e. what he grasping could hold], Od. 17, 344; hence generally, *to surround, to enclose*. 2) *Mid. to cast about oneself, to put on*, with reference to the subject, τί τινα: ὁμοιοι ξίφος, *to hang the sword over one's shoulders*, Il. 2, 45; πήρην, Od. 17, 197.

ἀμφίβασις, *ιός, ἡ* (βαίνω), *the act of going around, of encircling* [espec. for a defence, as of a corse, cf. Passow, s. v. and ἀμφιβαίνω], Il. 5, 623. †

\* ἀμφίβιος, *ον* (βίος), *living both in water and on land, amphibious*; νομή, a double abode, Batr. 59.

ἀμφίβροτος, *η, ον* (βροτός), *encompassing the man, protecting the man, always ἀμφιβρότη ἄσπις*, \* Il. 2, 389. 11, 32.

ἀμφιβρόνχω, see βρονχάομαι.

Ἀμφιγένεια, *ή, α*, a town in Messenia, prob. the later Ἀμφεια, Il. 2, 593. Steph. after Strab. in Elis.

\* ἀμφιγηθέω (γηθίω), part. perf. ἀμφιγεγηθώς, *to rejoice around*, i. e. greatly, l. Ap. 273.

Ἀμφιγνήεις, *ὁ* (γνίός), *lame in both feet, halting*, epith. of Vulcan, Il. 1, 607. 14, 239.

ἀμφίγνος, *ον, ep.* (γνίον), *prop. having limbs on both sides, epith. of the spear, probably furnished with iron on both ends for fighting and sticking in the earth. According to others, double-culting, wounding with both ends, or to be handled with both hands*, Il. 13, 147. Od. 16, 474. [But see Jahrbüch. Jahn und Klotz, März. 1843, p. 252.]

ἀμφιδαίω, *ep.* (δαίω), perf. ἀμφιδέδῃα, *to kindle around, in the perf. intrans. to burn around*; only metaph. πόλεμος ἄστει ἀμφιδέδῃε, *the contest burned around the city*, \* Il. 6, 329; μάχη, 12, 35.

Ἀμφιδάμας, *αττος, ὁ* (from ἀμφὶ and δαμάω, *subduing round about*), a hero from Scandia in Cythera, table-friend of Molus, Il. 10, 269. 2) *father of Clysonomus from Opus*, Il. 23, 87.

ἀμφίδασις, *εια, ν* (δασύς), *rough round about, roughly bordered*, epith. of the ægis surrounded with tufts. [Others, *woolly, shaggy all over, impenetrable*, cf. Schol. and Passow.] Il. 15, 309. †

ἀμφιδινέω (δινέω), perf. pass. ἀμφιδίνημαι, *to turn or put around, καλὸν νεοπερίστου*

ἐλέφαντος ἀμφιδεδίηται, the scabbard is encompassed with polished ivory [or rather, about (which) is put a scabbard, etc.], Od. 8, 405; also spoken of metal: ὃ περὶ χεῖμα πασσατίου ἀμφιδεδίηται, about which a casting of tin is put, Il. 23, 562.

ἀμφιδρυφής, ἐς, poet. (δρύπτω), gen. ἐός, lacerated all around, ἄλοχος, a wife who tears the skin from her cheeks from grief at the death of her husband, Il. 2, 700. †

ἀμφιδρυφος, ον = ἀμφιδρυφής, Il. 11, 393. †

ἀμφιδύμος, ον (δύω), accessible all around, or having a double entrance, epith. of a haven, Od. 4, 847.

ἀμφιεαίνω (ἐλαίνω), only in tmesis, to draw or truce round about, Il. τεῖχος πόλει, a wall about a city, Od. 6, 9.

ἀμφιέλισσος, ον, poet. (ἐλίσσω), impelled onward on both sides, double-oared, epith. of ships, Il. 2, 165. It occurs only in the fem. ἀμφιέλισσα; for which reason, according to Roettig's Lex., the Gramm. falsely assumed an adj. ἀμφιέλισσος, η, ον. This Lexicog. also prefers, after the use of the later epic writers, the signif. *swaying from this side to that, unsteady*.

ἀμφιέννυμι (έννυμι), fut. ἀμφιέσω, aor. ep. ἀμφίεσα (σσ), aor. mid. ἀμφιέσάμην (σσ), 1) Act. to put around, to put on, εἵματα, clothes (upon another), Od. 5, 167, 264. 2) Mid. to put upon oneself, any thing, with accus. χιτῶνας, Od. 23, 142. cf. Il. 14, 178.

ἀμφιέπω and ἀμφέπω (ἔπω), only impf. poet. to be around any thing, to surround; with accus. τὴν πρύμνην πῶρ ἄμφεπεν, the flame surrounded the stern, Il. 16, 124. O.J. 8, 437. 2) to be engaged about any thing, to prepare, to attend to; with accus. τινά, Il. 5, 667; βοὸς κρέα, to dress ox-flesh, Il. 17, 776; στήλας, to arrange the ranks, Il. 2, 525. The part is often absol. in the sense of an adv.: earnestly, carefully, busily, Il. 19, 392. O.J. 3, 118.

ἀμφιένω (ένω), to singe round about, only in tmesis, Od. 9, 339. †

ἀμφιζάνω (ίζανω), to sit round about [to settle upon]; χιτῶνι, upon his tunic, Il. 18, 25. †

ἀμφιθαλής, ἐς, poet. (θάλλω), gen. ἐός, blooming, flourishing on both sides; spoken of a child whose parents are both living (a child of blooming parents, V.), Il. 22, 496. †

Ἀμφιθέη, ἡ (on both sides of divine origin), mother of Anticlea, wife of Antolycus, and grandmother of Ulysses, Od. 19, 416.

ἀμφίθετος, ον, poet. (τίθημι), that may be placed on either end; φιάλη, either, with Aristarchus, a goblet that can be placed on either end, or having handles on both sides; a double goblet, \* Il. 23, 270, 616.

ἀμφιθέω (θέω), to run around; with accus. μητέρα, about the mother, Od. 10, 413. †

Ἀμφιθήη (θήος), daughter of Nereus and of Doris, Il. 18, 42.

ἀμφικαλύπτω (καλύπτω), fut. ἀμφικαλύψω, ἀμφεκάλυφα, 1) Act. to cover round about, to conceal; with accus. prim. spoken of clothes, Il. 2, 262; of the arm: ὅστις, Il. 23, 91. δόμος ἀμφεκάλυψεν με, the house concealed me, received me, Od. 4, 618; πόλις ἵππον, Od. 8, 511. 2) Metaph. ἔρως φρένας ἀμφεκάλυψε, love obscured my mind, Il. 3, 442. θάνατός μιν ἄμφ., death embraced him, Il. 5, 68. 2) to surround, to put around, to cover as with a veil; τί τινα, to put any thing around one, to cover him with it: ῥάκος κεφαλῇ, Od. 14, 349; σάκος τινα, to place a shield before any one (for protection), Il. 8, 331; ὄρος πόλει, to put a mountain over the city, Od. 8, 569; νύκτα μάχῃ, to draw the veil of night around the battle, Il. 5, 507.

ἀμφικεάζω (κεάζω), aor. ἐκέασα, ep. σσ, to hew on all sides, to split; τὸ μέλαν δρυός, Od. 14, 12. †

Ἀμφικλος, ὁ (famed round about, fr. κλέος), a Trojan, slain by Achilles, Il. 16, 313.

ἀμφικόμος, ον (κόμη), having hair all around, thick-leaved, epith. of a tree, Il. 17, 677. †

ἀμφικοναβέω, only by tmesis, see κοναβέω.

ἀμφικύνελλος, ον (κύπελλον), always with τὸ δέπας, the double goblet, according to Aristot. Hist. An. 9, 40; a goblet which formed a cup on both ends, Il. 1, 584; see Eustath. and Buttm. Lexil. I. p. 160.

ἀμφιλαγαίω (λαχαίνω), to dig round about, φνιόν, Od. 24, 242. †

Ἀμφίλοχος, ὁ, son of Amphiarus and Eriphyle, a prophet of Argos, who took part in the expedition of the Epigoni against Thebes, and then in the Trojan war. After his return, he founded with Mopsus the

town of Mallus in Cilicia, and was killed in a duel with Mopsus, Od. 15, 248.

Ἀμφιλύκη, ἡ (from the obsol. λύξ, akin to λευκός), only in connection with νύξ; the twilight, the gray of the morning, Il. 7, 433. †

Ἀμφιμαίωμαι, depon. (μαίωμαι), aor. impf. Ἀμφιμάσασθε, to touch round about, to wipe off; τραπέζας σπόγγοις, Od. 20, 152. †

Ἀμφιμάσασθε, see Ἀμφιμαίωμαι.

Ἀμφιμάχομαι, depon. mid. (μάχομαι), to fight about a place, to assail; with accus. Ἰλιον, πόλιν, to attack, Il. 6, 461. 9, 412.

2) With gen. to fight for any one, to defend him, νέκρος, Il. 18, 20; τεύχος, Il. 15, 391. \* Il.

Ἀμφίμαχος, ὁ (from μάχομαι, fighting round about), 1) son of Cteatus, grandson of Actor, leader of the Epeans from Elis, Il. 2, 260. Hector slew him, Il. 13, 187. 2) son of Nomion, leader of the Carians, slain by Achilles, Il. 2, 870.

Ἀμφιμέδων, οἶτος, ὁ (from μέδων, ruling round about), son of Melaneus, suitor of Penelope, whom Telemachus slew, Od. 24, 103.

Ἀμφιμέλας, αἶνα, αν (μέλας), black round about, always with φρένες, prob. from the nature of the diaphragm, which is situated in the inmost darkness of the body; the darkly-enveloped diaphragm (V. the black heart). Others explain it, angry, gloomy, Il. 1, 103. Od. 4, 661.

Ἀμφιμένυκε, from the following.

Ἀμφιμυκάομαι, depon. (μυκάομαι), aor. Ἀμφιμύκων, perf. Ἀμφιμύμυκα, to bellow all around, to low, to resound, to echo. δάπεδον Ἀμφιμυμένειν, Od. 10, 227; in tmesis spoken of the gates: to creak, Il. 12, 460.

Ἀμφινέμομαι, mid. (νέμω), prop. to pasture round about, to dwell, to inhabit; with accus. Il. 2, 521. Od. 19, 132.

Ἀμφινόμη, ἡ (pasturing round about), daughter of Nereus and Doris, Il. 18, 44.

Ἀμφινόμος, ὁ, son of Nisus from Dulichium, a suitor of Penelope, slain by Telemachus, Od. 16, 394.

Ἀμφίτος, ὁ (from ἀμφί going about), 1) son of Selagus of Præsus, an ally of the Trojans, slain by the Telamonian Ajax, Il. 5, 612. 2) son of Merops, brother of Adrastus, leader of the Trojans, Il. 2, 830 (with lengthened ε).

Ἀμφιξέω (ξίω), aor. Ἀμφάξισα, to scrape round about, to polish, Od. 23, 196. †

Ἀμφιπέλωμαι, depon. mid. poet. (πέλω), to move around any one, to surround him; with dat. αἰοδῇ ἀκονόντεσσι ἀμφιπέλεται, the song resounded around the hearers, Od. 1, 352. †

Ἀμφιπένομαι, depon. mid. (πένομαι), to be occupied about any one; with accus. Od. 15, 467; hence comm. in a good signif. to provide for, to take care of, to wait upon, Il. 4, 220; in a bad sense, to assail, Il. 23, 184.

Ἀμφιπεριστέφω (στέφω), to wreath round about; only in mid. with dat. metaph. χάρις οὐκ ἀμφιπεριστέφεται ἐπέσσειν, grace is not entwined with his words, Od. 8, 175. †

Ἀμφιπεριστροφάω, poet. (στροφάω a form of στρέφω), to turn round about; with accus. ἵππους, to drive around the steeds, Il. 8, 348. †

\* Ἀμφιπεριφθινύθω, poet. (φθινύθω), to perish round about, to dry up utterly, h. Ven. 272.

Ἀμφιπεσοῦσα, see Ἀμφιπίπτω.

Ἀμφιπίπτω, poet. (πίπτω), aor. 2 ἀμφέπεσον, to fall round about, to embrace, τινά, any one; spoken of a wife who in anguish throws herself upon her dead husband, Od. 8, 523. †

Ἀμφιπολέω (ἀμφίπολος), to be occupied about an object, to provide for, to attend to, to wait upon; with accus. ὄρχατον, Od. 24, 244; βίον, to provide for, protect life, Od. 18, 254. 19, 127. 2) Intrans. to be about any one, to serve him, Od. 20, 78. \* Od.

Ἀμφίπολος, ἡ (πέλω), prop. an adj. busied about any one; with Hom. always subst. fem. handmaid, female companion, in distinction from a female slave; also Ἀμφίπολος ταμὴν, Il. 24, 302.

Ἀμφιπονέομαι, ep. = Ἀμφιπίνωμαι, fut. Ἀμφιπονίσσομαι, to be busy about any one, τινά, Il. 23, 681; spoken of things, to take care of, τί, Il. 23, 159; τάφον, Od. 20, 307.

Ἀμφιποτάομαι, depon. mid. (ποτάομαι), poet. form, to fly round about; with accus. τέκνα, to flutter around the young, Il. 2, 315. †

Ἀμφιόρρητος, η, ον, ep. ἀμφιόρρητος (ῥέω), having a current all around, epith. of islands, \* Od. 1, 50. 98, only in ep. form.

Ἀμφίς (ἀμφί), poet. 1) Adv. 1) about, round about, on both sides. βαθύνει δὲ τε Τάρταρος ἀμφίς, Il. 8, 481. ἀμφίς εἶναι, to be round about, to dwell, Il. 9, 464. 24, 488. ἀμφίς ἔχειν, to clasp about, spoken of bonds, Od. 8, 340. 2) upon, on both sides. ζυγὸν

ἀμφὶς ἔχειν, to have the yoke on both sides, to have it on, Od. 3, 486. ὀλίγη ἦν ἀμφὶς ἄρουρα, a little ground was on both sides (of the armies), i. e. between, Il. 3, 115. 3) *apart*. γαῖαν καὶ οὐρανὸν ἀμφὶς ἔχειν, to hold earth and heaven apart, Od. 1, 54. τῷ μὲν ζυγὸν ἀμφὶς ἑέργει, them (the cattle) the yoke parts asunder, Il. 13, 706. ἀμφὶς ἀγῆραι, to break in two, Il. 11, 559. 4) *separate, remote*. ἀμφὶς εἶναι, Od. 19, 221; hence often = *each for himself*, Od. 22, 57. ἀμφὶς φρονεῖν, φράζεσθαι, to think differently, to be of different sentiments, Il. 2, 13. II) Prepos. like ἀμφι, comm. after the dependent case, 1) With gen. *about*. ἄρματος ἀμφὶς ἰδεῖν, to look about the chariot, Il. 2, 384. b) *far from*. ἀμφὶς φυλόπιδος, Od. 16, 267. ἀμφὶς ὁδοῦ, out of the road, Od. 19, 221. 2) With dat. ἄξονι ἀμφίς, about the axle-tree, Il. 5, 723. 3) With accus. Κρόνον ἀμφίς, about Saturn, Il. 14, 203. εἰρεσθαι ἀμφίς ἕκαστα, to ask about every thing, i. e. one thing after another, Od. 19, 46.

\* ἀμφιστεφανόω (στεφανός), to wreath around, like winding a garland; pass. to be wound round, like a garland; trop. ὄμιλος ἀμφιστεφανώτο, the crowd had collected in a circle, h. Ven. 120.

ἀμφιστεφής, ἐς, placed about in a circle, Il. 11, 40, an old reading for ἀμφιστρεφής, q. v. [ἀμφιστέφω, Il. 18, 205, explained by Damm as a case of tmesis; see στέφω.]

ἀμφίστημι (ἵστημι), aor. 2 ἀμφίστην, trans. to place around. 2) Intrans. in mid. and aor. 2 act. to stand around; absol. Il. 18, 233. 24, 712; with accus. ἀμφίστασθαι ἄστυ, to invest the city, Il. 18, 233. Od. 8, 5. (Hom. only intrans.)

ἀμφιστρατάομαι (στρατός), to invest with an army, to beleague; with accus. πόλιν, Il. 11, 713. †

ἀμφιστρεφής, ἐς poet. (στρέφω), gen. ἴος, turned to different sides, twined about, Il. 11, 40. †

ἀμφιτίθημι (τίθημι), aor. 1 ἀφίθηκα, aor. 2 mid. ἀμφετίμην, aor. pass. part. ἀμφιτεθείς, 1) Act. to place around, to put around or on; κεφαλῇ κυνέην, to put the helmet on the head; hence pass. κυνὴν ἀμφιτετίθεισα, Il. 10, 271. 2) Mid. to put upon oneself; with accus. ἔλφος, Od. 21, 431.

ἀμφιτρέμω (τρέμω), to tremble all over, Il. 21, 507. † in tmesis.

Ἀμφιτρίτη, ἡ (according to Herm. *Amfractua*, broken in every part), daughter of Nereus, [and accord. to later mythology] wife of Neptune, who ruled with him the Mediterranean sea. She bore to him Triton, Od. 5, 422. 12, 60.

Ἀμφιτρώων, ὠνος (molesting all around, from τρώω), son of Alcæus and Hipponoe, husband of Alceme, father of Iphicles and foster-father of Hercules. He reigned first in Tiryns and later in Thebes, Il. 5, 392. (comm. without position.)

\* ἀμφιτρομέω, ep. = ἀμφιτρέμω, to tremble all over, to be very much afraid, τινός, on account of any one, Od. 4, 820. †

\* ἀμφιφαιέινω, ep. form for ἀμφιφαίρω, to shine about, τινά, h. Ap. 202.

ἀμφίφαλος, ον (φάλος), furnished with knobs or studs round about, according to the comm. explanation; accord. to Köppen, having a strong crest; or accord. to Buttm. Lexil. II. 242, entirely covered with knobs; epith. of the helmet, \* Il. 5, 743. 7, 41; see φάλος.

ἀμφιφοβέω (φοβέω), aor. pass. ἀμφεφοβήθην, to terrify round about. 2) Pass. to be terrified round about, to fly from, τινά, Il. 16, 290. †

ἀμφιφορένς, ἦος, ὁ (φέρω), a large vessel which is carried by both sides, a double-handled vase for wine, honey, Od. 2, 290. 2) an urn, Il. 23, 99.

ἀμφιφράζεσθαι, mid. (φράζω), to consider on both sides, to weigh well, Il. 18, 254. †

ἀμφιφαίνω (χαίνω), aor. 2 ἀμφέχρον, to yawm around, to swallow with greediness, τινά, Il. 23, 79. †

ἀμφιχέω (χέω), aor. 1 act. ep. ἀμφέχευα, ep. syncop. aor. 2 mid. ἀμφεχέμην (3 sing. ἀμφέχυντο), aor. 1 pass. ἀμφεχύθη, 1) Act. prop. to pour around; metaph. to spread around; ἡέρα τινί, obscurity, mist around any one, Il. 17, 270. 2) Mid. and aor. 1 pass. to become diffused, to be poured about, to surround; with accus. trop. θεῖη μιν ἀμφέχυντο ὀμφή, a divine voice sounded around him, Il. 2, 41. τὴν ἄχος ἀμφεχύθη, distress poured itself over her, Od. 4, 716. 2) Spoken of persons, to embrace; with accus. Od. 16, 214; absol. Od. 22, 498.

ἀμφιχυθείς, see ἀμφιχέω.

ἀμφίχυτος, ον (χέω) poured around; τειχος, a wall cast up all around, an earth-mound, Il. 20, 145.

**Ἀμφίων**, ἴονος (part. ἀμφίων walking around), 1) son of Jasius and Proserpina (according to Eustath.), father of Chloris, king of Orchomenus in Boeotia, Od. 11, 285. 2) son of Jupiter and Antiope, brother of Zethus, distinguished for his skill in song and in performing on the harp. When he was surrounding Thebes with a wall, the stones joined themselves together at the sound of his lyre. His wife Niobe bore him several children, Od. 11, 262. Homer distinguishes the two, though later tradition often confounds them, cf. O. Müller Gesch. hell. Stämme I. S. 231. 3) a leader of the Epeans, Il. 13, 692.

**ἀμφοτέρως**, η, ον, (ἄμφω), both. Of the sing. in Hom. only the neut. as adv. ἀμφοτέρων βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής, both at once, a good king and a brave spearman, Il. 3, 179; often in the dual and plur. Il. 5, 156. 17, 395.

**Ἀμφοτέρως**, ὁ, a Trojan slain by Patroclus, Il. 16, 415.

**ἀμφοτέρωθεν**, adv. from both sides, on both sides, Il. 5, 726. Od. 7, 113.

**ἀμφοτέρωσσε**, adv. towards both sides, γεγωνήμεν, \* Il. 8, 223.

**ἀμφοδιός**, adv. (prob. from ἀμφίς and οἶδας), from the ground; κίφη ἀείρειν, to raise the head from the ground, Od. 17, 237. †

**ἀμφοράσσαιτο**, see ἀναφράζομαι.

**ἄμφω**, τῷ, τὰ, τῶ, gen. ἄμφοιν, both; spoken of single persons, and also of two parties, as Il. 2, 124. Hom. has only the nom. and accus. Sometimes indecl. h. Cer. 15.

**ἀμφωτός**, ον (οῖς), two-eared, two handled, ἄλυσον, Od. 22, 10. †

**ἀμῶν**, ep. for ἀμῶνιν, see ὁμῶν.

**ἀμώμητος**, ον (μοιόμοι), irreproachable, blameless, Il. 12, 109. †

**ἄν**, a particle, ep. and enclit. **κί**, before a vowel **κί**ν, (**κί** is prop. only a dialectic variation of **ἄν**, and in use generally agrees with **ἄν**, although it does not indicate the conditional relation so distinctly, and hence admits a more frequent use, cf. Rost. Gr. p. 580). These particles indicate a conditional proposition or sentence, i. e. they show that the predicate of the sentence is not absolutely true, but is to be considered as depending upon certain circumstances or conditions. The English language has no word perfect-

ly equivalent to **ἄν**, (though it may sometimes be translated by *perhaps, possibly*, Lat. *forte*,) but expresses its meaning by the mood of the verb, (I *may, can, might, could*, etc. write). It cannot therefore stand in sentences which express an unconditional affirmation, but only in the following cases: 1) With the indicat. 1) With the indicat. pres. and perf. **ἄν** cannot stand, because that which is represented as actually passing or past can be subjected to no condition. The same, according to Herm. de partic. **ἄν** [see Steph. Thesaur. VII, 11189–11198], holds true of **κί**; and the passages in which **κί** is connected with these tenses are changed by him, e. g. τῷ καὶ **κί** τις εἴχεται ἀνῆρ—λίπεσθαι, where according to Cod. Vrat. **τέ** is to be read for **κί**, Il. 14, 484; δῶρον δ', ὅ **τι** **κί** μοι δοῦναι φίλον ἦτορ ἀνῶγει, where we must read ἀνῶγῃ, Od. 1, 316; τὰδε κ' αὐτός οὔτ' αὖτε, where Herm. reads γ' αὐτός, Od. 3, 255; ὅτε **κί**ν ποτ'—ζῶννυνται τε νέοι, καὶ ἐπεπύοννται ἄεθλα, Od. 24, 87, where we must with Thiersch Gr. Gram. § 322, 11 read ὅτε περ, or take ζῶννυνται as subjunct. and read ἐπεπύοννται. According to Rost Gram. p. 584, however, **κί** may accompany the indicat. pres. wherever the discourse relates to things which are to be derived from others as natural consequences, as Il. 14, 484. Od. 3, 255. 2) With the fut. indicat. stands frequently the ep. **κί** (**ἄν** rarely), when the proposition expressed in the fut. is dependent upon a condition; εἰ δ' Ὀδυσσεὺς ἔλθοι—αἰψά **κί**—βλας ἀποτίσεται ἀνδρῶν, Od. 17, 540. conf. Il. 22, 66. Commonly, however, the conditional clause is wanting: εἴρεαι, ὁππόθεν εἰμὲν· ἐγὼ δέ **κί** τοι καταλέξω, I will (if thou wilt hear) tell thee, Od. 3, 80. cf. Il. 4, 176. 7, 273. 22, 42. 3) It stands with the indicat. histor. tenses (impf. plupf. and aor.), a) to indicate that the proposition would prove true, or would have proved true, only on a certain condition; but as that condition has not been, or cannot be fulfilled, so the proposition has not proved, or will not prove true; καὶ νῦν κ' ἔτι πλείονας Λυκίων κτείνε—Ὀδυσσεὺς, εἰ μὴ ἄρ' ὀξὺ νόησε· ἔκτωρ, and now would Ulysses have slain still more Lycians, if Hector had not immediately observed it, Il. 5, 679. The condition is often wanting, and must be supplied from the connection. ἦ **τέ** **κί**ν ἤδη λῦγον ἔσσο χιτῶνα, indeed, thou wouldst be al-



ready clothed with a stony tunic, Il. 3, 56. δ) To denote repetition in past time, the action being represented by ἄν as conditional, viz. as repeated only in certain cases. In Hom. however, this use is exceeding rare, Od. 2, 104. (19, 149. 24, 139); ἐνθα κεν ἡματιη ὑφαίνεσκεν μέγαν ιστόν, she was wont to weave (because we believed her, cf. v. 103), where Wolf needlessly reads καὶ. μάλιστα δέ κ' αὐτὸς ἀνέγνω, Il. 13, 734, chiefly himself is wont to experience it, where some take κ' as καὶ abbrev. and Herm. de part. ἄν, for δέ κ' proposes δέ τ'. Likewise οἱ κε τάχιστα ἔκριναν, Od. 13, 263, where Herin. would read οἱ τε. A peculiar case is Od. 4, 518, ἢ γάρ μιν ζῶόν γε κηχέσεται ἢ κεν Ὀρέστης κτεῖνεν ὑποφθάμενος. Nitzsch on this passage says: This aor. with κέν is to be compared with no other sentence of this form; ἢ κεν are closely connected, and the whole is equivalent to κηχέσεται· εἰ δὲ μή, κτεῖνεν, or otherwise has Orestes slain him, cf. Rost Gram. p. 587, and Thiersch § 353, 1. II) With the subjunct. ἄν serves to define more closely the idea expressed by it. It indicates, viz. the external circumstances and relations upon which the decision of the idea presented by the subjunct. depends. 1) In the epic language the subjunct. with ἄν stands instead of the fut. indicat.; with a certain difference however, the indicat. fut. representing the future event as already decided; the subjunct. on the other hand representing the future event as one which it is possible may sooner or later occur, τάχ' ἄν ποτε θνιμὸν ὀλέσῃ, he will, it is probable, soon lose his life, Il. 1, 205. οὐκ ἄν τοι χαρίσμη κλέσας, not then should thy harp avail thee, Il. 3, 54. 2) In dependent clauses, in connection with conjunctions and pronouns, to represent the event as conditional, i. e. as depending upon circumstances; ὅφρα ἰδῇτ' αἰ κ' ἔμμιν ὑπέσχη χεῖρα Κρονίων, whether—would protect you, Il. 4, 249. In like manner, εἰ κε, ἢ κε; ἐπεὶ κε, ἐπεὶ ἄν; ὅς κεν, ὅτ' ἄν, ὁπότε κεν, etc., ὅς ἄν or κε, οἷος ἄν; comp. the several conjunctions and the relative. III) With the optative, ἄν expresses the fact that the supposition expressed by this mood is conditional; εἰ καὶ ἐγὼ σε βάλουμι—αἰψά κε—εὖχος ἐμοὶ δοίης, thou wouldst afford me renown, Il. 16, 625; hence it stands, 1) To express an undetermined possibility. κίνοισι δ' ἄν οὐ-

τις—μαχέοιτο, no one would be able to contend, Il. 1, 271. 2) The ἄν with the optat. often stands as a softer mode of expressing a command or entreaty, Il. 2, 250, and with οὐ in the question οὐκ ἄν ἐρύσαις, couldst thou not hold back? in-tead of hold him back, restrain him, Il. 5, 456. 3) In interrogative sentences, where the optative can be generally translated by *can* or *could*. On the optat. with ἄν in dependent clauses, e. g. with relative pronouns, see under the relative and conjunctions. IV) ἄν with the infin. and particip. expresses also a condition, which will be clearly seen by resolving these forms of the verb into clauses expressed by the finite verb, Il. 9, 684. V) Repetition of ἄν and κε. Hom. never repeats ἄν, but he unites 1) ἄν with κε to give greater stress to the condition, Il. 11, 187. 13, 127. In other cases the reading is doubtful, as Od. 6, 259, where Nitzsch would read καὶ for κέν. 2) The repetition of κε is rare, Od. 4, 733. VI) ἄν is properly short; 'however it seems long in Il. 8, 21. 406. cf. Kühner Gram. § 393 seq. Thiersch § 335–337. § 345 seq. Rost p. 585. seq.

ἄν, 1) Poet. abbrev. for ἀνά, (better ἄν), before ν, τ; becomes before labials ἄμ, before palatals ἄγ. 2) Poet. abbrev. for ἀνα, i. e. ἀνέστη, he arose, Il. 3, 268. cf. ἀνα.

ἀνά, abbrev. ἄν, ὄμ, ἄγ, 1) Preposition, up, upon, on, opposed to κατά, comm. with accus. ep. also with gen. and dat. 1) With gen. only in the phrase ἀνά νηὸς βαίνειν, to go on shipboard, Od. 2, 416. 9, 177. 15, 284; where, however, according to Rost Gr. p. 495, a tm sis would better be assumed, so that the g:n appears to depend upon ἀναβαίνειν. 2) With dat. on, upon, ἀνά σκήπτρῳ, upon the sceptre, Il. 1, 15. ἀνά ὤμῳ, Od. 11, 128. ἀνά χεῖρας, on the hands, h. Cer. 286. 3) With accus. a) Of place: to indicate a direction to a higher object, up, upon; τιθέναι τι ἀνά μυρικήν, Il. 10, 466, ἀναβαίνειν ἀνὰ ῥογῶς, to ascend the steps, Od. 22, 143; to denote extension, through, throughout, along. ἀνά ῥῶτα, along the back, Il. 13, 547. ἀνά δῶμα, through the house, Il. 4, 670; in like manner, ἀνά στρατόν, μάχην, ὄμιλον: ἀνά στόμα ἔχειν, to have in the mouth, Il. 2, 250. φερεῖν ἀνὰ θυμὸν, to revolve in the mind, Il. 2, 36. πάσῃ ἄν ἰθύν, in every undertaking, Od. 4, 434. ἄν

ἰθύν, upwards, Od. 8, 377. b) Of time, only ἀνὰ νύκτα, through the night, Il. 14, 80. c) Of number, to, up to. ἀνὰ εἴκοσι μέτρα χεῖν, Od. 9, 209. II) Adv. *thereon, thereupon*. ἀνὰ βότρυες ἦσαν, grapes were thereon, Il. 18, 562. It stands pleonastically with a verb compounded with ἀνά, Il. 23, 709. In composition it has the same signification, and besides it indicates direction towards the point of starting, *back again* [the Lat. *re-* denoting repetition, e. g. ἀναφράζομαι].

ἄνα is 1) A preposition with retracted accent, and stands as interj. for ἀνάστηθι: *up then*; comm. ἀλλ' ἄνα, Il. 6, 331. 2) A vocat. from ἄναξ, only in the construct. ὦ ἄνα, Ζεῦ ἄνα.

ἀναβαίνω, ep. ἀμβαίνω (βαίνω), aor. 1 ἀνέβησα, aor. 2 ἀνέβην, aor. 1 mid. ἀνεβησάμην (once part. ἀναβησάμενοι, transit. Od. 15, 475). 1) Trans. in aor. 1 act. to *lead up, to cause to ascend* = *τινάω*, any one (the ship), once in the mid. II) Intrans. in the aor. 2 act. to *ascend, to go up*; with accus. οὐρανόν, to mount to heaven, Il. 1, 497; ὑπερώια, to ascend to the upper apartments, Od. 23, 1; more frequently with εἰς, ἐπὶ τι; once with dat. νεκροῖς, over the dead bodies, Il. 10, 493; most generally, α) to *ascend the ship* (embark), often with the omission of νῆα (twice with gen. νηός, Od. 2, 416. 9, 177; see ἀνά). β) to *ascend upon land, to land*, Od. 14, 353. γ) to *go from land to sea, to sail away* ἀπὸ Κρήτης, Od. 14, 252; especially, ἐς Τροίην, to sail from Greece to Troy, Od. 1, 210. δ) Metaph. φάτις ἀνθρώπους ἀναβαίνει, fame spreads among men, Od. 6, 29.

ἀναβάλλω, ep. ἀμβάλλω (βάλλω), 1) Prop. to *throw up*. 2) to *throw back, hence to put off, to delay*, ἀεθλον, Od. 19, 584. II) Mid. to *lift oneself, hence to begin*; with infinit. ἀεῖδεν, to begin to sing, Od. 1, 155. 8, 256 (according to the old Gramm. from the strong elevation of the voice). 2) to *put off; defer, delay* (with reference to the subject). μηδ' ἔτι ἔργον ἀμβάλλοιμεθα, let us no longer delay our work, Il. 2, 436.

ἀνάβατος, or, ep. ἀμβατος (ἀναβαίνω), *that may be ascended, easy of ascent*, Il. 6, 434. Od. 11, 316.

ἀναβέβρυχε, 3 sing. perf., the pres. does not occur, Il. 17, 54. † in connect. with ὕδωρ: *the water gushes forth*. Some Gramm. assume in the pres. ἀναβρίχω or ἀναβρύζω;

others, as Buttm. Lex. II. p. 15, trace it by comparison with ὑπόβρυχα to ἀναβρίχω, whence the reading ἀναβέβρυχεν; still others to the root βρυχάσμαι, from which occurs the perf. βέβρυχα, but with ὕ. Cf. Buttm. p. 271. Rost p. 292.

Ἀναβησίνεως, ὅ (that travels by ship), a Phæacian, Od. 8, 113.

ἀναβληδὴν, ep. ἀμβληδὴν (ἀναβάλλομαι 1.), *rising with a sudden impulse, vehemently*, γοᾶν, Il. 22, 476. † [to lament with vehement outcry, Passow; *alte petitis euspiriis*, Heyne; cf. ἀναβολάδην].

ἀνάβλησις, ιος, ἡ (βάλλω), a *delaying, procrastination*, κακοῦ, \* Il. 2, 380. 24, 655.

ἀναβολάδην, ep. ἀμβολάδην (ἀναβάλλω), *throwing up, boiling up*. λέβης ζεῖ ἀμβολάδην, the caldron boils bubbling up, Il. 21, 364. †

ἀναβράχω (βράχω), only ep. aor. ἀνέβραχον, to *rattle, to clash, to creak*; spoken of arms, Il. 19, 13; of doors, Od. 21, 48.

ἀναβρόχω, occurring only in the optat. aor. 1 ἀναβρόξεις, and in the part. aor. 2 pass. ἀναβροχέν, to *swallow up, to absorb*; spoken of Charybdis: ὅτε ἀναβρόξεις θαλάσσης ὕδωρ, when she swallows back the water, Od. 12, 240; and ὕδωρ ἀπολίσκει ἀναβροχέν, the water absorbed vanished, Od. 11, 586. cf. Buttm. Lex. II. p. 121. \* Od.

ἀναβρύχω, see ἀναβέβρυχε.

ἀναγιγνώσκω (γιγνώσκω), only aor. 2 ἀνέγνω, to *know accurately, to perceive clearly*, with accus. Il. 13, 734; σήματα, Od. 19, 250. 23, 206; absol. to *perceive clearly*, Il. 13, 734. [According to Passow, the signif. to *recognize* is post-Homeric, but ? Eustath. gives as its synonym, Od. 19, 250, ἀγγνωρίζω; cf. also Od. 23, 206. 24, 345 et seq.]

ἀναγκαίη, ἡ (prop. fem. from ἀναγκαῖος), ep. *compulsion, necessity*, dat. ἀναγκαίῃ, by force, Il. 4, 300. Od. 19, 73.

ἀναγκαῖος, αἶη, αἶον (ἀνάγκη), *compulsory, urgent, coercive, necessary*; μῦθος, a compulsory word, i. e. a decree, an authoritative sentence, Od. 17, 399. ἡμαρ ἀναγκαῖον, the day of force, of slavery, Il. 16, 836, = δούλιον ἡμαρ. 2) *coerced, of necessity, πολεμισταί*, Od. 24, 499.

ἀνάγκη, ἡ (ἀνάγω), *force, violence, necessity*, often in the dat. ἀνάγκῃ, from necessity, *forced, αἰεῖν, πολεμίζειν*; also act. *with violence, vehemently*; ἰσχεῖν, κτελεῖν, ὅπ' ἀνάγκης, by force, Od. 19, 156.

ἀναγνάμπτω (γνάμπτω), aor. 1 ἀνέγναμψα, aor. 1 pass. ἀνεγνάμφθην, to bend back; δισμόν, to loose the bond, Od. 14, 348; pass. αἰχμή ἀνεγνάμφθη, the point bent back, Il. 3, 348, 7, 259.

ἀνάγω (ἄγω), fut. ἀνάξω, aor. 2 act. ἀνήγαγον, 1) to lead up, to lead to a high place, from the sea-coast into the country, τινά, Od. 4, 534, or into the high seas, thus often spoken of the voyage to Troy; to take any one to sea, γυναιῖα ἐξ ἀπλῆς γαίης, Il. 3, 48; Ἑλένην, Il. 6, 292; λαὸν ἐνθάδε, (to Troy,) Il. 9, 338; also gener. of sea-voyages, Il. 13, 627. b) to conduct home, γυναιῖα δομόνδε, Od. 3, 272; often, generally, to conduct to, to bring, spoken of persons and things: δῶρα, to bring presents, Il. 8, 203; τινὰ ἐς μέσσον, Od. 18, 89. 2) Mid. prop. to conduct oneself up, to put out to sea, to sail away. τοὶ δ' ἀνάγοντο, they sailed back, Il. 1, 478. Od. 19, 202.

ἀναδεδρομα, see ἀνατρέχω.

ἀναδέκω, ep. (δέκω), aor. 2 ἀνέδρακον, to look up, to look upwards; ὀφθαλμοῖσιν, to open the eyes again, Il. 14, 436. †

ἀναδέσμη, ἡ (δέω), a fillet, a head-band, of females, Il. 22, 469. †

ἀναδέχομαι, depon. mid. (δέχομαι), aor. 1 ἀναδεξάμην, aor. sync. ἀνεδέχμην, to take up, σάκος, Il. 5, 619. 2) to take upon oneself, to bear, to endure, ὄϊζύν, Od. 17, 563.

\* ἀναδίδωμαι (δίδωμι), aor. 1 ἀνέδωκα, to proffer, to present, to give, with accus. h. Merc. 111.

\* ἀναδύνω (δύνω) = ἀναδύομαι, Batr. 90.

ἀναδύνω (δύνω), only mid. and aor. 2 ἀνέδυν, infinit. ἀναδύναι, aor. 1 mid. ἀνεδυσάμην, [ἀνεδύσσετο or ἀνεδύσατο, Buttm. § 96. note 9,] intrans. to emerge, to come forth out of; with gen. ἁλός, from the sea, Il. 1, 359; and with accus. κύμα, v. 496, to emerge from the wave. 2) to withdraw, ἐς ὄμιλον, to retreat into the crowd, Il. 7, 218; and with accus. πόλεμον, to avoid the war, Il. 13, 225; absol. Od. 9, 377. (ἀνδύεται poet. for ἀναδύεται.)

ἀγάεδρος, ον (ἐδρον), 1) ungifted, i. e. for whom the bridegroom presents no gifts to the parents, Il. 9, 146. 2) without dowry, with whom the bridegroom receives nothing from the parents, Il. 13, 366. This explanation is, however, justly rejected by Spitzner on Il. 9, 146. \* Il.

ἀναίρεω (αἰρέω), aor. 1 ἀνείρεα ep. for

ἀνήερα, 1) to raise, to lift up; with accus. χεῖρας ἀθανатоῖσι, to lift up the hands to the gods, Il. 7, 130; τινά, any one, spoken of wrestlers who mutually strove to raise and throw each other. 2) to lift, to bear away (as a prize), δῶν τάλαστα, Il. 23, 614; κρητῆρα, Il. 23, 882.

ἀναθιλέω, ep. (θιλή), fut. ἀναθιλήσω, to become verdant again, to bloom or bud again, Il. 1, 236. †

ἀνάθημα, τό (τίθημι), that which is placed up, especially a votive offering to a deity which is put up in a temple. 2) any present of value; hence, ornament, decoration. Thus Homer calls dancing and singing ἀναθήματα δαιτός, decorations of the feast or table, Od. 1, 152, 21, 430.

ἀναθροάσκω (θρώσκω), to leap up, to rebound. ὕψι ἀναθροάσκεις, to spring up high, spoken of a descending rock, Il. 13, 140. †

ἀναιδείη, ἡ (ἀναιδής), shamelessness, impudence, effrontery. ἀναιδείην ἐπιειμένος, clad in impudence, Il. 1, 149. ἐπιβῆναι ἀναιδείης, to have given up, devoted oneself to wantonness, Od. 22, 424.

ἀναιδής, ἐς (αἰδέομαι), shameless, impudent, as the suitors of Penelope. 2) ungod-earnable, dreadful, as κνδοιμός, Il. 5, 593; λῶας, the terrible stone, Od. 11, 597.

ἀναιμῶν, ον (αἷμα), gen. ονος, bloodless, without blood, spoken of the gods, Il. 5, 342. †

ἀναιμωτί, adv. without bloodshed, Il. 17, 363. Od. 18, 149.

ἀναινομαι, aor. 1 ἠρηγάμην, ep. ἀρηγάμην, to deny, to refuse, to reject, to spurn; with accus. δῶρα, to spurn gifts, Il. 9, 679; ἔργον αἰεῖς, a shameful act, Od. 3, 265; δόσαν, Od. 4, 651. 10, 18; τινά, to reject any one, Od. 8, 212; with infin. to deny, ὃ δ' ἀναινέτο μηδὲν ἐλέσθαι, Il. 18, 500. cf. 450; absol. Il. 7, 93. 9, 510.

ἀναιρέω (αἰρέω), aor. 2 ἀνείλον, and its part. αἰλών, fut. mid. ἀναιρήσομαι, aor. 2 ἀνείλόμην, ep. ἀνελ, 1) to lift up, to take away, to remove; βοῦν ἀπὸ χθονός, to lift an ox from the earth, Od. 3, 453; ἀείθλια, to bear off prizes, Il. 23, 736; πόλλα, to receive much, said of a beggar, Od. 18, 16. 2) Mid. oftener, to take up for oneself, to receive, to bear away; κοῦρην, to take a child in the arms, Il. 16, 8; οὐλοχύτας, to take the sacred barley, Il. 2, 410; ἐπιφροσύνας, to assume reason, to become prudent, Od. 18, 22.

ἀναΐσω (αἶσω), aor. 1 ἀνήϊσα, *to leap up, to rise suddenly* from a sitting posture, Il. 3, 216. Od. 1, 410. πηγαὶ ἀναΐσσουσι, *the fountains gush forth*, Il. 22, 148; once with accus. ἄρμα, *to leap upon the chariot*, Il. 24, 440.

ἀναΐτιος, *ον* (αἶτις), *without guilt, blameless*. ἀναΐτιον αἰτιάσθαι, *to impeach a guiltless individual*, Il. 11, 653. Od. 20, 135.

ἀνακαίω (καίω), *to kindle*, πῦρ, \* Od. 7, 13, 9, 251.

\* ἀνακεκλόμεναι, *see ἀνακίλομαι*.

\* ἀνακίλομαι, poet. (κίλομαι), aor. 2 with redupl. ἀνεκλόμην, *to call upon, to invoke*, τινά h. Pan. 18, 5.

ἀνακεράννυμι (κεράω), aor. ἀνέκρασα, *ep. σο, to mix again; κρητῆρα οἶνου, to mix the mingling vessel again full of wine*, Od. 3, 390. †

ἀνακηκίω (κηκίω), *to gush forth*, spoken of sweat and blood, \* Il. 7, 262. 13, 705.

ἀνακλίνω (κλίνω), aor. 1 ἀνέκλινα, part. ἀγκλίνας *ep. for ἀνακλίνας*, aor. 1 pass. ἀνεκλίνθη, 1) *to incline, to lean back, to cause to rest; τόξον ποτὶ γαίῃ, to let the bow rest against the earth*, Il. 4, 113. [The Schol. refers the action of ἀγκ. in Il. 4, 113, to the subject, ἐπήρεισεν ἐαυτόν.] πρὸς τι, Od. 18, 103; pass. aor. *to lean oneself back*, spoken of those rowing and of those sleeping. ἀνακλινθεὶς πέσεν ὕπτιος, *leaning back he sank supine*, Od. 9, 371. 2) *to lean back, to open, as opposed to ἐπιτείνειν; θυρῶν, to open the door*, Od. 22, 156; so also νέφος, Il. 5, 571; λόχον, Od. 11, 525.

\* ἀνακλύζω (κλύζω), *to wash, or dash up*, Ep. 3.

ἀνακορτίζω (ἀκορτίζω), *to spout out, to dart forth, to gush out*, spoken of blood, Il. 5, 113. †

ἀνακόπτω (κόπτω), *to strike back, to undo, to open, ὀχῆας, the door-bolts*, Od. 21, 47. †

ἀνακραῖζω (κραῖζω), aor. 2 ἀνέκραγον, *to cry out, to speak aloud, to prate*, Od. 14, 467. †

ἀνακρεμάννυμι (κρεμάννυμι), aor. 1 ἀνεκρέμασα, part. ἄγκρεμάσας, *to hang up; τι πασσάλῳ, to hang up any thing upon a hook or peg*, Od. 1, 440. h. Ap. 8.

\* ἀνακτορίη, ἡ (ἀνάκτωρ), *ruler, command, the direction of steeds*, h. Ap. 234.

ἀνακτόριος, ἰή, ἰον (ἀνάκτωρ), *belonging to the master*, Od. 15, 397. †

ἀνακνυβαλιάζω (κνυβαλον), *to be overturned with a rattling noise*. διφροὶ ἀνεκνυβαλίζον, *the chariots rattling upset*, Il. 16, 379. †

ἀναλέγω and ἀλλέγω (λέγω), aor. 1 ἀνέλεξα, infin. ἀλλέξαι, *ep. for ἀναλέξαι, to gather, to collect*, ἔντα, Il. 11, 755; ὅστιά, Il. 21, 321. \* Il.

ἀναλκείη, ἡ (ἀλκή), *powerlessness, weakness, cowardice*, always in the plur. Il. 6, 74. \* Il.

ἀναλκις, ἰδος, ὁ, ἡ (ἀλκή), *powerless, weak, cowardly*, comm. connected with ἀπτόλεμος, accus. ἀνάλκιδα and ἀναλκιν once, Od. 3, 375.

ἀναλτος, *ον* (ἀλθω), *not to be satiated, insatiable*, γαστήρ, Od. 17, 228. 18, 114. \* Od.

ἀναλύω and ἀλλύω (λύω), *ep. iterative impf. ἀλλύεσκιν*, aor. 1 ἀνέλυσα, *to loose, to unravel; ἱστόν, to unravel the web*, Od. 2, 109. 19, 150; τινὰ ἐκ δεσμῶν, *to deliver any one from bonds*, Od. 12, 100; πνευμένης, Od. 9, 178. 2) Mid. *to loose for oneself; τινὰ ἐς φάος, to bring any one to the light*, h. Merc. 258. (v elsewhere short in the pres., but in Od. 2, 110, long through the accent.)

ἀναμαιμάω (μαιμάω), *to rage through, to roar through; with accus. πῦρ ἀναμαιμάει ἄγκυα, the fire rages through the valleys*, Il. 20, 490. †

ἀναμάσσω (μάσσω), fut. ξω, *prop. to rub on, to anoint*, hence ὁ (viz. μέγα ἔργον) σὶ κεφαλῇ ἀναμάσεις, according to Damm: *facinus, quod capiti tuo allines ut maculat mortiferam*, i. e. which thou shalt expatiate with thy head, Od. 19, 92. † Anasth. derives the metaph. from the wiping of the sword upon the head of the slain, to show that he deserved death. Several modern annotators, however, suppose that the word ἀναμάσσειν properly signifies, *to wipe off, to cleanse*, and thus stands simply for *to expiate*, as in English: *to wash away a crime* (according to Bothe), or in French: *se laver d'un crime* (Dugas Montbel).

ἀναμένω, poet. ἀναμίνω (μένω), aor. 1 ἀνέμεινα, *to expect, to await*, τί, Ἥῳ δῖον, Od. 19, 342. †

- ἀναμετρέω (μετρέω), *to measure again, to measure back; Χάρυβδιν, to float back through Charybdis*, Od. 12, 428. †

\* ἀναμηλώω (μηλώω), part. aor. ἀναμηλώσας, *prop. to examine with the probe; according to Ruhnken's conjec. for ἀναπηλώσας*, h. Merc. 41.

ἀναμίγνυμι, poet. ἀναμίσχω (μίγνυμι), aor. 1 ἀνέμιξα, part. ἀμείζας, to mix up, to mingle together; καὶ λευκόν, to mix there-with white barley, Od. 4, 41; τί τινι, Il. 24, 529. Od. 10, 536.

ἀναμιμνήσκω (μιμνήσκω), aor. ἀνέμνεσα, to remind, τινά τι, any one of any thing, Od. 3, 211. †

ἀναμίνω (μίνω), poet. for ἀνημίνω, to avail, with the accus. 2) Absolut. to wail, to persist, \*Il. 16, 363.

ἀναμίσχω = ἀναμίγνυμι, Od.

ἀναμορμύρω, (μορμύρω), ep. iterative impf. ἀνεμορμύρεσκε, to roar, spoken of Charybdis, Od. 12, 238. †

ἀνανέομαι, ep. ἀννέομαι, depon. mid. (νέομαι), to rise, to ascend, spoken of the sun, Od. 10, 192. †

ἀνανεύω (νέω), aor. ἀνένεуса, prop. to throw the head up and move it back, the token amongst the Greeks of refusal, opposed to κατανεύω; hence, to refuse by a nod, to deny, to repel, absol. Il. 6, 311; with accus. Il. 16, 250; with infin. Il. 16, 252; ὀφρύσι, to refuse by drawing up the eye-brows, to forbid by a sign with the eye-brows, Od. 9, 468.

\* ἀνανέω (νέω), aor. ἀνένεуса, to swim up, to recover, like emergere, Batr. 223.

ἀναντα, adv. upwards, up hill, Il. 23, 116. †

ἄναξ, ακτος, ὁ (from ἀνά, as πέριξ from περί), dat. plur. ep. ἀνάκτεσιν, Il. 15, 557; voc. ἀνα, spoken only of gods. 1) Prop. every ruler, master, lord, the master of a family, οἶκιον, Od. 1, 397; master of slaves, Il. 24, 734. Od. 4, 87. 10, 559. 2) Especially, sovereign, king. a) Spoken of all gods; especially of Apollo, Il. 1, 36. 75. b) Of earthly princes and kings, prop. the chief of a nation (cf. βασιλεύς). Thus Hom. calls all heroes, but Agamemnon as commander-in-chief he calls ἄναξ ἀνδρῶν, Il. once spoken of Orsilochus, ἄναξ ἄνδρεσσιν, Il. 5, 516. [This formula is still more extensive, cf. Il. 15, 532. 23, 288.] c) Of other noble and principal men, as Tiresias, Od. 11, 143; of the sons of kings, Od. 17, 186.

ἀναξήραινω (ξηραινω), aor. 1 ἀνηξέῃνα, whence ep. subj. ἀνηξέῃνη for ἀνηξήνη, to dry up, ἄλωή, a garden, or a corn-field, Il. 21, 317. †

ἀνοίγεσθον, see ἀνοίγω.

ἀναπάλλω (πάλλω), part. aor. 2 ἀμπεπα-

λῶν, ep. for ἀναπεπαλῶν, ep. aor. sync. 3 sing. ἀπέπαλτο, 1) to swing upward or backward; often ἔγχος ἀμπεπαλῶν προίει, prop. having swung back the spear (to give it more force), he hurled it; he hurled the uplifted spear, Il. 3, 355 and often. 2) Pass. mid. together with the ep. aor. sync. mid. to leap up, to spring up, ἀναπάλλεται ἰχθύς, Il. 23, 692; of Achilles, to leap up (for joy), Il. 20, 424; spoken of a wounded horse, ἀλγίστας ἀνέπαλτο, he sprang up for pain, Il. 8, 85. That the form ἀνέπαλτο belongs to ἀναπάλλω, and not to ἀνεφάλλομαι, is proved by Spitzner in Excurs. XVI. z. Il.

ἀναπαύω (παύω), aor. 1 ἀνέπανσα, to cause to cease, to let rest, τινά τινας, any one from a thing; ἔργων, from labor, Il. 17, 550. †

\* ἀναπείθω (πείθω), aor. ἀνέπεισα, to persuade, to prevail upon; with accus. Batr. 122. ἀναπείρω, ep. ἀμπείρω (πείρω), aor. 1 part. ἀμπείρας, to pierce with a spear, to split, σπλάγχνα, the entrails, Il. 2, 426. †

ἀναπεπταμένος, η, ον, see ἀναπετάννυμι.

ἀναπετάννυμι (πετάω), aor. 1 ἀνεπέτασα, ep. σσ, perf. pass. ἀναπέπταμαι, to spread out, to unfold, to expand, ἱστία, the sails, Il. 1, 480. Od. 4, 783; pass. said of folding doors: ἀναπεπταμένας σσανίδας ἔχον, they held the folding door open, Il. 12, 122.

ἀναπηδάω (πεδάω), aor. 1 ἀνεπήδησα, ep. ἀμπήδησα, to leap up, to stand up, ἐκ λόχου, from ambuscade, Il. 11, 379. †

\* ἀναπηλέω = ἀναπάλλω, aor. part. ἀναπηλήσας, to swing upwards, Hom. h. in Merc. 41, where Wolf after Ruhnken has ἀναμηλώσας.

ἀναπίμπλημι (πίμπλημι), fut. ἀναπλήσω, aor. 1 ἀνέπλησα, to fill to the brim, to fill up; metaph. μοῖραν βιότοιο, to fill the measure of life, Il. 4, 170; πότμον, Il. 11, 263; κακὰ πολλὰ prop. to fill up the measure of evils, i. e. to suffer many evils, Il. 15, 132; οἶτον, Il. 8, 34; ἄλγεα, Od. 5, 302; κίδεα, Od. 5, 207.

ἀναπλέω (πλέω), infin. fut. ἀναπλεύσεσθαι, to sail up, to sail out; στενωπόν, we sailed up the strait, Od. 12, 234; out of port into the open sea, espec. spoken of the voyage to Troy, ἐς Τροίην, Il. 11, 23.

ἀνάπνευσις, ιος, ή, respiration, the recovering breath, τρεπσε, πολέμοιο, rest from war, \* Il. 11, 801.

ἀναπνέω (πνέω), aor. 1 ἀνέπνευσα, infin. ἀμπνέυσαι, ep. for ἀναπνέυσαι, imper. aor.

syncop. 2 ἄμπνυε, aor. 1 pass. ἄμπνύνθη, and aor. syncop. mid. ἄμπνύτο, ep. for ἀνέπνυτο, to respire, to take breath, to rest; κακότητος from suffering, Il. 11, 382; πόνοιο, Il. 15, 235. In like signif. the aor. 1 pass. and aor. sync. mid. ὁ δ' ἄμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν, he breathed again, and opened his eyes, Il. 14, 436. ὅτε δὴ ρ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἄγερθη, when he breathed again, and life returned to his breast, Od. 5, 458. cf. Il. 11, 359.

ἀνάποινος, ον (ποίη), without ransom, unransomed, Il. 1, 99. †

ἀναπρήθω (πρήθω), aor. ἀνέπρησα, prop. to blaze up, to burst out; in Hom. only δάκρυα, to shed a flood of tears, to shed hot tears (cf. Buttm. Lex. I. p. 104), Il. 9, 433. Od. 2, 81. Others: to shed hot tears.

ἀνάπτω (ἄπτω), aor. ἀνήψα, perf. pass. and imperat. ἀνήφθω, to hang up, to attach, to affix; πείρατα, to attach the ropes to the mast, Od. 9, 137; ἐξ αὐτοῦ sc. ἱστοῦ, which according to the Schol. is to be supplied from ἱστοπίδῃ, Od. 12, 51. 162; ἀγάλματα, to hang up votive offerings (in a temple), Od. 3, 274. Metaph. μῶμον, to impute fault, blame, Od. 2, 84. \* Od.

ἀνάπνυτος, ον (ἀναπνύνομαι), sought out, known, Od. 11, 274. †

ἀναρπάξω (ἀρπάξω), aor. 1 ἀνέρπασα, part. ἀναρπάξας, to snatch up, to bear away upwards, to pull out, ἔγχος, Il. 22, 276; hence, to hurry away; τινὰ ἀπὸ μάχης, to lead one out of the battle, Il. 16, 438; spoken especially of a tempest, Od. 4, 515. 5, 419.

ἀναρρήγνυμι (ῥήγνυμι), aor. 1 ἀνέρρηξα, to tear up, to tear in pieces, with accus. βοὸς βοεῖην, the skin of the ox; spoken of a lion which seizes an ox, Il. 18, 582; γαῖαν, Il. 20, 63. 2) to break through, to destroy, τεῖχος, Il. 7, 461. \* Il.

ἀναρρήπτέω = ἀναρρήπτω, only pres. and impf. Od. 13, 78. †

ἀναρρήπτω, also ἀναρρήπιτω (ῥήπτω), aor. ἀνέρρηψα, to throw up, to cast upward; ἄλα πηδῶ, to fling up the brine with the oar, (to indicate hard rowing), Od. 7, 328; and without πηδῶ, Od. 10, 130.

ἀναρρήβιδέω (ῥοιβιδέω), aor. ἀνέρρῳβιδησα, to swallow up again, to absorb again. Χάρυβδις ἀναρρῳβιδεῖ ὕδαρ, Charybdis swallows back the water, \* Od. 12, 104. 236.

ἀνάρσιος, ον (ἄρω), not fitting, irreconcil-

able; hence, hostile, inimical, Il. 24, 365. Od. 10, 459.

ἀναρχος, ον (ἄρχω), without leader, \* Il. 2, 703. 726.

\* ἀνασεῖω, poet. ἀνασσεῖω (σεῖω), to brandish upwards, to swing upwards, δοῦρα, h. in Ap. 403.

ἀνασένω (σένω), ep. syncop. aor. mid. ἀνέσσυτο, to spring up; αἷμα ἀνέσσυτο, the blood spouted up, Il. 11, 458. †

ἀνασπᾶω (σπᾶω), aor. mid. ἀνισπασάμην, to draw up. Mid. to draw up for oneself, to draw out; ἔγχος ἐκ χροός, to draw out the spear from the body, Il. 13, 274. †

ἄνασσα, ἡ (ἄναξ), queen, mistress, only three times; spoken of Ceres, Il. 14, 326; of Minerva, Od. 3, 380; and of a mortal, Od. 6, 149.

ἀνάσσω (ἄναξ), fut. ἀνάξω, infin. aor. 1 mid. ἀνάξασθαι, 1) to rule, to reign, to be sovereign; spoken both of men and gods, comm. with dat. Il. 1, 180; less often with gen. Τριόδοιο, Ἀργείων, Il. 1, 38; with prep. μετ' ἀθανάτοισιν, to rule among the immortals, Il. 4, 61;—ἐν Βουδελῷ, to reign in Boudium, to have the royal power, Il. 16, 572; with gen. and dat. together: Τρῳέσσιν τιμῆς τῆς Πριάμου, to rule the Trojans with the power of Priam, Il. 20, 180. Od. 24, 30. Pass. to be ruled, τιμῇ, by any one, Od. 4, 177; once in the mid. τρις ἀνάξασθαι γένε' ἀνδρῶν, to reign through three generations, Od. 3, 245. The accus. does not depend upon ἀνάξασθαι, but is accus. denoting the length of time, cf. Nitzsch ad loc.

ἀνασταδόν, adv. (ἵστημι), standing upright, \* Il. 9, 671. 23, 469.

ἀναστεναγίζω = ἀναστενάχω, poet. to groan aloud, νειόθεν ἐκ κραδῆς, deeply from the breast, Il. 10, 9. † ed. Wolf, where others read ἀναστοναγίζε.

ἀναστενάχω (στενάχω), to sigh out, to groan aloud, to lament, τινά, for any one, Il. 23, 211. Mid. to sigh aloud; intrans. \* Il. 18, 315.

ἀναστοναγίζω = ἀναστεναγίζω, the earlier reading, cf. Spitzner Excurs. III.

ἀναστρέφω (στρέφω), aor. 1 ἀνέστρεψα, prop. to turn about, to turn around, to overturn, Il. 23, 436. 2) Mid. to turn oneself around, to ramble about, versari. γαῖαν ἀναστρέφομαι, I tarry in a land, Od. 13, 326.

ἀναστρωφάω, poet. form of ἀναστρέφω,

e. g. τόξον πάντη, to turn the bow in every direction, Od. 21, 394. †

(ἀνασχεῖθω), assumed pres. for the ep. aor. 2 ἀνέσχεθον, see ἀνέχω.

ἀνεσχεῖμεν, see ἀνέχω.

ἀνάσχεο, for ἀνάσχου, see ἀνέχω.

ἀνάσχετος, on, ep. ἄνσχετος (ἀνέχω), that may be endured, tolerable, Od. 2, 63. †

ἀνασχών, see ἀνέχω.

ἀνατέλλω (τέλλω), aor. 1 ἀνέτειλα, to cause to come up; ἀμβροσίην ἵπποις, to cause ambrosia to spring up for the steeds, Il. 5, 777. † ἀνατίθῃμι (τίθῃμι), fut. ἀναθήσω, to place up, to hang up; only metaph. ἐλεγχέην τινί, to make a charge upon or against any one, Il. 22, 100. †

ἀνάτλημι (ΤΛΑΩ), pres. obsolete, aor. 2 ἀνέτλην, to take upon oneself, to bear, to endure, κῆδεα, Od. 14, 47; φάρμακον, to endure the magic draught, viz. to withstand its strength, \* Od. 10, 327; πολλά, h. 14, 6.

ἀνατολή, ἡ (ἀνατέλλω), poet. ἀντολή, the rising of the sun; in the plur. Od. 12, 4. †

ἀνατρέπω (τρέπω), to overturn; only in the mid. aor. 2 ἀνείραπόμην, to fall over, to fall backwards, \* Il. 6, 64. 14, 447.

ἀνατρέχω (τρέχω), aor. 2 ἀνέδραμον, perf. ἀναέδρομα, 1) to run up, to spring up, to rise up; ἐγκέφαλος παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς, the brain gushed from the wound upon the haft-hole (of the spear), Il. 17, 297 [see also αὐλός]; πυκναὶ σμώδιγγες ἀνέδραμον, frequent wales rose up from blows, Il. 23, 717; trop. λισσὴ δ' ἀναέδρομος πέτρῃ, up-rises the smooth rock, Od. 5, 412. 10, 4; and spoken of Achilles: ἀνέδραμεν ἔρπει Ἴσος, he ran up (grew) like a shoot, Il. 18, 56. 2) to run back, with αὐθις, ὀπίσω, Il. 5, 599; ὡκ' ἀπείλεθρον, Il. 11, 354.

ἄναυδος, on (αὐδή), without voice, speechless, \* Od. 5, 466. 10, 378.

ἀναφαίνω (φαίνω), aor. 1 ἀνέφηνα, 1) to cause to shine, to make bright or clear. ἀμοιβῆδ' ἀνέφαινον θυγαῖ, the maids kindled the fire by turns (viz. to produce light), Od. 18, 310; comm. metaph. to cause to appear, to disclose, to discover, to show, θεοπροπίας, divine mysteries, Il. 1, 87; ποδῶν ἀρετήν, Il. 20, 411; τινά, to discover any one, to make him known, Od. 4, 254; ἐπισβολίας, to show loquacity, Od. 4, 159. II) Mid. and pass. to shine forth, to show oneself. ἀναφαίνεται ἀστήρ ἐκ νεφέων, a constellation, a star, shines

forth from the clouds, Il. 11, 62; also metaph. ὄλεθρος ἀναφ., destruction appears, Il. 11, 174; πατρὶς ἄρουρα, Od. 10, 29.

ἀναφανδνά, adv. = ἀναφανδόν, \* Od. 3, 221.

ἀναφανδόν (ἀναφαίνω), visibly, openly, \* Il. 16, 178.

ἀναφέρω (φέρω), aor. 1 ἀνένευκα, aor. mid. ἀνενεκάμην, 1) to bring up, to fetch up; Κέρβερον ἐξ Αἴδου, Od. 11, 625. 2) Mid. to fetch up from oneself, sc. breath. ἀδινῶς ἀνενεκάτο, he drew a deep breath, Il. 19, 314; (according to the Schol. he groaned out deeply; who supplies the ellipsis with στεναγμῶν), cf. Buttm. Lex. I. p. 263.

ἀναφλύω (φλύω), to gush up, to bubble up, to boil, as boiling water, Il. 21, 361. †

ἀναφράζομαι (φράζομαι), aor. 1 ἀνεφρασάμην, optat. ἀμφράσσαιτο, ep. for ἀνεφρ., to observe again, or to recognize, οὐλήν, the scar, Od. 19, 391. †

ἀναχάζομαι, mid. (χάζομαι), aor. 1 ἀνεχασάμην, part. ep. ἀναχασάμενος, to retreat, to retire, Od. 7, 280. 11, 97; in the Il. mostly, out of the battle; comm. with ἄψ, ὀπίσω, Il. 11, 461.

ἀναχωρέω (χωρίζω), fut. ἴσω, to give way, to retire, often absol. with ἄψ, Il. 3, 35. 4, 305; πόλινδε, Il. 10, 210; ἐκ μεγάροιο, Od. 17, 461. ἀνέχωρησαν μεγάροιο μυκρόνδε, they withdrew to a recess of the palace, Od. 22, 270.

ἀνανύτχω (ψύχω), aor. 1 pass. ἀνέψυχθην, to revive by a cool breeze, to refresh, ἀνδράποους, the men (by the Zephyr), Od. 4, 568; φίλον ἦτορ, to refresh themselves, Il. 13, 84; ἔλκος, to cool the wound, Il. 5, 795. Pass. to be refreshed, to revive. ἀνέψυχθεν φίλον ἦτορ, Il. 10, 575.

ἀνδάνω, Ion. and poet. imperf. ἦνδανον and ἐήνδανον, aor. 2 ἄδον for εὐδον, and εὐαδον with the digamma, perf. 2 εὐαδε, to please, to gratify, to be agreeable; with dat. of the pers. ἄδε Ἑκτορι μῦθος, the word pleased Hector, Il. 12, 80. 18, 510. Od. 3, 150; with two datives, Il. 1, 24; with infin. οὐδ' Αἴαντι ἦνδανε θυμῷ ἵσταμεν, it pleased not the mind of Ajax to stand, Il. 15, 674; ἑαδῶς μῦθος, a pleasing, agreeable address, Il. 9, 173. Od. 18, 423.

ἄνδιχα, adv. (ἀνά and δίχα), in two parts, in twain, asunder; καίζειν, to split asunder, Il. 16, 412; δάσασθαι, Il. 18, 511.

ἀνδράγρια, τὰ (ἀνήρ, ἄγρια), spoils taken

from an enemy slain, *the spoils of arms*, Il. 14, 509. †

Ἀνδραμονιίδης, ου, ὁ, son of Andræmon = Thoas, Il. 7, 168.

Ἀνδραίων, ονος, ὁ, husband of Gorgo daughter of Æneus, and father of Thoas, who after Æneus reigned in Calydon in Ætolia, Il. 2, 638.

ἀνδραγός, adv. (ἀνήρ), i. q. κατ' ἀνδρας, *man by man*, Od. 13, 14. †

ἀνδραπόδεσσι, metapl. dat. plur. for ἀνδράποδον.

ἀνδράποδον, τό, a slave; only in dat. ἀνδραπόδεσσι, as if formed from ἀνδράπους, Il. 7, 475. † cf. Thiersch Gram. § 197, 60. (According to Dæderl. from ἀνήρ and ἀποδόσθαι to sell.)

ἀνδραχθής, ἐς (ἀνήρ, ἄχθος), poet. gen. εἰος, *man-burdening*, as heavy as a man can carry; χερμάδια, prodigious stones, Od. 10, 121. †

ἀνδρειφόντης, ου, ὁ (φονεύω), *man-slaying*, epith. of Mars, \* Il. 2, 651.

ἀνδρεσσι, ep. for ἀνδρασι.

ἀνδρόκμητος, ου (κάμνω), *made by men*; τύμβος, Il. 11, 371. †

ἀνδροκτασίη, ἡ, ep. (κτείνω), *homicide, slaughter*, especially in battle; comm. in the plur. the slaughter of a single man, Il. 23, 86.

Ἀνδρομάχη, daughter of Eëtion king of the Cilician Thebæ, wife of Hector, Il. 6, 422. Her father and seven brothers were slain by Achilles. She was tenderly attached to her husband. According to a later tradition, she became, after Hector's death, the wife of Neoptolemus.

ἀνδρόμεος, ἐή, εον (ἀνήρ), belonging to a man, *manly, human*; κρέας, αἷμα, χροῖς, human flesh, blood, skin; ὄμιλος, the crowd of men, Il. 11, 538.

ἀνδρότης, ἡ, a false reading for ἄδροτής.

ἀνδροφάγος, ου (φαγῆν), *eating men, cannibal*, epith. of Polyphemus, Od. 10, 200. †

ἀνδροφόνος, ου, poet. (φονεύω), *man-slaying*, epith. of Mars and Hector, Il. 4, 441, 1, 242; φάρμακον, a destructive drug, Od. 1, 261.

ἀνδύεται, poet. for ἀναδύεται.

ἀνεγείρω (ἐγείρω), aor. 1 ἀνέγειρα, *to awaken*, τινά ἐξ ὕπνου, any one from sleep, Il. 10, 138. Trop. *to arouse, to excite*, τινά μιλυχίοις ἐπέεσσι, any one with flattering words, Od. 10, 172.

ἀνέγγων, see ἀναγινώσκω.

ἀνεδέγμεθα, see ἀναδέχομαι.

ἀνέδραμον, see ἀνατρέχω.

ἀνείργω, ep. for ἀνείργω (εἴργω), imperf. ἀνείργον, *to press back, to restrain*, φάλλυγας, μάχην, \* Il. 3, 77, 7, 55; with ἐξοπίσω, h. Merc. 211.

ἀνέζω, a pres. assumed by the Gramm. for the aor. forms ἀνέσαντες and ἀνέσαιμι; see ἀνῆσα.

ἀνείμι (εἶμι), part. ἀνιών, imperf. ἀνῆιον 1) *to ascend, to arise*, ἐς περιωπήν, Od. 10, 146. ἡέλιον ἀνιόντος, the sun arising, Il. 8, 536. Od. 1, 24. 2) *to return*, ἐκ πολέμου, Il. 6, 480; ἐξ Αἰθιόπων, Od. 5, 282; *to return home by ship*, Od. 10, 332. 3) Gener. ἐς τινά, *to approach any one, to ask aliquem*, to ask a favor, Il. 22, 492.

ἀνείμων, υν (εἶμα), gen. ονος, *without clothing, destitute of clothing*, Od. 3, 348. †

ἀνείρομαι (εἴρομαι), poet., for ἀνέρομαι, only pres. and imperf. *to ask, to inquire, to interrogate*; with accus. of person, also with double accus. ὃ μ' ἀνείρειαι, ἡδὲ μεταλλῆς, about which thou questionest me and inquirest, Il. 3, 177.

ἀνῆσα (εἶσα), a defective aor. 1, of which only the 1 sing. optat. ἀνέσαιμι and part. ἀνέσαντες occur; *to place upon*. ἐς δίφρον ἀνέσαντες ἄγον, they placed him upon the chariot and bore him, Il. 13, 657. εἰ κείνω γε—εἰς εὐνήν ἀνέσαιμι, if I could but bring them to the marriage-bed, Il. 14, 209. (The Gramm. derive these forms from the obsol. pres. ἀνέζω. Eustath. ad Il. 14, 209, explains both by ἀναθεῖναι; hence, with Thiersch Gram. § 226. Anm., it must be derived from the defective aor. εἶσα. The derivation of the aor. ἀνέσαιμι from ἀνίημι, according to Buttm. Gram. § 108, 4, is inadmissible, as nowhere else does an aor. 1 optat. of this form occur; cf. Rost Gram. p. 456. Kühner Gram. I. § 187, 1.)

ἀνεκτός, ου (ἔχω), *to be borne, that may be endured*; in Hom. mostly with negat. ἔργα, οὐδ' ἔτι ἀνεκτά, Il. 1, 573. Od. 20, 223. οὐκέτ' ἀνεκτῶς, no longer tolerable, Il. 8, 355.

ἀνελθών, part. aor. 2 from ἀνέρχομαι.

ἀνέλκω (ἔλκω), *to draw upward, to draw up*; τόξου πῆχυν, to draw up the curve of the bow, in order to shoot [cf. τόξον], Il. 11, 375, 13, 583; but also νευρήν, to draw the bow-string, Od. 21, 128, 150; σταθμόν, Il. 12,



434. 2) Mid. to draw out for oneself; *τρίχας*, to tear out one's hair, Il. 22, 77; *ἔγχος*, to draw forth the lance from the body of an enemy, Od. 22, 97.

*ἀνελών*, see *ἀναφέω*.

*ἄνεμος*, ὁ (ἄημι), a blowing, a breeze, wind. Hom. mentions only four winds: Eurus, Notus, Zephyrus, and Boreas, Od. 5, 295.

*ἀνεμοσκεπής*, ἐς, poet. (σκέπας), gen. ἑός, guarding against the wind, warding off the wind, epith. of the mantle, Il. 16, 224. †

*ἀνεμοτρεφής*, ἐς, poet. (τρέφω), gen. ἑός, nourished by wind, storm-nursed. It occurs twice: *κῆμα*, a wave excited by the wind, Il. 15, 625; *ἔγχος*, a spear whose handle is taken from a tree which has been exposed to the wind, and thus become firm in fibre, Il. 11, 256.

*Ἀνεμώλεια*, ἡ, see *Ἀνεμώρεια*.

*ἀνεμώλιος*, ἰον (ἄνεμος), windy; only trop. useless, idle, unprofitable, vain. *ἀνεμώλια βάζειν*, to prate idle words, Il. 4, 355. Od. 4, 837.

*Ἀνεμώρεια*, ἡ, later *Ἀνεμώλεια*, a town in Phocis near Delphi, that derived its name from the strong winds which swept it from Parnassus, Il. 2, 521.

*ἀνενείκατο*, see *ἀναφέρει*.

*ἀνέπαλτο*, see *ἀναπάλλω*.

*ἀνερείπομαι*, depon. mid. (ἐρείπω), aor. 1 *ἀνερειπάμην*, to snatch up, to bear away upwards, to carry off; with accus. spoken especially of the Harpies and of a tempest, Od. 1, 241. 4, 727; once of the gods, Il. 20, 234; (to assume a pres. *ἀνερείπω* is not necessary, cf. Buttm. Gr. Gram. p. 131.)

*ἀνερύω* (ἐρύω), to draw up, to hoist, *ἱστία*, the sails, Od. 9, 77, in tmesis.

*ἀνέρχομαι* (ἐρχομαι), aor. 2 *ἀνήλυθον*, to go up, to ascend, ἐς σκοπίην, a watch-tower, a place of observation, Od. 10, 97; trop. spoken of a young tree: to grow up, to shoot up, Od. 6, 163. 167. 2) to come back, to return, with which ἄψ and ἀνθίς stand, Il. 4, 392. 6, 187.

*ἀνερρωτάω* (ἐρωτάω), imperf. *ἀνερρωῶν*, to question, to ask again, Od. 4, 251. †

*ἀνέσαιμι*, see *ἀνείσα*.

*ἀνέσαν*, see *ἀνέλημι*.

*ἀνέσαντες*, see *ἀνείσα*.

*ἀνέσει*, ep. for *ἀνίσσει*, see *ἀνέλημι*.

*ἀνέσσυντο*, see *ἀνασύντω*.

*ἀνέστιος*, ον (*ἑστία*), without a hearth, without a home, Il. 9, 63. †

*ἄνευ*, adv. with gen. without, apart from; spoken of persons and things. *ἄνευ θεοῦ*, without god, without the will or influence of a god, Od. 2, 372. *ἄνευ ἐμέθεν*, without my wish and knowledge, Il. 15, 232. 2) far from, remote from. *ἄνευ δῆϊω*, far from the enemy, Il. 16, 239.

*ἄνευθε*, and before a vowel *ἄνευθεν* (*ἄνευ*), far, remote, far off, absol. often with particip. ὦν, οὔσα, ὄν, far-distant; *κίον*, going away, Il. 1, 35; according to Plat. ἀποχωρῶν. 2) With gen. like *ἄνευ*, without, apart, from. *ἄνευθε θεοῦ*, without god, without divine coöperation, Il. 5, 185. *ἄνευθεν ἐμεῖο*, Il. 16, 80. b) remote, far from. *ἄνευθε πατρός τε φίλων τε*, Il. 21, 78. Od. 10, 554.

*ἀνέφελος*, ον (*νεφέλη*), unclouded, cloudless, Od. 6, 44. † (ᾱ)

*ἀνέχω* (ἔχω), 3 sing. indicat. pres. *ἀνέχησι*, Od. 19, 111; fut. *ἀνέξω*, aor. 2 *ἄνεχον*, poet. *ἀνέσχεθον*, fut. mid. *ἀνέξομαι* and *ἀνασχίσσομαι*, ep. infin. *ἀνασχίσσθαι*, aor. 2 mid. *ἀνεσχόμεν*, ep. imperat. *ἄνσχεο* and *ἄνσχεο*. 1) Act. to hold up, to raise, to lift up, with accus. *κεφαλὴν*, Od. 17, 291; after *χεῖρας θεοῖς ἀνέχ.*, to raise the hands to the gods in prayer; once to lift the hands for pugilistic combat, Od. 18, 89; comm. the mic *σκήπτρον θεοῖσι*, to raise the sceptre to the gods (in swearing), Il. 7, 412, hence trop. maintain; *εὐδικίας*, to maintain righteousness, justice, Od. 19, 111. 2) to hold back to check, to restrain, *ἵππους*, Il. 23, 4. 3) Intrans. to project, to arise, emerge. *αἶχ ἀνέσχευ*, the spear's head projected, Il. 310; to emerge from the water, Od. 5, 3. II) Mid. 1) Prop. to hold oneself up keep erect, not to fall, espec. spoken of wounded, Il. 5, 285; hence metaph., a bear, to endure, comm. with accus. *κί κακά*, once with gen. *δουλοσύνης ἀνέχεσθαι* to endure slavery, Od. 22, 423; in the pendent clause stands for the most part particip. as with verbs of suffering: οὐκ ἔομαι σε ἄλγε' ἔχοντα for *ἔχειν*, I will suffer thee to endure, etc. Il. 5, 895. σοίγ' ἀνεχόμεν ἡμενος, I could bear to thee, Od. 4, 595. ξένους ἀνέχεσθαι, to receive hospitably, Od. 17, 13. b) At hold out, to restrain oneself; often τ

καὶ ἀνάσχει, bear and command thyself, Il. 1, 586. 5, 352. 2) to hold up, to elevate, like ἀνίσχειν (when the discourse relates to things belonging to us), with accus. σκήπτρον, the sceptre, to swear, Il. 10, 321; δούρατα, to lift the spear for hurling, Il. 11, 593. 12, 138; χεῖρας, to raise the hands to smite oneself for grief, Il. 22, 34; and for joy, Od. 18, 100. The particip. pres. ἀνασχομένος stands often absol. to rise, to raise oneself (for striking), where from the preceding something may be sometimes supplied, as ἔλφος, Il. 3, 362. It is not necessary, however, with Eustath. to supply χεῖρα, Od. 14, 25. 18, 95. (In Od. 24, 8, ἀνὰ τ' ἀλλήλησιν ἔχονται, ἀνὰ is a prepos. with the dat.: they hold one by another [i. e. hang together, cf. Barnes ad loc.].

ἀνεψίος, ὁ, a sister's son; and generally a kinsman by blood, a cousin (with ε lengthened Il. 15, 554).

ἀνέω, obsol. theme of ἀνίημι.

ἀνεω, is comm. derived from an obsol. adj. ἀναυος, ἀνωος (from ἄω, αῶω), and regarded as a nom. plur. Att. noiseless, still, silent; it always stands with the plur. ἐρέεσθε, ἐγένοντο, ἦσαν; only Od. 23, 93, it is written as a nom. sing. fem. ἀνω. According to Buttm. Lex. II. p. 2, it is, as even Aristarchus supposed, an adv. like οὐτω, and should therefore be written ἀνεω without ε. [In the ed. of Spitzner, the ε is always justly omitted. In Od. 23, 93, it is contrary to analogy to make ἀνεω a nom. sing. fem., since in that case it should be ἀνωος.]

[ἀνεω, adv. in silence, Od. 23, 93. See ἀνεω.]

ἀνήγαγον, see ἀνάγω.

ἀνήη, ep. for ἀνή, see ἀνίημι.

ἀνήκεστος, ον (ἀνέομαι), not to be healed, incurable, intolerable, χόλος, ἄλγος, \* Il. 5, 394. 15, 217.

ἀνηκουστέω (ἀκούω), aor. ἀνηκούστησα, not to hear, not to obey, τινός, any one, \* Il. 15, 230.

ἀνήμελκτος, ον, poet. (ἀμέλω), unmilked, Od. 9, 439. †

ἀνήροθε, ep. (ANETH), 3 sing. perf. 2, which occurs partly in the signif. of the present to mark a concluded action, and partly in narration as a preterite, to press upward, to spring up. αἶμα' ἔτι θερμὸν ἀνέροθεν ἔξωτειλῆς, the warm blood was still gushing from the wound, Il. 11, 266; and πλοση ἀνή-

ροθεν, the smoke of the fat rolls upward, Od. 17, 270. (It is comm. referred to ἀνθίω, see Thiersch Gram. § 232. 20, but according to Buttm. Lex. I. p. 291, the theme is ἀνθω, ἀνέθω, lengthened by redupl.)

ἀνήνυστος, ον (ἀνύω), not to be accomplished, unaccomplished, ἔργον, Od. 16, 111. ἀνήνωρ, ορος, ὁ (ἀνήρ), not a man, unmanly, cowardly, \* Od. 10, 340. 341.

ἀνῆρ, gen. ἀνέρος and ἀνδρός, dat. pl. ἀνδράσι and ἀνδρεσσι, a man, as opposed to a woman, Il. 17, 435; also with the idea of bravery, ἀνίρες ἔστε, φίλοι, be men, Il. 5, 529, cf. ἀναξ ἀνδρῶν. 2) man, in opposition to a god, πατὴρ ἀνδρῶν τε θεῶν τε. 3) man, in opposition to a youth; and, 4) a husband, Il. 19, 291. Od. 11, 327. Very common is the junction of this word with another subst. or adj. as ἀνὴρ βασιλεύς, ἀνὴρ ἥρως, ἀνὴρ Ἀργεῖος, by which the expression becomes more honorable. (α is prop. short, but in the arsis and in the trisyllabic cases always long.)

ἀνήροτος, ον (ἀρόω), unploughed, uncultivated, \* Od. 9, 109. 123.

ἀνήφθω, see ἀνάπτω.

Ἀνθεια, ἡ, a town in Messenia, according to Strab. the later Thuria, Il. 9, 151.

Ἀνθεμίδης, ου, ὁ, ep. for Ἀνθεμειωνιάδης, son of Anthemion, Il. 4, 488.

Ἀνθεμίον, ωνος, ὁ, father of Simoisius in Troy, Il. 4, 473.

ἀνθεμόεις, εσσα, εν (ἀνθεμον), flowery, blooming, epith. of meadows, Il. 2, 467. 2) adorned with flowers; in connection with λίβης, κρητῆρ, metal vessels probably adorned with figures of flowers. Others understand it as meaning enamelled, Il. 23, 885. Od. 3, 440.

\* ἀνθεμον, τό, poet. = ἄνθος, flower, blossom; prop. ornament, decoration, h. 5, 9.

ἀνθερώων, ὤνος, ὁ (prob. from ἀνθίω), the chin. χεὶρ ὑπ' ἀνθερώονος ἑλεῖν, to take hold of the chin with the hand (the sign of supplication), \* Il. 1, 501.

ἀνθερίξ, ικος, ὁ (ἀθήρ), the beard on the ear of corn; an ear of corn, Il. 20, 227. †

ἀνθέω, aor. 1 ἤρθησα, infin. ἀνθῆσαι, to shoot up, to grow up; in this prob. prim. signif. it is found in Od. 11, 320. † h. Ap. 139.

Ἀνθηδών, ὄνος, ἡ, a town in Boeotia, on the coast, with a port, Il. 2, 508.

ἀνθινός, ἡ, ὄν (ἄνθος), of flowers, flow-

ery. εἶδαρ ἄνθινον, food of flowers, Od. 9, 84. † Thus Hom. calls the fruit of the lotus, which the Lotophagi ate; prob. merely a poet. designation of a vegetable diet formed from blossoms; others explain it metaph. delicious.

ἀνθίστημι (ἴστημι), aor. 2 ἀνέστην, trans. to place opposite. 2) Intrans. aor. 2 and mid. to oppose oneself to, to resist, τινί, any one, Il. 20, 70; absol. Il. 16, 305. \* Il.

ἄνθος, εὖς, τὰ (ἄνα), prop. the shooting bud, τίπεν ἄνθεα, Od. 9, 449; comm. a blossom, a flower, Il. 2, 89. 9, 542; trop. ἡδης ἄνθος, the bloom of youth, Il. 13, 484; κουρήϊον, h. Cer. 108.

ἀνθρακίη, ἥ (ἄνθραξ), a heap of coals, Il. 9, 213. †

ἄνθρωπος, ὁ, man, as a race, and as an individual, in distinction from gods and brutes; also the dead are called ἄνθρωποι, Od. 4, 565.

ΑΝΘΩ, assumed theme of ἀνίποθε.

ἀνιάζω (ἀνία), trans. to excite disgust, to weary, with accus. Il. 23, 721; to distress, to afflict, Od. 19, 323. 2) Intrans. to be displeased, to be weary, to be tired, of a thing, Od. 4, 460. 598; then to be grieved, to grieve oneself, with dat. πτεάτισσιν, about his possessions, Il. 18, 300. (ι already in Hom. double timed.)

ἀνιάω (ἀνία), Ion. and ep. ἀνίησω, part. aor. pass. ἀνιηθείς = ἀνιάζω, to weary, to vex, with accus. Od. 2, 115. Pass. to be burdened. οὐ γάρ τις τοι ἀνιάται παρόντι, no one is burdened by thy presence, Od. 15, 335; especially and often, ἀνιηθείς, absol. dejected, disgusted, troubled. [Ἥ μὴν καὶ πόνος ἐστὶν ἀνιηθ. κ. τ. λ., truly the labor is such that one might justly wish to return, being worn out by the long-continued fatigue of the war, Il. 2, 291. Thus Felton ad loc. cf. also Eustath. and Heyne.] (ι always long in Hom.)

ἀνδρωτί, adv. (ἰδρώ), without sweat, without toil, Il. 15, 228.

ἀνίη, ἥ, Ion. for ἀνία, grief, trouble, pest, plague. δαιτὸς ἀνίη, the plague of the feast, Od. 17, 446. ἀπρηκτὸς ἀνίη, a desperate evil; thus Scylla is called, \* Od. 12, 221. (ι always long.)

ἀνιηθείς, see ἀνιάω.

ἀνίημι (ἴημι), fut. ἀνίησω, once ἀνέσει, Od. 16, 265, aor. 1 ἀνίηα and ἀνίηα, aor. 2 only

3 plur. ἄνεσαν, subj. ἀνίη for ἀνίη, optat. ἀνίηεν, part. plur. ἀνιέντες. 1) Act. to send up, to let ascend. ἄητας Ὠκεανὸς ἀνίησιν, Oceanus sends up the blasts of Zephyr, Od. 4, 568; ὕδωρ, to cast up water, opposed to ἀναρροβδεῖν, spoken of Charybdis, Od. 12, 105. (Here also have been cited ἀνίσαντες, ἀνέσαιμι, to place upon, see ἀνέισα.) 2) Comm. to let loose, hence a) to let go, to leave. ὕπνος ἀνίηεν ἐμέ, sleep left me, Il. 2, 71. δεσμῶν τινὰ ἀν., to free any one from bonds, Od. 8, 359; to liberate, as opposed to ἀλῶναι, Od. 18, 265; according to others, to send home. b) to loosen, to open, πύλας, the gates, Il. 21, 537 (by undoing, to wit, the bars of the gates which secured them on the inside). c) Especially, to let loose upon any one, to send upon, to set upon. σοὶ δ' ἐπὶ τοῦτον ἀνίηεν Ἀθήνη, tibi hunc immisit, Il. 5, 405; and ἄφρονα, τοῦτον, v. 761; hence gener. to excite, to urge, to incite, Ζεὺς—ἀνίηεν, Il. 16, 691; τοῖσιν (for them, for their aid) Θρασυμήδεα Δίον ἀνίηεν, Il. 17, 705; often with infin. Μοῦσα αὐδὸν ἀνίηεν ἀεῖδειν, the muse excited the bard to sing, Od. 8, 73. σὲ δ' ἐνθάδε θυμὸς ἀνίηεν ἀνασχεῖν, Il. 6, 236. 7, 25. II) Mid. to loosen for oneself, to open; with accus. κόλπον, to bare the bosom, Il. 22, 80; αἶλας, to draw the skin from the goats, to flay them, Od. 2, 300. (ι short, and long if the metre requires it.)

ἀνιηρός, ἥ, ὄν (ἀνία), burdensome, troublesome, sad; πτωχός, a troublesome beggar; compar. ἀνιηρότερος, Od. 2, 190.

ἀνιπτόπους, ποδός, ὁ, ἥ (νίπτω, ποῖς), with unwashed feet, Il. 16, 235. † epith. of the Σελλοί, the priests of Jupiter at Dodona, to indicate their rough mode of life; as they probably lived like a kind of monks, destitute of every convenience.

ἀνιπτος, ὄν (νίπτω), unwashed, Il. 6, 266. †

ἀνίστημι (ἴστημι), fut. ἀναστήσω, ep. ἀνστήσω, aor. 1 ἀνέστησα, imper. ἀνστησον, ep. for ἀνάστησον, aor. 2 ἀνέστην; dual ἀνστήτην, ep. for ἀνστήτην, part. ἀνστής, for ἀνστής. 1) Trans. in the pres. imperf. and aor. 1 act. to cause to rise, with accus. of the person sitting, to chase away, to scatter, Il. 1, 191; γέροντα χειρός, to raise the old man by the hand, Il. 24, 515; to wake out of sleep, κήρυκα, the herald, Il. 24, 689; to wake to life the dead, Il. 24, 551. 756; from an abode, i. e.

to cause to emigrate, Od. 6, 7; metaph. to excite, to instigate, especially to combat, *τινί*, against any one, Il. 7, 116. 10, 176. II) Intrans. in the aor. 2, perf. act. and mid. to get up, to arise, from a seat, in order to speak, *τινί*, to any one, Il. 1, 58. v. 205; *ἐξ ἰδίων*, Il. 1, 533; from an encampment, Il. 10, 55. 2) to rise from rest for combat, Il. 2, 694; *τινί*, against any one, Il. 23, 635. Od. 18, 334; to arise again, spoken of the wounded and dead, Il. 15, 287. 21, 56.

*ἀνίσχω* (*ἴσχω*), a form of *ἀνέχω*, to lift up, *χείρας θεοῖσι*, Il. 8, 347; mid. to command oneself, to endure, Il. 7, 110.

*ἀνιχνεύω* (*ἰχνεύω*), to trace out, to track, Il. 20, 192. †

*ἀννεῖται*, poet. for *ἀνανεῖται*, see *ἀνανέομαι*. Od.

*ἀνξηθαίνω*, poet. for *ἀναξηθαίνω*.

*ἀνοήμων*, *ον* (*νοήμων*), without reason, senseless, imprudent, \* Od. 2, 270. 17, 273.

*ἀνόητος*, *ον* (*νοῖω*), unobserved, unperceived, [not to be comprehended, wonderful,] h. Merc. 80.

*ἀνοίγνυμι*, poet. *ἀνοίγω* and *ἀναοίγω*, (*οἷ-γνυμι*), imperf. *ἀνέγιγεν* and *ἀνῶγεν*, and ep. iterative *ἀναοίγεσκον*, Il. 24, 455; to open, to unlock, to undo, *θύρας*, the doors, Od.; *κλειῖ-δα*, to open, thrust back, the bolt, Il. 24, 455, see *κλειῖς*; *ἀπὸ χηλοῦ πῶμα*, to remove the cover from a chest, Il. 16, 221.

*ἀνόλεθρος*, *ον* (*ὄλεθρος*), not destroyed, snatched from destruction, unslain, Il. 13, 761. †

*ἄνομαι*, see *ἄνω*.

*ἄνοος*, *ον* (*νόος*), thoughtless, senseless, devoid of mind, Il. 21, 441. †

*ἀνοπαῖα*, or *ἀνόπαῖα* according to Aristarchus, Od. 1, 320; *ὄρνις ὡς ἀνοπαῖα διέ-πτατο*, an ancient word about whose meaning the Gramm. are at variance. Most probably *ἀνοπαῖα* is an adverb, according to Empedocles in Eustath. = *ἀνωφερῆς*, she flew away upwards (prop. towards the passage for smoke in the roof). Herodian likewise explains it as an adverb, for *ἀοράτως*, invisibly (from *ἀ* and *ὄπω* = *ὄπτομαι*). Others, as Aristarchus, write *ἀνόπαῖα*, and regard it as a kind of eagle, like the sea-eagle; others still write *ἀν' ὀπαῖα* from *ὀπαῖ-ον*, the aperture for smoke; hence Voss, 'quick through the aperture for smoke she flew.' So also Nitzsch.

*ἀνοροῦω* (*ὀροῦω*), aor. 1 *ἀνόρουσα*, without augm. to arise suddenly, to spring up, to ascend, *ἐκ θρόνων* and *ἐξ ὑπνου*, from the seats, from sleep; *ἐς δίφρον*, to spring upon the chariot, Il. 11, 273; and spoken of the sun: *Ἥλιος ἀνόρουσεν ἐς οὐρανόν*, the sun ascended into heaven, Od. 3, 1.

*ἀνόστιμος*, *ον* (*νόστιμος*), without return, who cannot return; *ἀνόστιμον τιθέναι*, to prevent return, Od. 4, 182. †

*ἀνοστος*, *ον* (*νόστος*), without return, not returning, Od. 24, 528. †

*ἀνουσος*, *ον* (*νούσος*), without sickness, in health, well, Od. 14, 255. †

*ἀνούτατος*, *ον* (*οὐτάω*), not wounded, distinguished from *ἄβλητος*; espec. not wounded with the sword, uncloven, Il. 4, 540. †

*ἀνουτητί*, adv. unwounded, Il. 22, 371. †

*ἀνστάς*, *ἀνστησον*, *ἀνστήσων*, *ἀνστήτην*, abbrev. ep. for *ἀναστάς*, etc. from *ἀνίστημι*.

*ἀνστρέψειαν*, poet. for *ἀναστρέψειαν*, Il.

*ἀνσχεθέειν*, *ἀνσχω*, poet. for *ἀνασχεθέειν*, *ἀνάσχου*, from *ἀνέχω*.

*ἀνσχετος*, poet. for *ἀνάσχετος*. Od.

*ἄντα* (*ἀντί*), I) against, opposite, face to face, espec. with *μάχεσθαι*. *στί ἄντα σχομένη*, she stood turned against (to) him, Od. 6, 141; metaph. *θεοῖσι ἄντα ἴσκει*, he was similar to the gods, face to face, i. e. plainly, Il. 24, 630. *ἄντα τιτυσκόμενος*, Od. 21, 48. II) Prep. with gen. opposite, before. *Ἴλιδος ἄντα*, opposite Elis, Il. 2, 626. *ἀντ' Αἰαντος ἐλέσσο*, against Ajax, Il. 15, 415. *ἄντα παρειῶν σχίσθαι κρήδεμνα*, to hold a veil before the cheeks, Od. 1, 334. *ἄντα σέθεν*, before thee, in thy presence, Od. 4, 115. b) Espec. in a hostile sense, against; *ἄντα Διὸς πολέμειζεν*, to fight against Jupiter, Il. 8, 428. cf. v. 424.

*ἀντάξιος*, *ον* (*ἄξιος*), prop. standing in equipoise, equal in worth, equivalent; with the gen. *ἰητρός ἀνὴρ πολλῶν ἀντάξιος ἄλλων*, worth as much as many others, Il. 11, 514; hence the neut. *οὐ ἐμοὶ νιχῆς ἀντάξιον*, not an equivalent to me for life, Il. 9, 401. \* Il.

\* *ἀνταποδίδωμι* (*δίδωμι*), aor. 2 *ἀνταποδοῦναι*, to give again, to give back, to restore, Batr. 187.

*ἀντάω* (*ἄντα*), imperf. *ἤντισον*, fut. *ἀντήσω*, aor. *ἤντησα*. The pres. *ἀντάω* does not occur in Hom. = *ἀντιάω*, 1) With gen. to meet any

one (designedly), Il. 16, 423; spoken of things: *to happen upon, to engage in, to partake of*; as μάχης, δαίτης, ὀπωπής, *to meet the sight, to see*, Od. 3, 97. 2) With dat. *to meet any one (by chance), to fall in with any one*, Il. 6, 339; absol. Il. 4, 375.

Ἄντεια, ἡ, Anteia, daughter of king Iobates in Lycia, wife of Prætus; in the tragic poets *Sthenobolia*, Il. 6, 160.

ἀντίχω (ἔχω), imper. aor. 2 mid. ἀντίχεσθε, *to hold against, to hold before*; mid. *to hold before oneself, τι τινος, something against any thing*; τραπέζας ἰών, *to oppose the table to the arrows*, Od. 22, 74. †

ἄντην, adv. (ἀντί), 1) *opposite, against*. ἄντην ἵστασθαι, *to place oneself in opposition*, Il. 11, 590. 2) *directly forwards, ex adverso*; ἔρχεσθαι, *to go forward*, Il. 8, 399. ἄντην βαλλόμενος, *hit, wounded in the breast*, Il. 12, 152. 3) *in the face of, openly, visibly*. ἄντην εἰσιδεῖν, *to look in the face*. ἄντην ἀγαπάειν, *to love visibly*, Il. 24, 464. ὁμοιωθήμεναι ἄντην, *visibly to compare, to vie, with any one*, Il. 1, 187. Od. 3, 120. In the last phrase some give it the signif. *placed before*, i. e. in direct comparison with others [as Passow, with reason]; θεῷ ἐναλίγκιος ἄντην, very similar, Od. 2, 5.

Ἀντηγορίδης, αὐ, ὁ, son of Antenor, Il. 3, 123.

Ἀντήνωρ, ὄρος, ὁ (contending with a man, conf. ἀντιάνειρα), son of Æsyetes and Cleomestra, husband of Theano, father of Agenor, Acamas, etc.; one of the wisest of the Trojan princes, who advised in vain the surrender of Helen and the restoration of her effects. According to a later tradition, he emigrated after the destruction of Troy, to Italy, and built there Padua, Il. 3, 184. 7, 347.

ἀντί, prepos. with gen. 1) Of place: *opposite, against*. ἀντί ὀφθαλμοῖν, *before the eyes*, Od. 4, 115. Wolf however has ἄντα, as in Il. 15, 415, and in other places ἀντί for ἀντία, cf. Il. 3, 233. 21, 481. 2) Commonly spoken of an equivalent, a comparison: *in place of, instead, for*. ἀντί πολλῶν λαῶν ἴσθιν ἄνθρω, *one man is equal to many*, Il. 9, 116. ἀντί κασιγνήτου ξείνος τέτυκται, *a guest is instead of, i. e. equal to, like a brother*, Od. 8, 546. τῶνδ' ἀντί, Il. 23, 650; separated from the word governed, Il. 21, 75.

ἀντία, adv. prop. neut. plur. from ἀντίος.

ἀντιάνειρα, ἡ (ἄνθρω), fem. occurring only in the nom. and accus. plur.: *manlike, masculine*, epith. of the Amazons, \* Il. (Masc. ἀντιάνθρω is not used.)

ἀντιῶ, ep. ἀντιῶ, for ἀντιῶ (ἀντί), aor. 1 ἡντιῶσα; poet. form ἀντιῶ and ἄντομαι, *to go against, to meet*. 1) With gen. of the person: *to meet any one, chiefly from design, both with a good intention, as Od. 24, 56, and with a bad: to go against in battle, to attack*, Il. 7, 231. b) Spoken of things: πολέμοιο, μάχης, *to go against the war, the battle, to engage in it*, Il. 13, 215. 20, 125; of the gods: *to accept, to receive, to enjoy*, the gods being regarded as present and participating; ἐκατομβῆς, ἰφῶν, *to accept of a hecatomb, of victims*, Il. 1, 67. Od. 1, 25. 3, 436. 2) With the dat. *to meet any one by accident, to fall in with*, Od. 18, 147; ἐμῷ μένει, Il. 6, 127. 3) [Once] with accus. *to go to, in order to prepare*; ἐμὸν λέχος ἀντιόωσα, *preparing my couch*, only Il. 1, 31. II) Mid. as depon. *to take part, with gen. γάμου, in the wedding*, Il. 24, 62.

ἀντιβίην, adv. (βίη), prop. accus. fem. from ἀντίβιος, *contending against, face to face, in a hostile manner*; ἐρίξεν τινί, *to contend perversely with any one*, Il. 1, 278; ἐπύχεσθαι τινί, *to rush upon any one*, Il. 5, 220. \* Il.

ἀντίβιος, ἡ, ον (βίος), prop. using force against any one, *contentious, hostile*; only dat. ἀντιβίοισι ἐπέεσσα, Il. and Od. The neut. ἀντίβιον as adv. *against*; μόχεσθαι τινί, *to fight against any one*, Il. 3, 435.

ἀντιβόλῳ (ἀντιβολή), aor. ἀντιβόλησα, Il. 11, 809, *to go against, to approach*. a) With gen. of the thing: *purposely to approach, to take part in*; μάχης, τάφου, *the battle, the funeral solemnity*, Il. 4, 342. Od. 4, 547. b) With the dat. *to meet by chance, to fall in with*; comm. spoken of the pers. Il. 7, 114; rarely of things; φόνος, *to be present at the slaughter*, Od. 11, 416. 24, 87. (Buttm. Lex. I. p. 279 rejects ἀντιβόλησα.)

ἀντίθεος, ἡ, ον (θεός), *godlike, divine*, gener. *distinguished*, comm. epith. of heroes, in reference to descent, strength, and physical advantages; also of the companions of Ulysses, Od. 4, 571; sometimes of nations, Il. 12, 408. Od. 6, 241; rarely of women. ἀντιθή ἄλοχος, Od. 11, 117. 13, 378; of Polyphemus, Od. 1, 70; and of the suitors, Od. 14, 18.

Ἀντίθυρος, *ον* (θύρα), *opposite the door*; hence, κατ' ἀντίθυρον κλισίης, Od. 16, 159. † Ἀντίκλεια, ἡ, daughter of Antolycus, wife of Laertes, mother of Ulysses and Ctimenē; she died from grief for her absent son, Od. 11, 85, 15, 362.

Ἀντίλος, *ὁ*, a Greek who was with Ulysses in the chambered horse before Troy, Od. 4, 286.

ἀντικῶν, *adv.* (prob. from ἀντικρούω), 1) *directly opposite, against*; like ἄντην, *e. g.* μάχεσθαι, Il. 5, 130, 819; ἀπόφηνι, *to say face to face, to one's face, openly*, Il. 7, 362; with *gen.* Il. 8, 301. 2) *directly through, straight forward*; ἀντικῶν δὲ ὤμου, *straight through the shoulder*, Il. 4, 481; hence also *throughout, entirely*, διαμῶν, Il. 3, 359. (ἀντι-κρός is not Homeric, *v* is origin. *anceps*, but in Hom. always long, except Il. 5, 130.)

Ἀντίλοχος, *ὁ* (opposing the ambuscade), oldest son of Nestor and Eurydice; according to Od. 3, 452; (of Anaxibia, Apd.) He accompanied his father to Troy, distinguished himself by brave deeds, and was beloved by Achilles, Il. 23, 556. At the funeral games of Patroclus he received, in chariot racing, the second prize; in running, the last, Il. 18, 623 sqq. He was killed before Troy by Memnon, king of the Æthiopians, Od. 4, 188.

Ἀντίμαχος, *ὁ* (fighting against), a Trojan, father of Hippolochus, Pisander, and Hippomachus, who insisted most strenuously that Helen should not be surrendered, Il. 11, 122 sqq.

Ἀντίροος, *ὁ*, son of Eupithes, the most impudent among the suitors. He hurled the stool at Ulysses, excited Irus against him, and was slain by him, Od. 4, 660, 18, 46, 22, 15 sqq.

ἀντίον, *adv.* see ἀντίος.

Ἀντίονη, ἡ, daughter of Asopus, mother of Amphion and Zethus, Od. 11, 260. According to Apd. daughter of Nycteus.

ἀντίος, *η*, *or* (ἀντί), *against, opposite, towards*, in both a good and bad signif. ἀντίος ἔστη, *he stood opposite, i. e. before him*; ἦλθεν, *he came towards*, Il. *b*) Comm. with *gen.* ὅστις τοῦ ἄντιος ἔλθοι, *whoever should come towards it*, Il. 5, 301; rarely with *dat.* Il. 7, 20, 20, 22. 2) The neut. sing. ἀντίον, and plur. ἀντία, often stand as *adv.*, 1) *towards, against, before*, with *gen.* ἀντίον ἰέναι

τινός, *to go against any one*, Il. 5, 256; ἀντί Ἀλεξάνδροιο, Il. 3, 425; ἀντία (before) δεσπολῆς φάσθαι, Od. 15, 377. 2) In a hostile signif. *against*. ἀντίον εἰπεῖν, *to contradict*, Il. 1, 230. στήμεναι ἀντία τινός, *to withstand any one*, Il. 22, 253. μάχεσθαι ἀντία τινός, Il. 20, 88. Od. 1, 79, with *gen.* (In ἀντίον αἰδᾶν τινά, *to speak against, i. e. to answer any one, the accus. depends upon αἰδᾶν*; in like manner with εἰπεῖν.)

ἀντιόω, *ep.* for ἀντιῶ, see ἀντιῶω.

ἀντιπεραῖος, *η*, *or* (ἀντιπέρας), *lying opposite, espec. beyond the sea*. τὰ ἀντιπεραῖα, *the opposite coast*, Il. 2, 635. † ἀντίσχεσθε, see ἀντίχω.

\* ἀντίτομος, *ον* (τίμνω), *cut against*; the neut. τὸ ἀντίτομον, *an antidote, chiefly from roots*, h. Cer. 229.

ἀντιτορέω (τορέω), *aor.* 1 ἀντιτόρησα, *to perforate, to pierce through*; spoken of a spear: with *gen.* χροός, Il. 5, 337. 2) *to break through*, with *accus.* δόμον, Il. 10, 267. h. Merc. 178. (ἀντιτορήσαν is the reading of Herm. for αὐτοπρηγής ὥς, v. 86; ὁδόν, *to accomplish the way*.)

ἀντίτος, *ον*, poet. for ἀνάτιος (τίω), *requited again*. ἄντιτα ἔργα, *deeds of recompense or vengeance*, Od. 17, 51. τοῖς ἄντιτα ἔργα γένοιτο παιδὸς ἐμοῦ, *then would there be deeds of vengeance for my son*, Il. 24, 213.

Ἀντιπάτης, *αο*, *ὁ*, in the *accus.* Ἀντιπατήα, Od. 10, 116. [1) a Trojan slain by Leonteus, Il. 12, 191.] 2) son of Melampus, father of Oicles, Od. 15, 242. 3) king of the savage, gigantic Læstrygonēs, who devoured one of the scouts of Ulysses. According to the Schol. a son of Neptune, Od. 10, 114 sqq.

ἀντιπεριζῶ (φέρω), *to put oneself against, to compare oneself, τινί*, with any one, \* Il. 21, 357; τί, in any thing, 488.

ἀντιφέρω (φέρω), *only in the mid. to put oneself against, to oppose oneself*; absol. μάχη, Il. 5, 701. Od. 16, 238; prop. τινί, Il. and Od. by a common Græcism. ἀργαλῆος Ὀλύμπιος ἀντιφέρεισθαι, *it is hard to oppose Olympian [Jove]*, Il. 1, 589; with *accus.* of the thing and *dat.* of the pers. μένος τινί, *one's strength to any one, i. e. to measure strength with any one*, Il. 21, 482.

Ἀντίφονος (reciprocally slaying), a younger son of Priam, Il. 24, 250.

Ἀντίφος, *ὁ*, 1) son of Priam and Hecuba, whom, together with Isus, Achilles bore

off, and liberated for a ransom, Il. 4, 490. Agamemnon slew him, Il. 11, 101. 2) son of Pylæmenes and the nymph Gygea, a Mæonian and ally of the Trojans, Il. 2, 864. 3) son of Thessalus, leader of the Greeks from Nisyros and the Calydnian islands, Il. 2, 678. 4) a friend of Ulysses of Ithaca, Od. 17, 68. [5) son of Ægyptius in Ithaca. He accompanied Ulysses to Troy, and was devoured by the Cyclops, Od. 2, 19 seq.]

ἄντλος, ὁ, *the bilge-water* in a ship's hold; also, *the ship's hold itself*, Od. 12, 411. 15, 479.

ἀντολή, ἡ, see ἀνατολή.

ἀντομαι, poet. form fr. ἀντάω, only in the mid. pres. and imperf.; prop. *to meet*; ἀλλήλοισιν ἐν πολέμῳ, *to meet one another in battle*, Il. 15, 698. Trop. διπλῶς ἤντετο θώραξ, *the double cuirass met, i. e. was fastened together [the edges of the cuirass met, so as to lie double one upon the other, Dæderl.]*; according to others, *stood in the way*, Il. 4, 133. 2) Generally, *to meet, to fall in with*, Il. 2, 595; and with dat. Il. 11, 237.

ἀντρον, τό, *a cave, grotto, cavern*, \* Od. 9, 216, and often.

Ἀντρών, ὄρος, ὁ (Ἀντρων, h. Cer. 491), a town in Thessaly on Cæta, prop. a place full of caves, Il. 2, 697.

ἀντυξ, ὄρος, ἡ, prop. any *curve or circle*; hence, 1) *the rim or margin of the shield*, a metallic hoop covered with leather, Il. 6, 118; also *the shield itself*, Il. 14, 412. 2) *the seat-rim*, a margin which extended around upon the two semicircles of the chariot-seat, and terminated in a knob to which the reins were fastened, Il. 5, 262. Homer mentions two ἀντυγες, Il. 20, 500. 5, 728; either because the chariot-seat consisted of two semicircles, or because a rim extended around above and below. 3) *a circle*, the path of the planets, h. 7, 8.

ἄνυσις, ιος, ἡ (ἀνύω), *accomplishment, fulfilment, end, completion*. ἄνυσις δ' οὐκ ἔσσειται αὐτῶν, *accomplishment will not be to them, i. e. they will not attain it*, Il. 2, 347. οὐκ ἄνυσιν τινα δέχομεν, *we find no end, i. e. we effect nothing*, Od. 4, 544.

ἀνύω (ἄνω), fut. ἀνύσω, aor. 1 ἤνυσα, fut. mid. ἀνύσομαι, ep. σσ, 1) *to accomplish, to bring to an end*; with accus. a) ἔργον, *to finish a work*, Od. 5, 243. b) *to make way*. ὅσον τε νηὺς ἤνυσεν, *as much as a ship*

traversed, sc. ὁδοῦ, Od. 4, 357. cf. 15, 294. c) *to destroy, to consume*, spoken of fire, Od. 24, 71. 2) With particip. [and negat.] *to achieve nothing*. οὐκ ἀνύω φθορόνισσα, *by envious resistance I effect nothing*, Il. 4, 56. In Od. 16, 373, οὐ γὰρ οἶω, ἀνύσσεισθαι τάδε ἔργα, the Schol. explain the fut. mid. by ἀνυσθῆναι, *I do not think these things will be effected*. Passow regards it as mid., in which case we must supply ἡμᾶς (α and ν always short).

ἄνω (ᾶ), imperf. ἤνον, akin to ἀνύω, *to finish, to accomplish*; ὁδόν, *to accomplish a journey*, Od. 3, 496. Pass. *to be accomplished*, spoken of time: νῦξ ἀνεται, *the night is coming to an end*, Il. 10, 251. (Related to the adv. ἄνω, and theme of ἀνύω; a long, except Il. 18, 473.)

ἄνω, adv. (ἀνά), *up, upwards, above, over*, Od. 11, 596; spoken of the cardinal points: *northward*, Il. 24, 544.

ἄνωγα, ep. old perf. without augm. with the signif. of a pres., *I command, bid, order, incite, prompt*; often in connection with ἐποτρύνω, πείλομαι, very often θυμὸς ἀνώγει or ἀνωγέ με, *my mind prompts me, i. e. I desire, with accus. of the pers. and infin. pres. or aor. Il. 2, 280; with dat. only, Od. 10, 531. 16, 339. 20, 139. Of this perf. occur only: ἀνώγας, ἀνώγε, ἀνώγμεν, subj. ἀνώγη, optat. ἀνώγοις, imper. ἀνώγε (comm. ἀνωχθε, ἀνωγέτω and ἀνώχθω), ἀνώγετε and ἀνωχθε, infin. ἀνωγέμεν for ἀνωγέναι, plupf. ἤνώγει, ἤνώγειν. This perf. passes over into the flexion of the pres.; hence, 3 pres. ἀνώγει, ἀνώγετον [a pres. ἀνώγω defended by Spitzn. ad Il. 18, 90.]; 3 perf. ἄνωγε or ἄνωγεν, imperf. ἤνωγον and ἄνωγον, hence fut. ἀνώξω, aor. 1 ἤνωξα, Od. 10, 531. (Buttm. Lex. I. p. 295, assigns it to an old theme ἄγγω, related to ἀγγέλλω; according to others, an old perf. from ἀνάσσω.)*

ἀνώγεν, see ἀνοίγνυμι.

(ἀνωγέω), obsol. pres. from which is derived the imperf. ἤνωγον, Il. 7, 394, for which Bentley reads ἤνωγον.

ἀνώγω, ep. fut. ἀνώξω, *to command, to bid*, a new pres. formed from ἄνωγα, q. v.

ἀνωθῆω (ὠθίω), aor. part. ἀνώσας, *to push up or off*, sc. ναῦν, *impelling the ship from land into the high sea*, Od. 15, 552. †

ἀνωϊστί, adv. (οἶομαι), *unexpectedly*, Od. 4, 92. †

ἀνώϊστος, *ον* (οἶμαι), *unexpected, unapprehended, unsuspected*, Il. 21, 39. † Epigr. 14, 1.

ἀνόνημος, *ον* (ὄνομα), *nameless, unnamed*, Od. 8, 552. †

ἀνώομαι = ἀνόομαι, a senseless reading in h. Ap. 209, for which μνώομενος has been proposed, and for which Herm. proposes ἀγαιόμενος.

ἄνωχθι, ἄνωχθε, see ἄνωγα.

ἄξασθε, ἄξαντο, see ἄγω.

ἄξετε, see ἄγω.

ἄξίνη, ἡ (perhaps from ἄγνιμι), *an axe, the battle-axe*, of which the Hom. heroes made use only in exigences, Il. 13, 612. 15, 711.

ἄξιος, *ίη, ιον* (ἄγω), *prop. equiponderant; hence, 1) of equal value; with gen. λήβης βόος ἄξιος, a caldron equal in value to an ox*, Il. 23, 885. οὐδ' ἐνὸς ἄξιοι εἶμεν Ἑκτορος, we are not equal to the single Hector, Il. 8, 234. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς, viz. δῶρον, it will be to thee worth a recompense, i. e. will bring thee a like present, Od. 1, 318. 2) *absol. worthy, suitable, agreeable. ἄξια ἄποινα, suitable ransom*, Il. 6, 46; ὄνος, Od. 15, 429.

Ἀξιός, ὁ, a river in Macedonia, which flows into the Thermaic gulf, now Vistritzza, Il. 2, 849.

ἄξυλος, *ον* (ξύλον), *without wood. 2) not deprived of wood; ὕλη, an uncut, dense forest*, Il. 11, 155. †

Ἀξυλος, ὁ, son of Teuthras from Arisbe in Thrace, slain by Diomedes, Il. 6, 12. (v is here long.)

ἄξων, *ονος, ἡ* (ἄγω), *the axle-tree in a chariot, of iron, brass, or ash-wood; also the entire wheel: ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον, the men fell under the wheels*, \* Il. 16, 378.

ᾠδή, ἡ, later contr. ᾠδη h. Cer. (αἰδῶ), 1) *song, primarily, the gift of song, the art of song*, Il. 2, 595. Od. 1, 328. b) *the act of singing, which was comm. accompanied by the harp*, Od. 1, 421. 17, 605. 2) *song, poem which was sung. στονόεσσα ᾠδή, an elegy*, Il. 24, 721. 3) *the subject of the song: story, report, tradition*, Od. 8, 580. 24, 200.

ᾠδιδάω (ᾠδή), *ep. form fr. αἰδῶ, to sing*, \* Od. 5, 61. 10, 227.

ᾠδιδμος, *ον* (ᾠδή), *sung, celebrated in song; in a good sense, h. Ap. 299; in a bad sense, hence infamous*, Il. 6, 358. †

ᾠιδός, ὁ, (αἰδῶ), *a singer and poet, a bard; prop. an adj., hence ᾠιδός ἄνθρωπος. The epic minstrel, in the heroic age, was highly honored, and kings and sovereigns derived pleasure from his art. Indeed he was often their friend, as one was commissioned by Agamemnon to guard his wife*, Od. 3, 267. He was, like the μάντις, inspired by a deity, and hence holy and inviolable; he was αὐτοδίδακτος: no one taught him his art (Od. 22, 347), but a god bestowed upon him the gift. It was the Muses chiefly who inspired him and aided his memory, Od. 8, 73.

ᾠολής, *ές* (related to εἰλω and ἔλλω), *gathered together, all together, crowded; always in the plur. οἱ δ' ἅμα αἰστώθησαν ᾠολῆες, they all disappeared together*, Od. 10, 259; spoken especially of armies: ᾠολῆες ὑπέμειναν, in thick array they maintained their ground, Il. 5, 498.

ᾠολίζω (ᾠολής), *aor. ᾠόλισσα, aor. 1 pass. ᾠόλισσθην, to bring together, to assemble; with accus. Il. 6, 287. Pass. to be assembled, to assemble*, Il. 15, 568. \* Il.

ᾠορ, ᾠορος, τό, (αἰέρω), *prop. any weapon which one bears: the sword, which was suspended from a belt; with ὄξυ, Il. 21, 173. Od. 11, 24; ταυήρες, Il. 14, 385. cf. ξίφος. (α in the dissyllabic cases is always long; in the trisyllabic, long in the arsis and short in the thesis.)*

ᾠορες, οἱ, only in accus. plur. ᾠορας, Od. 17, 222. † of doubtful signification. This word is mentioned among several presents. Eustath. and Apd. explain it to mean *women* [γυναικᾶς]: it stands by metathesis for ὄορας; others explain it to mean *tripods, or caldrons, λήβητες* (with handles for hanging). Prob. it is with Hesych. to be regarded as only a heterogeneous form for ᾠορα, *swords*; as some of the Gramm. also read; cf. Thiersch Gram. § 197, 60.

ᾠορτήρ, ἥρος, ὁ (αἰέρω), *prop. a belt of any kind from which something hangs, but espec. a sword-belt = ταλαμῶν, the band from which the sword was suspended*, Il. 11, 31. Od. 11, 609. 2) *a thong from which the wallet hung*, Od. 17, 196.

ᾠοσσητήρ, ἥρος, ὁ (ᾠοσσίω), *a helper, deliverer, defender, protector*, Il. 15, 254. Od. 4, 165.

ᾠοντος, *ον* (οὐνίω), *unwounded, uninjured*, Il. 18, 536. †



ἀπαγγέλλω (ἀγγέλλω), iterat. impf. ἀπαγγέλλεσκον, aor. 1 ἀπήγγειλλα, to bear a message, to announce, to relate, τιτι, any thing to any one; with πάλιν, to report, to bring back information, Od. 9, 95.

ἀπάγγω (ἄγγω), to throttle, to strangle, with accus. Od. 19, 230. †

ἀπάγω (ἄγω), fut. ἀπάξω, aor. 2 ἀπήγαγον, to bear away, to carry away, to lead away, to conduct, with accus. Od. 4, 289; often with οἶκαδε, Od. 16, 370; with αὐτίς, πατρίδα γαίαν, to take back, to convey home, Il. 15, 706; ὑῖον εἰς Ὀπότεντα, Il. 16, 326. 2) to bring, βοῦς, Od. 18, 278.

ἀπαίρω (αἶρω), ep. for ἀπαίρω, to lift up, to bear away. 2) to take oneself away, to go away, to depart, with gen. πόλιος, from the city, Il. 21, 563. †

ἀπαί, poet. for ἀπό.

ἀπαίννυμαι, depon. (αἰνυμαι), ep. impf. ἀποαίνετο, to take away, to take; with accus. τεύχεα, κύδος, Il.; νόστιον, Od. 12, 419. τί τιος, ἦμισυ ἔ' ἄρετῆς ἀποαίνονται Ζεὺς ἀνέρος, Jupiter takes half of the strength from a man, Od. 17, 322.

Ἀπαισός, ἡ (Παισός, ἡ, Il. 5, 612), a town in Asia Minor, Il. 2, 828.

ἀπαίσσω (αἶσσω), aor. part. ἀπαίξας, to spring or leap down, to hasten down; with gen. κρημνοῦ, from the rock, Il. 21, 234. †

ἀπαιτίζω (αἰτίζω), poet. form of ἀπαίτω, to demand back, to reclaim, χρήματα, Od. 2, 78. †

ἀπαλάλκε, ἀπαλάλκοι, see ἀπαλέξω.

ἀπάλαμνος, ον, poet. (παλάμη), for ἀπάλαμος, prop. without a hand, hence helpless, awkward; ἀνὴρ, an irresolute man, Il. 5, 597. †

ἀπαλέξω (ἀλέξω), fut. ξήσω, aor. 1 optat. ἀπαλεξήσομαι and ep. aor. 2 ἀπάλαλκον, to ward off, to repel, to hold back, τινά, Od. 4, 766; τινά τιος, any one from another, Il. 24, 371; with the gen. of the thing, κακότητος, to hold back any one from destruction, to spare him, Od. 17, 364; κύνας κεφαλῆς, Il. 22, 348.

ἀπάλθωμαι, ep. (ἀλθέω), fut. ἀπαλθήσομαι, to heal entirely, ἔλκεα, wounds, \* Il. 8, 405. 419.

ἀπαλοιάω (ἀλοιάω), ep. aor. 1 ἀπηλοίησα, prop. to thresh out, then to beat in pieces, to crush; with accus. ὅστις, Il. 4, 522. †

ἀπαλός, ἡ, ὅν (prob. from ἄπτω), soft to

the touch, tender; spoken chiefly of parts of the human body, δειρῆ, αὐχὴν, ἦτορ, Il. 11, 115. Neut. as adv. ἀπαλὸν γελᾶν, to laugh gently, Od. 14, 465.

ἀπαλοτρεφής, ἐς (τρέφω), gen. εὖς, well-nursed, well-fattened, σιάλος, Il. 21, 363. †

\* ἀπαλόχρως, ὁ, ἡ (χρῶς), accus. plur. ἀπαλόχρως, having tender skin, h. Ven. 14.

ἀπαμάω (ἀμάω), aor. 1 ἀπήμησα, to move down, to cut off; with acc. Od. 21, 301. † in tmesis.

\* ἀπαμβλύνω (ἀμβλύνω), perf. pass. ἀπήμβλυμαι, to blunt. Pass. to become blunt, to perish, Ep. 12, 4.

ἀπαμβροτεῖν, see ἀφασμαρτάνω.

ἀπαμείβομαι (ἀμείβω), to reply, to answer; chiefly in particip. ἀπαμειβόμενος προσέφη, Il. and Od.; τινά, Od. 400. 11, 347.

ἀπαμύνω (ἀμύνω), aor. ἀπήμυνε, to ward off, to hold back, to avert, τί τι, any thing from any one; λοιγὸν ἦμιν, to avert destruction from us, Il. 1, 67; κακὸν ἡμῶν λῃταλοῖσιν, Il. 9, 597. 2) Mid. a) to defend oneself; πόλις ἢ ἀπαμυνάμεσθα, in which we may defend ourselves, Il. 15, 738. b) to repel from oneself, τινά, Il. 24, 369. Od. 16, 72.

ἀπαναίνομαι, depon. mid. (ἀναίνομαι), aor. 1 ἀπηγηνάμην, to deny utterly, to refuse, to reject, Il. 7, 183; with accus. Od. 10, 297.

ἀπάνευθε, only before a vowel ἀπάνευθεν (ἀνευθε), 1) Adv. distant, remote, apart, ἀπάνευθε κίων, i.e. going away, Il. 1, 35; φεύγειν, Il. 9, 478. 2) As prepos. with gen. far from, away from, ἀπάνευθε νεῶν, Il. 1, 45; τοκῶν, Od. 9, 36; metaph. ἀπάνευθε θεῶν, apart from, without the knowledge of the gods, Il. 1, 549.

ἀπάντη or ἀπάντη, adv. (ἅπας), in every direction, Il.; κύκλῳ ἀπέντη, round about in a circle, Od. 8, 278.

ἀπανύω (ἀνύω), aor. 1 ἀπήνυσα, to finish entirely; οἶκαδε, sc. τὴν ὁδόν, to accomplish the journey home, Od. 7, 326. †

ἀπαξ, adv. once, \* Od. 12, 22 [once for all, at once, Od. 12, 350].

ἀπαράσσω (ἀράσσω), aor. 1 ἀπήραξα, to cut down, to strike down, with the spear or sword; with accus. τρυφάλειαν, Il. 13, 577; δόφν ἀντικρὺ, Il. 16, 116; χαμᾶζε, to the earth, Il. 14, 497. \* Il.

ἀπαρέσχω (ἀρέσχω), only in the mid. to conciliate entirely, to gain over again. οὐ νημεσιγτόν, βασιλῆα ἀνδρ' ἀπαρέσασσας, it is

not to be blamed, that a royal man should entirely conciliate again (one whom he has insulted), Il. 19, 183. † Thus the ancients explained this clause, in harmony with the position of Achilles and Agamemnon (Schol. ἀπαρίσασθαι τουτίσσι τῆς βλάβης ἀπαλλάξασθαι καὶ ἐξιλάσασθαι). With them agree Damm and Voss. Heyne considers this explanation consonant neither with the connection nor with the meaning of the word ἀπαρίσασθαι; this word signifying not to conciliate, but to be angry, as it occurs in later writers. He refers βασιλῆα ἄνδρα to Achilles, and translates, "it is not to be blamed, that a royal man is angry when one insults him." With him agree Passow and Bothe. But, in the first place, the testimony of Eustath. and the Schol. is adverse to this view; secondly, ἀπό in composition often indicates only a strengthening, cf. ἀπειπεῖν, Il. 9, 309; and finally, the apodosis, "it is not to be blamed that an insulted king takes the insult amiss," does not accord with the protasis, which exhorts Agamemnon to greater moderation.

ἀπάρχομαι, depon. mid. (ἄρχω), aor. 1 ἀπαρξάμην, to begin, to commence; used only of the sacred act preceding a sacrifice, which consisted in cutting off some of the hairs from the forehead of the victim and casting them in the fire; hence τρίχας ἀπαρξέσθαι, to cut off the hair, Il. 19, 254. Od. 14, 422; and absol. ἀπαρχόμενος, beginning the sacrifice, Od. 3, 446.

ἅπῃς, ἅπῃσα, ἅπῃν (πᾶς), entire, all, whole, plur. all together. οἶκος ἅπας, the whole house, Od. 4, 616.

ἄπαστος, ον (πάσμαι), that has not eaten, fasting, Il. 19, 346. b) With gen. ἐθνήτιος ἡδὲ ποιήτος, without taking food and drink, Od. 4, 788.

ἀπατιάω (ἀπάτη), fut. ἀπατήσω, aor. ep. ἀπάτησα, to deceive, to mislead, to cheat, to defraud, τινά, any one, Il. 9, 344. Od. 4, 348.

ἀπάτερθε, before a vowel ἀπάτερθεν, adv. (ἄτερ), separated, apart. 2) Prep. with gen. far from, far away from, Il. 5, 445. \* Il.

ἀπάτη, ἡ (ἄψω), deceit, deception, fraud, comm. in a bad sense, connect. with κατή, Il. 2, 114; also without a bad signif. an artifice, plur. Od. 13, 294.

ἀπατήλιος, ον (ἀπάτη), deceitful, deceptive, \* Od. 14, 127. 157.

ἀπάτηλος, ον = ἀπατήλιος, Il. 1, 528. † and h. 7, 13.

ἀπατιμάω (ἀτιμάω), aor. ἀπητίμησα, to dishonor, to insult, to treat with insult, τινά, Il. 13, 113. †

(ἀπανράω), ep. in the pres. obsol. impf. sing. ἀπηύρων, as, α, as aor. (ἀπηύρατο, Od. 4, 646, is a false reading) and part. aor. 1 ἀπούρας, to take away, to seize and bear away, to despoil, to rob. a) With double accus. τινά θυμόν, to rob one of life; in like manner τεύχεα. b) With dat. of the pers. τινί τι, Il. 17, 236. Od. 3, 192. Note.—That it is construed with gen. of pers. seems without foundation: Il. 1, 430, τήν ῥα βίην ἀέκοντος ἀπηύρων, whom they took away by violence against his will. Here the gen. is absol. or dependent upon βίην (by violence offered one unwilling, cf. Od. 4, 646); and in Od. 18, 273, it is governed by ὄλβον. [Cf. however the passages cited by Spitzner ad Il. 15, 186; also Od. 19, 405, and Il. 19, 89; οἳ Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.] (The aor. originally prob. sounded ἀπέΓραν (as ἀπέδραν); part. ἀποΓράς, hence ἀπούρας; and the pres. ἀποΓράω, ἀπανράω. Buttm. Lex. I. p. 83, compares with it εἰρεῖν and ἀρίειν.)

(ἀπαφάω), obsol. pres., whence comes ἀπαφίσσω, q. v.

ἀπαφίσκω, ep. (ἄφω), aor. ἤπαφον, infin. ἀπαφεῖν, mid. 3 sing. aor. optat. ἀπάφοιτο. 1) to deceive, to cheat, to delude, τινά, any one, Od. 11, 217. 2) Mid. same signif. with act. μή τις με βροτῶν ἀπάφοι ἐπίεσιν, lest some one of mortals should deceive me with words, \* Od. 23, 216.

ἀπέειπε, see ἀπειπον.

ἀπέεργε, see ἀποέργω.

ἀπειλέω (related to the Dor. ἀπειλάι), fut. ἀπειλήσω, prop. to speak loud, to boast, cf. Il. 8, 150; hence 1) Comm. in a bad sense, to threaten, to menace, τινί τι, any thing to any one; and instead of the accus. the infin. Il. 1, 161. Od. 11, 313; ἀπειλᾶς, to utter threats, Il. 16, 201. 2) In a good signif. to boast, to vaunt oneself, Od. 8, 383. b) to vow, to promise, Il. 23, 863. 872. (Impf. dual ἀπειλήτην, Od. 11, 313. Conf. Thiersch § 221. 83. Buttm. § 105, note 16.)

ἀπειλή, ἡ, always plur. boasting (as the verb), threatening, Il. 9, 244. Od. 13, 126. b) vaunting, a boastful promise, in a good sense, Il. 20, 83.

ἀπειλητήρ, ἦρος, ὁ, a boaster, a threatener, Il. 7, 96. †

ἄπειμι (εἶμι), fut. ἀπέσομαι, poet. σσ, imperf. ἀπῆν, ep. ἀπῆν, plur. ἀπῆσαν, to be absent, to be distant; absol. with gen. τινός, from any one, Il. 17, 278. Od. 19, 169.

ἄπειμι (εἶμι), imper. ἀπιδι, part. ἀπιών, to go forth, to go away, to depart, chiefly in the part. The pres. in the signif. of the fut. Od. 17, 593.

ἀπείπον (εἶπειν), a defect. aor. 2, a supplement to ἀτόφημι; 3 sing. ep. ἀπέειπε and ἀπόειπε, subj. ἀποείπω, optat. ἀποείποιμι, imper. ἀπέειπε and ἀπόειπε, infin. ἀποειπεῖν, ἀπειπίμεν. 1) Homer alone, to speak out, to utter, to announce, κρατερῶς, Il. 9, 432; with accus. μῦθον, ἀγγεῖλην, Il. 7, 416. 9, 309; ἐφημοσύνην, Od. 16, 340. 2) to refuse, to deny, τί, any thing, Il. 1, 515; hence also 3) to denounce, Od. 1, 91; and to renounce, μῆνιν, anger, Il. 19, 35 (ἀπόειπε with gen. Il. 3, 406, where now stands accord. to Aristarchus correctly ἀπόειπε, q. v.). [The emendation of Wolf does not appear in Felton's ed.]

Ἀπειραΐη, ἡ, the Apiræan, γρηῖς, Od. 7, 8. Eustath. derives it as Dor. from Ἰππειρος, from the continent, or from Epirus, but against the quantity of the first syllable; cf. Ἀπειρηθεν.

ἀπειρέσιος, ον, and ἀπερείσιος, poet. lengthened for ἄπειρος, boundless, unbounded, γαῖα. 2) Gener. infinite, immeasurably great or numerous, ἄποινα, Il. 1, 1; οἷζύς, ἀνδρῶποι.

Ἀπειρηθεν, adv. either from the continent, or from Epirus, Od. 7, 9; conf. Nitzsch in loc. The poet intends perhaps by ἡ ἄπειρος or Ἀπειρη the unbounded region towards the north.

ἀπειρήτος, η, ον, Ion. and ep. for ἀπειράτος (πειράω), 1) unattempted, untried, un essayed, spoken of things, πόνος, Il. 17, 41; cf. ἀδήριτος. 2) unproved, untried, said of persons, where one has no knowledge, Od. 2, 170; hence inexperienced, unacquainted with, φιλότιτος, h. Ven. 133.

ἀπειρίτος, ον, poet. for ἀπερίσιτος, boundless, πόντος, Od. 10, 195. \* h. Ven. 120.

ἀπείρων, ονος, ὁ, ἡ (πείρας), illimitable, immeasurable, γαῖα, δῆμος, δεσμοί, Od. 8, 340; ὕπνος, an infinitely long sleep, Il. 24, 776. Od. 7, 286.

ἀπεκλανθάνω (λανθάνω), imper. aor. mid. ἀπεκλεάθεσθε; to cause to forget entirely. 2) Mid. to forget entirely; with gen. θαμβεύς, forget astonishment, i. e. cease to wonder, Od. 24, 394. †

ἀπέλεθρος, ον (πάλεθρον), prop. not to be measured with a pelectrum; immeasurable, ἕς, Il. Od. 9, 538. Neut. as adv. ἀπέλεθρον, immeasurably far, to a great distance, Il. 11, 354.

ἀπεμῶ (ἐμῶ), aor. 1 ἀπέμῃσα, ep. σσ, to expectorate, to vomit forth, with accus. αἷμα, Il. 14, 437. †

ἀπεμνήσαντο, see ἀπομνησκα.

ἀπεναρῖζω, poet. (ἐναρῖζω), prop. to despoil a corse of arms; but generally to despoil with double accus. ἔντα τινά, \* Il. 12, 195. 15, 343; only in tmesia.

ἀπένεικα, see ἀποφύω.

ἀπέπλω, see ἀποπλώω.

ἀπερείσιος, ον = ἀπερίσιος, poet.

ἀπερύκω (ἐρύκω), fut. ἀπερύξω, to restrain, to keep back, to repel; with accus. Il. 4, 542. Od. 18, 105.

ἀπέρχομαι (ἔρχομαι), aor. 2 ἀπῆλθον, perf. ἀπελήλυθα, to go away, to depart; with prep. and with gen. alone, πάτρης, οἴκου, Il. 24, 766. Od. 2, 136.

ἀπερωεύς, ἑως, ὁ (ἑρωῖω), one who restrains, a hinderer, a baffler, ἐμῶν μενίων, Il. 8, 361. †

ἀπερωῖω (ἑρωῖω), aor. ἀπέρωησα, prop. to flow back, but gener. to hasten away, to retire; with gen. πολέμου, to retire from the conflict, Il. 17, 723. †

ἀπῆσαν, see ἀπειμι.

ἀπενθής, ἐς (πένθομαι), 1) Pass. of which one has heard nothing, ὑκνοῦν, unascertainable, Od. 3, 88. 2) Act. that has heard nothing, ignorant, uninformed, Od. 3, 184.

ἀπεχθαίρω (ἐχθαίρω), aor. 1 ἀπέχθηρα, 1) to hate bitterly, with accus. Il. 3, 415. 2) Trans. to render odious, to make disgusting, ὕπνον καὶ ἔδωδῃν τινι, Od. 4, 105.

ἀπεχθάνομαι, mid. (ἐχθάνομαι), aor. 2 ἀπηνθόμην, to become odious, to be hated, τινί, Il. 6, 140. 24, 27. (The pres. ἀπεχθάσαι, Od. 2, 202, has likewise an intrans. signif.; ἀπηνθόμην is aor. A pres. ἀπῆχθαι is not known to Hom. cf. Buttm. Gram. § 114. Roet p. 288.)

ἀπέχω (ἔχω), fut. ἀφίξω and ἀποσχίσω,

Od. 19, 572; aor. 2 ἀπεσχον, fut. mid. ἀφέξομαι, aor. 2 mid. ἀπεσχύμην. I) Act. 1) *to repel, repulse, avert*, α) τί τινας, something from any thing, χεῖρας λοιμοῖο, Il. 1, 97; νῆα νήσαν, Od. 15, 33. β) *to avert, τι τινι; πᾶσαν ἀεικείην χροῦ*, every indignity from the body, i. e. to protect it against, Il. 24, 19; χεῖρας μνηστήρων, Od. 20, 263. II) Mid. *to restrain oneself, to abstain* from a thing; with gen. πολέμου, from the war, Il. 8, 35; ἀλλήλων, Il. 14, 206; βοῶν, Od. 12, 321; *to spare any one*, Od. 19, 489. β) With accus. and gen. χεῖρας κακῶν, *to restrain the hands from evil*, Od. 22, 316.

ἀπηλεγέως, adv. (ἀλέγω), *recklessly, openly, μῦθον ἀποειπεῖν*, Il. 9, 309. Od. 1, 373.

ἀπήμαντος, ον (πημαίνω), *uninjured, unharmed*, Od. 19, 282. †

ἀπήμων, ον, gen. ονος (πήμα), *without injury*. 1) Pass. *uninjured, unharmed*, Il. 1, 415. 13, 761. 2) Act. *innocuous, harmless, οὔρος, πομποί*; hence ὕπνος, propitious sleep, Il. 14, 164; μῦθος, Il. 12, 80.

ἀπήνη, ἡ, *a carriage, a wagon*, a four-wheeled vehicle, different from ἄρμα, chiefly for transporting freight, = ἄμαξι, Il. 24, 324. Od. 6, 72.

ἀπηγήναντο, see ἀπαναίνομαι.

ἀπηγής, ἐς, gen. ἐος (antieth. to ἐτηγής), *harsh, cruel, unfriendly, unyielding, θυμός, μῦθος, νόος*, Il. 15, 94. Od. 18, 381.

ἀπήραξεν, see ἀπαράσσω.

ἀπηύρων, ας, α, see ἀπαιρύω.

ἀπίωρος, ον (αἰώρῳ), *hanging down, far-reaching, ἀπώροιο δ' ἔσαν ὄζοι*, Od. 12, 435. † ἀπιθέω (πειθω), fut. ἀπιθήσω, aor. ἀπίθησα, *not to obey, to be disobedient, τινί*, always with a neg. οὐδ' ἀπίθησε μύθῳ, he was not disobedient, i. e. he obeyed the word, Il. 1, 220; with gen. h. Cer. 448.

ἀπινύσσω (πινυτός), *to be without sense, without consciousness, χῆρ*, Il. 15, 10. β) *to be silly, foolish*, Od. 6, 258.

ἄπιος, ἡ, ον (from ἀπό, as ἀντίος from ἀντί), *remote, distant. τηλόθεν ἐξ ἄπιος γαίης*, from far, from the distant land, Il. 1, 270. Od. 7, 25. (The old Gramm. take it incorrectly as a proper name, and derive it from *Apis*, the name of an old king who reigned in Peloponnesus. They understood by it *Peloponnesus*. This appellation is however post-Homeric, and the two words are moreover distinguished by the quantity:

ἄπιος has ᾶ, and Ἄπιος has ā; see Buttm. Lex. I. p. 67.)

Ἀπισᾶων, ονος, ὁ, 1) son of Phausius, a Trojan, Il. 11, 578. 2) son of Hippasus, a Pæonian, Il. 17, 348.

ἀπιστεύω (ἀπιστος), *to disbelieve, to distrust*, with accus. Od. 13, 357. †

ἄπιστος, ον (πίστις), 1) *perfidious, faithless*, \* Il. 3, 106. 24, 63. 2) *incredulous, mistrustful, κῆρ*, Od. 14, 150. 391.

ἀπίσχω, poet. = ἀπέχω, Od. 11, 95. †

\* ἄπληστος, ον (πλήμηνι), *insatiable, immense, χόλος*, h. Cer. 83; thus correctly with Herm. for ἄπλητος.

ἄπλοῖς, ἴδος, ἡ, *simple, single, χλαῖνα*, Il. 24, 230. Od. 24, 276. (The opposite of διπλοῖς, it being wrapped but once round the body; cf. διπλοῖς.)

\* ἀπλώω (ἀπλοῦς), aor. ἤπλωσα, *to spread, to unfold, οὐρῇ*, Batr. 74 (86).

ἄπνευστος, ον (πνέω), *without breath, breathless, evening*, Od. 5, 456. †

ἀπό, ep. ἀπαί, I) Prep. with gen. *from*.

1) Spoken of *space*, α) To indicate distance from a place or object, with verbs of motion, often with the subordinate idea of elevation: *down from*. ἀφ' ἵππων ἄλτο χαμαῖς, down from the chariot, Il. ἀφ' ἵππων, ἀπὸ νεῶν μάχεσθαι, to attack from the chariots, from the ships, Il. 15, 386; ἄψασθαι βρόχον ἀπὸ μελάθρου, to suspend the cord from a beam, Od. 11, 278; pleonast. ἀπ' οὐρανόθεν. β) To denote departure or origin from a place without regard to distance, *from*. ἵπποι ποταμοῦ ἀπὸ Σιλλήεντος, horses from the river Selleis, Il. 12, 97. ἀπὸ πύργου, Il. 22, 447.

γ) To denote distance from a place or object with verbs of rest. μένειν ἀπὸ ἧς ἀλόχοιο, to remain far from his spouse, Il. 2, 292; ἀπ' Ἀργεῖος, Il. 12, 70; and pleonast. ἀπὸ Τροίηθεν, Il. 24, 492; metaph. ἀπὸ σκοποῦ καὶ ἀπὸ δόξης μυθεῖσθαι, to speak wide from the mark and expectation, i. e. against them, Od. 11, 344. ἀπὸ θυμοῦ εἶναι, to be far from the heart, i. e. hated, Il. 1, 562. 2) Of *time*, to indicate departure from a given point, *after, since*; ἀπὸ δείπνου, Il. 8, 54. 3) In other relations in which a departure from something is conceivable: α) Of *origin*. οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ἐστί, he springs neither from the oak nor the rock, i. e. proverbial, he is not of uncertain origin, Od. 19, 163. β) Of the *whole*, in reference to its parts

or that which belongs to them. *κάλλος ἀπὸ Χαρίτων*, Od. *αἶσα ἀπὸ λήϊδος*, a share in the spoil, Od. 5, 40. *ἄνδρες ἀπὸ νηός*, h. 12, 6. c) Of the cause. *ἀπὸ σπονδῆς*, from seriousness, seriously, Il. 12, 233. d) Of the means and instrument. *ἀπὸ βιοῖο πέφηνεν*, with the bow, Il. 24, 605. II) As adv. without case, poet. *from, away far, without*, when it is for the most part to be connected with the verb. *πάλιν δ' ἀπὸ χαλκὸς ὄρουσε βλημένον*, Il. 21, 594; in like manner, Il. 11, 845. Od. 16, 40. III) In composition with verbs it signifies *dis-, de-, re-, un-, in-, etc., away, off, etc.*, and indicates separation, departure, cessation, completion, requital, want.

*ἄπο* (with retracted accent), thus written when it stands after the subst. it governs. *θεῶν ἄπο κάλλος ἔχουσα*, h. Ven. 77. Further, many Gramm. accent thus the word in the signif. *fur from*; this accentuation was, however, rejected by Aristarchus and Herodian as needless, cf. Schol. Ven. Il. 18, 64. In Wolf's Hom. it is found only Od. 15, 517.

*ἀποαίνυμαι*, poet. for *ἀπαίνυμαι*.

*ἀποαιρέομαι*, poet. for *ἀφαιρέομαι*.

*ἀποβαίνω* (*βαίνω*), fut. *ἀποβήσομαι*, aor. 2 *ἀπέβην*, ep. aor. 1 mid. *ἀπεβήσατο*, and *ἀπεβήσετο* = *ἀπέβη*. 1) *to go away, to depart*, *ἐκ πολέμοιο*, Il. 17, 189; also *μετ' ἄθανάτους*, Il. 21, 298; *πρὸς Ὀλύμπον*, Od. 1, 319. 2) *to descend, to alight*, *ἐξ ἵππων*, from the chariot, Il. 3, 263; and gen. alone, Il. 17, 480; *ἐπὶ χθόνα*, Il. 11, 619.

*ἀποβάλλω* (*βάλλω*), only in tmesis, aor. 2 *ἀπέβαλον*, *to cast away*; with accus. *χλαῖναν*, to throw away the cloak. 2) *to let full*, *δάκρυ παφειῶν*, tears from the cheeks, Od. 4, 198; *ῥῆας ἐς πόντον*, to cause the ships to run into the sea, Od. 4, 358.

*ἀπόβλητος*, on (*βάλλω*), *to be cast away, despicable*, *ἔπεια δῶρα*, Il. 2, 361. 3, 65.

*ἀποβλύζω* (*βλύζω*), *to belch, to eructate, to vomit forth, οἶνον*, Il. 9, 491. †

*ἀποβρίζω*, poet. (*βρίζω*), part. aor. *ἀποβρίξας*, *to sleep one's fill*, Od. 9, 151. 12, 7.

*ἀπογυιώνω* (*γυιώνω*), subj. aor. *ἀπογυιόωσω*, *to lame entirely*, and gener. *to weaken, to enfeeble*, Il. 6, 265. †

*ἀπογυμνῶω* (*γυμνῶω*), part. aor. pass. *ἀπογυμνωθείς*, *to lay bare, especially to despoil of arms*, Od. 10, 301. †

*ἀποδάσσομαι*, obsol. pres. which furnishes the tenses to *ἀποδαίσομαι*.

*ἀποδαίσομαι*, poet. (*δαίω*), fut. *ἀποδάσσομαι*, ep. σσ. aor. *ἀπεδάσαμην*, *to share with others*; *τινὶ τι*, to divide any thing with any one, Il. 17, 231. 24, 595.

*ἀποδειδίσσομαι*, poet. (*δειδίσσομαι*), *to frighten away or back*; with accus. Il. 12, 52. †

*ἀποδειροτομέω* (*δειροτομέω*), fut. *ήσω*, *to cut the throat, to cut off the head, to kill*, *τινά*, Il. 18, 336. Od. 14, 35.

*ἀποδέχομαι*, depon. mid. (*δέχομαι*), aor. 1 *ἀπεδέξαμην*, *to take, to receive*, with accus. *ἄποινα*, Il. 1, 95. †

*ἀποδιδράσκω* (*διδράσκω*), aor. 2 *ἀπιδραν*, *to run away, to fly*; *ἐκ νηός*, Od. 16, 65; *νηός*, 17, 516.

*ἀποδίδομι* (*δίδωμι*), fut. *ἀποδώσω*, aor. 1 *ἀπέδοκα*, aor. 2 optat. *ἀποδοίην*, infin. *ἀποδοῖναι*, 1) *to give out, to restore, to return*, *τί τινι*, something to any one; spoken chiefly of things which one is under obligation to give back; hence, 2) *to repay, to requite*; *θρέπτρα τοκῆσιν*, to repay to parents their dues for rearing, i. e. to make returns of gratitude and duty, Il. 4, 478. 17, 302; *πῦσιν λύβην*, to expiate the whole insult, Il. 9, 387.

*ἀποδιέμαι*, poet. (*διήμι*), *to drive back, to drive away*; *τινὰ ἐκ μάχης*, to drive any one from the fight, Il. 5, 763. † (*ἀποδ.* with *ᾱ*), conf. *δίμαι*.

*ἀποδοχμός* (*δοχμός*), aor. 1 *ἀπεδόχμωσα*, *to bend sideways, to bend to one side*; *αὐχίνα*, the neck, Od. 9, 372. †

*ἀποδράς*, see *ἀποδιδράσκω*.

*ἀποδρύντω* (*δρύντω*), aor. 1 *ἀπέδρυνε*, aor. 1 pass. *ἀπέδρυνθη*, *to tear off, to scratch, to excoriate, to lacerate*; with accus. Od. 17, 480; *ἐνθα κ' ἀπὸ ῥινοῖς δρύνθη*, here would his skin have been lacerated, Od. 5, 426.

*ἀποδρύνω* = *ἀποδρύντω*, in *ἵνα μὴ μιν ἀποδρύνῃσι* *ἐκκιστάζων*, lest by dragging he should lacerate him, Il. 23, 187. † (Pres. optat. accord. to Butt. Gram. § 92. Anm. 13; or according to Passow, optat. aor. 2 from *ἀποδρύντω*).

*ἀποδίτω*, poet. for *ἀποδίτομαι*; only in the impf. *ἀπέδινεν βοεῖν*, he put off the ox-hide, Od. 22, 364. †

*ἀποδίω* (*δίω*), fut. *ἀποδίσει*, aor. 1 *ἀπέδισα* aor. 2 *ἀπέδεν*, aor. 1 mid. *ἀπέδυσάμην*, 1) Trans. pres. act., also fut. and aor. *to pull off, to strip off*, with accus. *εἴματα*, the clothes from any one; especially spoken of stripping

off the arms of dead warriors, *τεύχεα*, Il. 4, 532. 2) Intrans. mid. and aor. 2 to put off from oneself, to lay off; *εἵματα*, to put off one's clothes, Od. 5, 343. 349.

*ἀποιέω*, poet for *ἀπέκω* (*εἶκω*), to retire from, to leave; with gen. *θεῶν ἀπόεικε κελύθου*, leave the way of the immortals; adopted by Wolf, Il. 3, 406, for *ἀπόειπε*, after Aristarchus [cf. *ἀπέπειον*]. The ancients understood by *κίλυθος θεῶν*, the path by which the gods go to Olympus (Schol. Ven. A. *τῆς εἰς τὰς θεῖας ὁδοῦ εἶκε καὶ παραχώρει μὴ βαδίζουσα εἰς αὐτούς*). The following verse does not accord with the metaph. signif. *commerce, intercourse of the gods*, as translated by Voss.

*ἀποεἶπον* = *ἀπεἶπον*.

*ἀποεργάθω*, poet. for *ἀπέργω*; only imperf. *ἀποείργαθεν*, to separate, to divert, to remove, *τινὰ τινος*, Il. 21, 599; *ράκεια οὐλῆς*, he removed the rags from the wound, Od. 21, 221.

*ἀποέρω*, ep. for *ἀπέργω*, imperf. *ἀπείργον*, to keep off, to separate, to divide, *τί τινος*. *ᾧθι κλῆϊς ἀποέρει αὐχένα τε στήθος τε*, where the clavicle separates the neck and breast, Il. 8, 326; *τινὰ τινος*, to drive one from a thing, Il. 24, 238; with accus. alone, Od. 3, 296. *ἀποεργμένη*, h. Ven. 47, is a perf. pass. part. without redupl.; conf. Butt. Gram. under *εἶργω*.

*ἀποέρσε*, a defect ep. aor. 1 indic., subj. *ἀποέρση*, optat. *ἀποέρσει*, Il. 6, 348. 21, 283. 329, to tear away, to hurry off, to sweep off; with accus. (It is comm. derived from *ἀπέρφω*, with a causative signif. Butt. in Lex. Il. p. 169, with more probability derives it from *ἀπέρδω*.)

*ἀποθανυμάζω* (*θανυμάζω*), aor. *ἀπεθανύμασα*, to be greatly astonished at; with accus. Od. 6, 49. †

*ἀπόθεστος*, on, poet. (*ἀποτίθημι*), *abjectus, contemptible, despicable*, *κύνων*, Od. 17, 296. † (According to some it is better derived from *θέσσωσθαι*, to wish; hence: not wished for, disregarded.)

*ἀποθνήσκω* (*θνήσκω*), part. perf. *ἀποθνήσκως*, to die away, to die; in the perf. to be dead, Il. 22, 432.

*ἀποθορώων*, see *ἀποθρόσκω*.

*ἀποθρώσκω* (*θρώσκω*), aor. 2 *ἀπέθορον*, to leap down, to spring away; with gen. *νηός*, to leap down from the ship, Il. 2, 702. 16, 748. 2) to rise, absol. said of smoke, *γαίης*, Od. 1, 58.

*ἀποθύμμος*, on (*θυμός*), prop. remote from the heart, *disagreeable, odious*. *ἀποθύμια ἔρδειν τινί*, to displease any one, Il. 14, 261. † *ἀποικίζω* (*οἰκίζω*), aor. 1 *ἀπόικισα*, to cause to emigrate, to colonize, to transfer to another abode, *τινὰ εἰς νῆσον*, Od. 12, 135. †

*ἄποινα*, *τά* (from *α* and *ποίη*), the ransom, by which freedom is purchased for a prisoner, Il. 1, 13. 111; or the price a prisoner gives for life and liberty, Il. 2, 230. 6, 46. 2) gener. *requital, compensation*, Il. 9, 120. (Used only in the plur.)

*ἀποίσω*, see *ἀποφίρω*.

*ἀποίχομαι*, depon. mid. (*οἶχομαι*), to be absent, to be at a distance, Od. 4, 109; *πολέμοιο*, to keep aloof from the war, Il. 11, 408. 2) to remove oneself, to go away, *τινός*, Il. 19, 342.

*ἀποκαίννυμαι*, depon. mid. poet. (*καίννυμαι*), to surpass, to vanquish; *τινὰ τινι*, any one in something, \* Od. 8, 127. 219.

*ἀποκαίω* (*καίω*), aor. *ἀποκαίημι*, to burn up, to consume; with accus. Il. 21, 336. † (In tmesis.)

*ἀποκαπύω* (*καπύω*), aor. *ἀπεκάπυσα*, to breathe out, to exhale, *ψυχῇ*, Il. 22, 467. † (In tmesis.)

*ἀποκείρω* (*κείρω*), ep. aor. 1 *ἀπέκερσα*, aor. 1 mid. *ἀπεκείραμην*, prop. to shear off; then to cut off, to cut through, with accus. *τένοντα*, the sinews, Il. 10, 456. 14, 466. 2) Mid. to cut off for oneself; *χαίτην*, to cut one's hair, as a token of grief, Il. 23, 141. \* Il.

*ἀποκηδέω* (*κηδέω*), part. aor. *ἀπεκηθήσας*, to be negligent, to be careless, inattentive. *αἱ κ' ἀποκηθήσαντε φερώμεθα χεῖρον ἄεθλον*, if we negligent should bring a smaller prize, Il. 23, 413. † The dual is here used with the plur. because the speaker (Antilochus) has in mind himself and his steeds.

*ἀποκινέω* (*κινέω*), aor. 1 *ἀπεκίνησα*, ep. iterative, *ἀποκινήσασκε*, to remove, to drive away, to take away; with accus. *δέπας τραπέζης*, to remove the goblet from the table, Il. 11, 636; *τινὰ θυράων*, to drive any one from the door, Od. 22, 107.

\* *ἀποκλέπτω* (*κλέπτω*), fut. *κλέψω*, to steal away, to purloin, h. Merc. 522.

*ἀποκλίνω* (*κλίνω*), to bend away, to turn aside, to drive back; with accus. *βοῦς εἰς αὐλιν*, h. Ven. 169; trop. *ἄλλη ἀποκλίνειν*, to turn in another direction, i. e. to give to the dream another interpretation, Od. 19, 556. †

ἀποκόπτω (κόπτω), fut. ἀποκόψω, aor. 1 ἀπέκοψα, *to cut away, to cut off*; with accus. αὐχένα, τέγοντας, Il. 11, 146. Od. 3, 449; παρῆγορον, to separate a mate-horse by severing the thong with which it was attached, Il. 16, 474.

ἀποκοσμέω (κοσμέω), to put in order by taking away; hence, *to clear away*, ἐντεα δαιτός, the furniture of a feast, Od. 7, 232. †

ἀποκρεμάννυμι (κρεμάνω), aor. 1 ἀπεκρέμυσε, *to let hang down, to let sink*; ἡ ὄρνις αὐχέν' ἀπεκρέμασεν, the bird let hang her neck, Il. 23, 879. †

ἀποκρίνω (κρίνω), in the particip. aor. 1 ἀποκρινθείς, *to separate, to sunder*. τῷ οἱ, ἀποκρινθέντι ἐναντίω ὀρμηθῆτην, these, separated (from their friends), rushed against him, Il. 5, 12. †

ἀποκρύπτω (κρύπτω), aor. 1 ἀπέκρυψα, *to conceal, to hide*, τινί τι, any thing from any one; τινά νόσφι θανάτοιο, to hide any one from death, i. e. to rescue him from death, Il. 18, 465.

ἀποκτάμεν, ἀποκτάμεναι, see ἀποκτείνω.

ἀποκτείνω (κτείνω), aor. 1 ἀπέκτεινα, aor. 2 ἀπέκτανον, ep. ἀπέκταν, ας, α, infin. ἀποκτάμεν for ἀποκτάναι, aor. 2 mid. with pass. signif. ἀπεκτάμην, part. ἀποκτάμενος, *to kill, to slaughter, to slay*, τινά χάλκῳ, any one with the brass [weapon], Il. and Od. ἀπέκτατο πιστός ἑταῖρος, the faithful companion was slain, Il. 15, 435. (On ἀπεκτάμην, see Buttm. § 110. 7.)

ἀπολάμπω (λάμπω), *to shine forth, to flash back, to be reflected*, τινός, from a thing: ὡς αἰχμῆς ἀπέλαμπε, so flashed back [the splendor] from the spear, Il. 22, 319. 2) Mid. χάρις δ' ἀπελάμπετο πολλή, *grace was reflected afar*, Il. 14, 183. Od. 18, 298. h. Ven. 175.

ἀπολείβω (λείβω), *to let drop, mid. to drip, to distil*, τινός, from any thing. ὀθονέων ἀπολείβεται ἵγρον ἔλαιον, the liquid oil trickled from the close woven linen, i. e. it was so thick that the oil did not penetrate it; or according to Voss: it was so glossy that oil seemed to be flowing down, Od. 7, 107. † πλοκάμων, h. 23, 3.

ἀπολείπω (λείπω), 1) *to leave behind, to leave remaining*, οὐδ' ἀπέλειπεν ἔγκατα, he left not the entrails remaining. Od. 9, 292. 2) *to abandon*; spoken of place, δόμον, Il. 12, 169. 3) Intrans. *to go from, to go out, to fail*, Od. 7, 117.

ἀπολέσκετο, see ἀπόλλυμι.

ἀπολήγω (λήγω), fut. ἀπολήξω, aor. 1 ἀπελήξα, *to leave off, to cease, to desist*; with gen. μάχης, to quit the battle; εἰρσίης, to desist from rowing, Od. 12, 224. b) With part. οὐδ' ἀπολήγει χαλκῷ δηϊόων, he did not cease cutting down with the weapon, Il. 17, 565. cf. Od. 19, 166. c) Absol. *to cease, to pass away*, Il. 6, 149.

ἀπολιχμάω (λιχμάω), *to lick off, to suck*; in Hom. only in the mid. οἱ δ' ὠτελὴν αἶμ' ἀπολιχμήσονται, which will suck the blood from the wound, Il. 21, 123. †

ἀπολλήξῃς, ἀπολλήξειαν, ep. for ἀπολήξῃς, ἀπολήξειαν, see ἀπολήγω.

ἀπόλλυμι (ὀλλυμι), fut. ἀπολέσω, ep. σσ, aor. 1 ἀπώλεσα and ἀπόλεσσα, mid. aor. 2 ἀπώλομην, 3 plur. ἀπόλοντο, perf. 2 ἀπόλωλα, 1) In the act. trans. *to destroy, to kill, to slay*; spoken chiefly of slaughter in battle; with accus. Il. 1, 268. 5, 758; also of things: *to raze*, Ἰλιον, Il. 5, 648. 2) *to lose, to suffer the loss of*; often θυμόν, to lose life. ἀπολ. νόστιμον ἡμᾶρ, to lose the day of return, Od. 1, 354; βίοντο, οἶκον, Od. 2, 49. 4, 95. II) Mid. and also 2 perf. has an intrans. signif.: *to perish, to die, to be lost, undone, to fall* (in battle); often with dat. ὀλέσθην, Od. 3, 87; more rarely with accus. αἶπὺν ὀλεσθρον, to die a cruel death, Od. 9, 303; κακὸν μόρον, by an evil fate, Od. 1, 166; ὑπὸ τινι, to perish by some one, Od. 3, 235. 2) *to disappear, to vanish, to fail*. καρπὸς ἀπόλλυται, the fruit disappears, Od. 7, 117. ὕδωρ ἀπολέσκετο, the water vanished away, Od. 11, 586. ἀπὸ τέ σφισιν ὕπνος ὄλωλεν, their sleep is lost, it has left them, Il. 10, 186. οὐ γὰρ σφῶν γε γένος ἀπόλωλες τοκῶν, for the race of your fathers is not lost, i. e. you are not of unknown descent; or with Nitzsch, you are not degenerate, the nobility of your ancestry is not lost in you, Od. 4, 62., cf. 19, 163.

Ἀπόλλων, ὠνος, ὁ (prob. from ἀπόλλυμι, the destroyer), Apollo, son of Jupiter and Latona, brother of Diana; accord. to Il. 4, 101, born in Lycia (see Λυκηγενής), or according to later mythology, in Delos, h. in Ap. 27; with long, flowing hair, and of eternal beauty and youth. In Hom. he is distinguished from Helios, and appears, 1) *As a god inflicting punishment*, and as such carries a bow and arrows (hence the epith. ἀργυρότοξος, κλυτότοξος, ἑκατος, etc.). He slays

with his arrows men who die not by a violent, but by a sudden natural death; just as the sudden death of women is ascribed to Diana, Od. 11, 318. 15, 410. He slays also in anger; he sends pestilence and contagion upon men, Il. 1, 42. 2) As the god of prophecy; his oracle is represented as being in the rocky Pytho, Il. 9, 405; he communicates the gift of foreseeing future events, Il. 1, 72. 3) As the god of song and the lyre; he communicates to bards the knowledge of the past, Od. 8, 483; and enlivens by the music of the lyre, the feasts of the gods, Il. 1, 602. 4) Finally, he is mentioned by Homer as the protector of herds; he fed the mares of Eumelus, Il. 2, 766; and pastured the herds of Laomedon, Il. 21, 448. In the Iliad he is always on the side of the Trojans, and is worshiped as the tutelary deity in Troy and on the coast of Asia (Chryse, Cilla), Il. 4, 509; see the appellations Σμυνθεύς, Φοῖβος. (Ἀπόλλων has prop. ἄ; in the quadrisyllabic cases also α.)

ἀπολούω (λούω), aor. 1 ἀπέλουσα, fut. mid. ἀπολούσομαι, aor. 1 mid. ἀπελουσάμην, to wash off, to wash; with double accus. Πάτροκλον βρότον αἱματόεντα, to wash away the clotted gore from Patroclus, Il. 18, 345. 2) Mid. to wash oneself; ἄλμην ὤμοιιν, to wash the brine from the shoulders, Od. 6, 219; with double accus. Il. 23, 41.

ἀπολυμαίνομαι, mid. to purify oneself, chiefly in a religious sense, to cleanse oneself by bathing before a sacrifice, when any one by some act, as e. g. touching a dead body, had become unclean, \* Il. 1, 313. 314. 2) to destroy, whence

ἀπολυμαντήρ, ἦρως, ὁ, a destroyer, a spoiler. δαιτῶν ἀπολ., the spoiler of feasts, a disturber; the beggar Irus is thus called, Od. 17, 220. 377. It is explained by the Schol.: ὁ τὰ καθάρματα ἀποφερόμενος τῶν ἐσθιαίων, one who consumes the fragments of a feast, plate-licker; (Voss, fragment-eater.) This explanation agrees with the signif. of ἀπολυμαίνεσθαι occurring in Hom. and deserves therefore the preference over the explanation of modern lexicons, viz. a disturber of feasts.

ἀπολύω (λύω), aor. 1 ἀπέλυσα, fut. mid. ἀπολύσομαι, 1) to loose, to unbind, τί τινος; ἵμαντα κορυφῆς, to loose the thong from the ring, Od. 21, 46; τοίχους τρώπιος, Od. 12, 420.

2) to free, to liberate; in the Il. to liberate any one for a ransom, Il. 1, 95. 6, 427. Il) Mid. to ransom, to redeem, τινά χρυσοῦ, any one for gold, Il. 22, 50. (ῥ)

ἀπομνησίζω (μνησίζω) fut. ἀπομνησίσω, aor. 1 ἀπεμνήσισα, to cherish, wrath, to persecute in anger, τινί, Il. 2, 772. 7, 230. Od. 16, 378. (ῥ in the pres., ῥ in the fut. and aor.)

ἀπομνησίζομαι, mid. (μνησίζω), aor. ἀπεμνησίσάμην, to remember, in Il. 24, 428. † τινί is dat. conmod.: to bethink oneself in favor of any one.

ἀπόμνυμι and ἀπομνύω (δμνυμι), imperf. ἀπόμνυ, and 3 plur. ἀποίμνυν, aor. 1 ἀποίμωσα, to swear, to take an oath that something has not happened or shall not happen, ὅρκον, Od. 2, 377. 10, 381; to assure on oath that one will not do or has not done something, to abjure (antith. to ἐπόμνυμι), \* Od. 10, 345, 18, 58.

ἀπομόρῳμι (δμόρῳμι), aor. 1 mid. ἀπομορξάμην, 1) to wipe off, to dry up; with accus. αἷμα, blood, Il. 5, 798. 18, 414. 2) Mid. to wipe oneself; παρίας χειρσί, to wipe the cheeks with the hands, Od. 18, 200; δάκρυ, Il. 2, 269. Od. 17, 304.

ἀπομυθίζομαι, depon. mid. (μυθίζομαι), to dissuade, to warn against, τινί τι, Il. 9, 109. †

ἀπονάω, poet. (νάω=ναίω), obsol. pres., aor. 1 ἀπένασα, ep. σσ, aor. 1 mid. ἀπενασάμην, prop. to cause any one to dwell in another place, to transplant, to cause to emigrate, and generally, to send away, with the accus. κοίτην ἄψ, to send back the damsel, Il. 16, 86. 2) Mid. to change one's residence, to emigrate; Δούλιχίονδε, to remove to Dulichium, Il. 2, 629; Τριησίηνδε, Od. 15, 254.

ἀπονέομαι, depon. (νέομαι), only pres. and imperf. to go away, to return, to go back; ἐκ μάχης, Il. 16, 252; πρὸς τὴν πόλιν, to the city, Il. 12, 74; ἐπὶ νῆας, to the ships, Il. 15, 305; ἐς πατρός sc. δόμον, Od. 2, 195. (ᾱ)

ἀπὸνῃθ', ἀπονίμενος, see ἀπονίνημι.

ἀπονίζω (νίζω), in the pres. and imperf. used for ἀπονίπτω, 1) to wash off or away; with accus. Od. 23, 75. 2) Mid. to wash oneself from; with accus. ἰδρῶ θαλάσσης, to wash oneself from sweat in the sea, Il. 10, 572. (In ἀπενίζοντο, ε is used as long.)

ἀπονίημι (όνιημι), to profit from; in Hom. only Mid. ἀπονίημαι, fut. ἀπονίσσομαι, aor. 2 Att. ἀπονίμην, ep. ἀπονίμην, optat. 2 sing. ἀπόναιω, part. ἀπονίμενος, to use, en-



joy, to have advantage, τινός, of any thing. οἷος τῆς ἀρετῆς ἀπονίσσεται, he will enjoy his bravery alone, Il. 11, 763. οὐδέ—ῆς ἧβης ἀπὸνῃθ' (for ἀπώνητο), he had no advantage from his youth, Il. 17, 25; also absol. οὐδ' ἀπώνητο, he had no advantage, profit, (viz. from raising the dog,) Od. 17, 293; (Theseus from the seduction of Ariadne), Od. 11, 324; (Ulysses from his son), Od. 16, 120.

ἀπονίπτω (νίπτω), a later form for νίζω; the pres. mid. once Od. 18, 179; aor. 1 ἀπέ-νιψα, aor. 1 mid. ἀπενιψάμην, to wash away, to cleanse by washing; with accus. βρότον ἐξ αἰτελίων, to wash away blood from wounds, Od. 24, 189. 2) Mid. to wash oneself (sibi); with accus. χρῶτα, the body, Od. 18, 172.

ἀπονοστήω (νοστήω), fut. ἀπονοστήσω, to come back, to return home; also with ἄψ, Il. 1, 60. Od. 13, 6, and often.

ἀπόνοσφι, before a vowel ἀπόνοσφιν (νόσφι), adv. separately, apart, afar, βήναι, Il. 11, 555; εἶναι, Il. 15, 548. ἀπόνοσφι κατίσχισθαι, Il. 2, 233. ἀπόνοσφι τραπέσθαι, to turn oneself aside, Od. 5, 350. 2) Prep. far from, remote from; with gen. (which comm. precedes), ἐμεῦ, far from me, Il. 1, 541; φίλων ἀπόνοσφιν, Od. 5, 113.

\* ἀπονοσφίζω (νοσφίζω), aor. ἀπενοσφίσα, ep. σσ, to separate, to divide, τινὰ δόμων, h. in Cer. 158. Pass. to be deprived of, θεῶν ἐσθδὴν, h. Merc. 562.

ἀποξέω (ξέω), aor. 1 ἀπέξεσα, to scrape off, to cut off; with accus. χεῖρα, = ἀποκόπτω, Il. 5, 81. †

ἀποξένω (ξένω), aor. 1 ἀνόξυνω, to sharpen, to point; with accus. ἐρετμά, oars, Od. 6, 269. 9, 326. In both passages the connection plainly requires the signif. to smooth, for which reason Buttm. Lexil. II. p. 70, would read ἀποξύνουσιν for ἀποξύνουσιν, and ἀποξύνουσαι for ἀποξύναι.

ἀποξύνω (ξύνω) = ἀποξέω, aor. ἀπέξυνω, to shave off, to polish; γῆρας, to strip off old age, i. e. to become young, a fig. borrowed from serpents that cast their skins, Il. 9, 446. †

ἀποπαταίνω (παταίνω), fut. ἀποπατιανέω, ep. for ἀποπατιανῶ, to look around (as if to fly), to look around fearfully, Il. 14, 101. †

ἀποπαύω (παύω), aor. 1 ἀπέπαυσα, fut. mid. ἀποπαύσομαι, 1) to cause to cease, to stop, to restrain, τινά, any one, Il. 18, 267;

τινός, from a thing; πολέμον, Il. 11, 323; also with accus. and infin. τινὰ ἀλητεῖν, to stop one from begging, Od. 18, 114. 2) Mid. to cease, to abstain from, πολέμον, Il. 1, 422. Od. 1, 340; where now ἀποπαυέ stands instead of ἀποπαύω.

ἀποπέμπω (πέμπω), fut. ἀποπέμψω, ep. ἀππέμψει, Od. 15, 83; aor. ἀπέπεμψα, to send away, to send off, to let go; with accus. 2) to send back, δῶρα, Od. 17, 76.

ἀποπέσσει, see ἀποπίπτω.

ἀποπέτομαι (πέτομαι), aor. 2 ἀπεπτάμην, part. ἀποπτάμενος, to fly away, to fly back; spoken of an arrow, Il. 13, 587; of the god of dreams, ἀποπτάμενος ὤχετο, he vanished in flight, Il. 2, 71; of the soul, Od. 11, 232.

ἀποπίπτω (πίπτω), aor. 2 ἀπέπεσον, to fall down, to sink down, Il. 14, 351; spoken of the bats, ἐκ πέτρης, to fall down from the rock, Od. 24, 7.

ἀποπλάζω (πλάζω), only aor. pass. ἀποπλάγθην, part. ἀποπλαγθεῖς, in the act. to cause to wander or err. Pass. to wander, to stray, Od. 8, 573; νήσου, to be driven from the island, Od. 12, 285; ἀπὸ θαύρηκος πολλὸν ἀποπλαγθεῖς, ἐκὰς ἔπιτατο οὔστός, widely straying from the cuirass, the arrow flew away, Il. 13, 592. ἡ μὲν ἀποπλαγθεῖσα (τριφάλεια) χαμαὶ πῖστε, forth-springing fell the helmet to the ground, Il. 13, 578.

ἀποπλείω, poet. for ἀποπλέω (πλέω), to sail away, to set sail, οἰκαδε, Il. 9, 418. Od. 8, 501.

ἀποπλύνω (πλύνω), to wash away or off; with accus. only the iterat. imperf. λαίγγας ποτὶ χέρσον ἀποπλύνεσκε, the sea washed the stones to the beach, Od. 6, 95. †

ἀποπλώω, Ion. for ἀποπλέω; to which the ep. aor. 2 ἀπέπλω belongs Od. 14, 339. †

ἀποπνέω, ep. ἀποπνέω (πνέω), to breathe out, to exhale; with accus. πυρὸς μένος, to breathe out the strength of fire, said of the Chimæra, Il. 6, 182; πικρὸν αἶλός ὀδμήν, to exhale the disagreeable odor of the sea, Od. 4, 406. 2) to expire; θυμόν, to breathe forth the life, i. e. to die, Il. 4, 524. 13, 654; and without θυμόν, Batr. 100.

\* ἀποπνίγω (πνίγω), aor. 1 ἀπέπνιξα, to choke outright, to strangle, τινά, Batr. 119.

ἀποπρό (πρό), 1) Adv. far away, φέρειν, Il. 16, 669. 2) Prep. with gen. apart, far from, νεῶν, Il. 7, 343. (In composition it strengthens ἀπό.)

ἀποπροαιρέω (αἰρέω), part. aor. 2 ἀποπροελών, to take away, to take off, τινός, any thing; σίτου, Od. 17, 457. †

ἀποπροέηκε, see ἀποπροέημι.

ἀποπροελών, see ἀποπροαιρέω.

ἀπόπροθεν, adv. from far, from a distance [remote, far away], Il. 10, 209. Od. 6, 218.

ἀπόπροθι, adv. (ἀποπρό), in the distance, far away, Il. 10, 410. Od. 4, 757.

ἀποπροέημι (ἔημι), aor. 1 Ion. ἀποπρόεηκα, to send far away, to send forth, to despatch, τινά πόλινδε, any one to the city, Od. 14, 26; ἰόν, to shoot an arrow, Od. 22, 82. 2) to let fall, ξίφος χαμάζε, Od. 22, 327. (~~~~~).

ἀποπροτέμνω (τέμνω), part. aor. 2 ἀποπροταμών, to cut off from; with gen. νώτου, some of a hog's back, Od. 8, 475. †

ἀποπτιάμενος, see ἀποπέτομαι.

ἀποπτύω (v in the pres. is double-timed) (πτύω), to spit out, to vomit forth, to throw up, τί, any thing, Il. 23, 781; said of the sea-wave, ἁλὸς ἄχρην, Il. 4, 426.

ἀπόρθητος, on (πορθίω), not pillaged, not razed, πόλις, Il. 12, 11. †

ἀπόρρυμι (ῥρυμι), to excite from a place, only mid. to rush forth from a place; Ἀνκίρην, to come from Lycia, Il. 5, 105. †

ἀπορούω (ῥοούω), aor. 1 ἀπορούσα, to leap down, to hasten down, from a chariot, Il. 5, 20. 836. 2) to recoil, to spring back, Il. 21, 251. Od. 22, 95.

ἀπορῥαίω (ῥαίω), aor. 1 ἀπορῥάισα, prop. to break off, 2) to tear away, τινά τι, any thing from any one, Od. 1, 404; τινά ἥτορ, to deprive of life, Od. 16, 428.

ἀπορῥήγνυμι (ῥήγνυμι), aor. 1 ἀπέρῥηξα, to break off, to tear away; with accus. δεσμόν, the halter, spoken of a horse, Il. 6, 507; πορυφήν ὄρεος, Od. 9, 481; θαιρούς, to tear out the hinges (of a gate), Il. 12, 459.

ἀπορῥήγνυμι (ῥήγνυμι), aor. 1 ἀπέρῥηξα, to break off, to tear away; with accus. καλύπτειν, a veil, Il. 22, 406; metaph. μνην, to lay aside anger, Il. 9, 517; μνηνθμόν, \* Il. 16, 282.

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portion torn off, a fragment, a branch; spoken of a river, Στυγὸς ὕδατος ἀπόρῥωξ, an arm of the Stygian water, Il. 2, 755; of Cocytus, Od. 10, 514; also spoken of excellent wine, ἀμβροσίης καὶ νέκταρος, an efflux of ambrosia and nectar, Od. 9, 359.

ἀποσσεύομαι (σεύω), only in ep. sync. aor. 2 mid. ἀπεσσύμην, to haste away, to rush forth; with gen. δώματος, from the house, Il. 9, 390; ἐς μυχόν, Od. 9, 236. (v short; σ doubled with augm.)

ἀποσσεδάννυμι (σσεδάννυμι), aor. 1 ἀπεσσεδάσσα, to scatter, to disperse, to drive asunder; with accus. ψυχάς, Od. 11, 385; βασιλῆας, Il. 19, 309; metaph. κίττα θυμοῦ, to dismiss cares from the mind, Od. 8, 149.

ἀποσσεκίδνυμι, poet. form from ἀποσσεδάννυμι; in Hom. only mid. ἀποσσεκίδναμαι, to disperse, Il. 23, 4. †

ἀποσσεκιδναίω (σσεκιδναίω), to be very angry, to be vehemently enraged, τινί, against any one, Il. 24, 65. †

ἀποσπένδω (σπένδω), to pour out; chiefly to pour out wine at sacrifices, and upon taking oaths, in honor of the gods, to pour out a drink-offering, to offer a libation, \* Od. 3, 394. 14, 331.

ἀποσταδά, adv. = ἀποσταδόν, Od. 6, 143. †

ἀποσταδόν, adv. (ἀφίστημι), absent, at a distance, μάργασθαι, Il. 15, 556. †

ἀποστείχω (στείχω), aor. 2 ἀπέστιχον, to go away, to depart, Il.; οἶκαδε, to return home, Od. 11, 132; ἀνὰ νῆσον, Od. 12, 143.

ἀποστήλω (στήλω), to gleam, to sparkle, to emit brightness. λίθοι—ἀποστήλονται ἀλείφατος, stones, white, as shining with oil; ὡς must be here supplied (for Hom. uses this expression to indicate great brightness), Od. 3, 408. †

ἀποστρέφω (στρέφω), fut. ἀποστρέψω, aor. 1 ἀπέστρεψα, ep. iterat. ἀποστρέψασκε, 1) Trans. to turn away, to turn back; πόδας καὶ χεῖρας (in order to tie them behind), Od. 22, 173; to reverse, ἱχνία, h. Merc. 76. 6) to cause to turn, to make to return; with accus. Il. 15, 62. 22, 197; to draw off any one from any thing, τινά πολέμοιο, Il. 12, 249 (where Spitzner reads ἀποστρέψεις for ἀποτρέψεις). ἀποστρέφοντας ἐταίρους, sc. αὐτόν, friends who should call him back, Il. 10, 355. 2) Intrans. to turn oneself about, to turn around, Od. 3, 162; to turn or leap back, said of a stone, Od. 11, 597 [unless in

Od. 11, 597, κραταίς q. v. is a subst. in which case the verb is trans.].

ἀποστρέψασκε, see ἀποστρέφω.

ἀποστυφελίζω (στυφελίζω), aor. 1 ἀπεστυφέλιξα, to drive back by force, to repel, τινά τινος, Il. 16, 703. τρίς νεκροῦ ἀπεστυφέλιξαν, thrice they repelled him from the dead body, \* Il. 18, 158.

\* ἀποσυρίζω (συρίζω), to pipe out, to whistle, h. Merc. 280.

ἀποσφάλλω (σφάλλω), aor. 1 ἀπέσφηλα, to lead from the right road, to cause to stray, τινά, any one, Od. 3, 320; metaph. τινά πόνοιο, to cause any one to fail of the object of his labor, Il. 5, 567.

ἀποσχίζω (σχίζω), aor. 1 ἀπέσχισα, to split off, to separate, to split asunder; with accus. πύργον, Od. 4, 507. † in tmesis.

ἀποτάμνω (Ion. for ἀποτέμνω), aor. 2 ἀπέταμον, to cut off, to cut asunder, στομάχους, Il. 3, 392; ἵπποιο παρηγορίας, Il. 8, 87. 2) Mid. to cut off any thing for oneself, κρίας, Il. 22, 347; hence to drive away, βοῦς, h. Merc. 74.

ἀποτηλοῦ, adv. (τηλοῦ), far in the distance, remote, Od. 9, 117. †

ἀποτίθημι (τίθημι), aor. 1 ἀπέθηκα, aor. 2 mid. ἀπέθεμην, subj. ἀποθέλομαι ep. for ἀποθῶμαι, infin. ἀποθέσθαι, 1) to lay aside, to lay up, to put up; with accus. δέπας ἐπὶ χηλῶ, Il. 16, 254. 2) Mid. to lay off or down from oneself, to put off, τί, any thing; φύσας ὄπλα τε πάντα, Il. 18, 409; τεύχεα, to lay down arms, Il. 3, 89; metaph. ἐνίπην, to lay aside reproach, Il. 5, 492.

\* ἀποτιμάω (τιμάω), fut. ἀποτιμήσω, not to honor, to esteem lightly; with accus. h. Merc. 35.

ἀποτίνναι, poet. for ἀποτίνομαι; πολλῶν ποινῆν, to take vengeance for many [a Grecian slain, C.], Il. 16, 398; τινά τινος, to cause one to atone for any thing, Od. 2, 73.

ἀποτίνω (τίω), fut. ἀποτίσω, aor. 1 ἀπέτισα, fut. mid. ἀποτίσομαι, aor. 1 ἀπετίσασθαι. 1) Act. prop. to pay back, to requite, τί τριπλῇ, Il. 1, 128; πολλά τινι, Od. 2, 132; a) Espec. in a bad sense, to pay the penalty, to atone for any thing, τινί τι; τιμῆν τινι, to make recompense and satisfaction to any one, Il. 3, 286; πᾶσαν ὑπερβασίην τινί, to requite [take vengeance upon] one for transgression, Od. 13, 193; Πατρόκλοιο ἔλωρε, to pay the penalty for Patroclus slain, Il.

18, 93. ἔκ τε ὅψε τελεῖ σὺν τε μεγάλῃ ἀπέναντον σὺν σφῆσιν κεφαλῇσι, and then shall they make heavy satisfaction with their heads, etc. (aor. for fut.) Il. 4, 161. b) In a good sense, to repay, to make good, κομιδὴν τινι, Il. 8, 186; εὐεργεσίας, Od. 22, 235. cf. Od. 2, 132. II) Mid. 1) to exact payment, penalty, satisfaction, etc.; with accus. of the thing, ποινὴν ἐτάρων, to require satisfaction, i. e. to take vengeance for his companions, Od. 23, 312; and gener. to punish, βίας, Od. 16, 255. 3, 216; with accus. of the pres. τινός, to cause any one to make atonement, or to punish him, Od. 24, 480; absol. Od. 1, 268.

ἀποτίω = ἀποτίνω, not occurring in the pres.

ἀποτμήγω, ep. form of ἀποτέμνω, aor. 1 ἀπότμηξα, to cut off, to cleave away; with accus. χεῖρας ξίφει, Il. 11, 146; κεφαλῇν, Od. 10, 440; spoken of rivers, κλιτύς, to tear away the declivities, Il. 16, 390; metaph. τινά τινος, to cut off or intercept any one from a thing, λαοῦ, Il. 10, 364. 22, 456.

ἀποτμος, on (πότμος), unfortunate, wretched, Il. 24, 388. Superl. ἀποτμύτατος, Od. 1, 219.

ἀποτρέπω (τρέπω), fut. ἀποτρέψω, aor. 2 ἀπέτραπον, aor. 2 mid. ἀπετραπόμην, 1) to turn away, to turn aside, to divert, to drive away, τινά, Il. 15, 276; λαόν, Il. 11, 758; πολέμοιο, to dissuade any one from war, Il. 12, 249. 2) Mid. to turn from, to turn about; with αὐτίς, Il. 10, 200. 12, 329.

ἀποτρίβω (τρίβω), fut. ἀποτρίψω, to rub off, to wipe off. πολλά οἱ ἀμφὶ κάρη σφέλα—πλευραὶ ἀποτρίβουσι βαλλομένοιο, many stools thrown at his head shall the ribs (nom.) of him hit wipe off, i. e. many stools thrown at his head shall at least hit his ribs, Od. 17, 232. † Some read πλευράς, and take σφέλα in the nom., less in accordance with the poetic language.

ἀπότροπος, on (τρέπω), turned away, separated, far from men, Od. 14, 372. †

ἀποτρωπάω, poet. form of ἀποτρέπω, to turn away; τινά, Il. 20, 119; τί, Od. 16, 405. 2) Mid. to turn oneself away, τινός, from a thing; τόξου τανυστίος, to withdraw from straining the bow, Od. 21, 112; with infin. to delay, to hesitate, δακείν ἀπετρωπάντο λέοντων, Il. 18, 585.

ἀπούρας, a solitary part aor. 1 from an obsol. root, which in signification belongs to ἀπαυράω, to take away, q. v.

ἀπουρίζω, fut. ἀπουρίσω; only Il. 22, 489. † ἄλλοι γὰρ οἱ ἀπουρίσσουσιν ἀρούρας; according to the common explanation, Ion. for ἀφορίζω, they will intrude upon his limits; or according to Buttm. Lexil. I. p. 77, related to ἀπαυράω (they will take his fields from him), who also prefers the other reading ἀπουρήσουσιν.

\* ἀποφαίνω (φαίνω) aor. 1 ἀπέφηνα, to disclose, to bring to light, to make known, to manifest, Batr. 143.

ἀποφέρω (φέρω), fut. ἀποίσω, aor. 1 ἀπένεκα, to bear away, to bring away; with accus. spoken of horses, ἀπό τινος, Il. 5, 256. 2) to carry from one place to another, to convey; τεύχεά τινι, Od. 16, 360; τινὰ Κώνδε, of ships, Il. 14, 255; μῦθον τινί, to report tidings to any one, Il. 10, 337.

\* ἀποφεύγω (φεύγω), to flee away, to escape, with accus. Batr.

ἀποφῆμι (φημί), to announce; with ἀντικρύ, to declare directly, Il. 7, 362, ep. 2) Mid. in like manner: ἀπόφασθε ἀγγελίην, Il. 9, 422. To this is assigned the aor. ἀπέειπον, q. v.

ἀποφθίθω (φθίθω), imperf. ἀπέφθιθον, poet. = ἀποφθίνω, to perish, Od. 5, 110, 133. 7, 251. (Buttm. Gram. § 114, rejects the reading ἀπέφθιθον, and prefers ἀπεφθίδεν for ἀπεφθίθησαν, as aor. pass. from φθίω, cf. Rost Gram. p. 334.)

ἀποφθινύθω, poet. (φθινύθω), intrans. to perish, to die, Il. 5, 643. 2) Trans. θυμόν, to lose life, Il. 16, 540. \* Il.

ἀποφθίνω, poet. (φθίνω), only aor. sync. mid. ἀπεφθίμην, imperf. ἀποφθίσθω, Il. 8, 429, optat. ἀποφθίμην for ἀποφθίμην, Od. 10, 51, part. ἀποφθίμενος, aor. 1 pass. ἀπεφθίθην; hence 3 plur. ἀπέφθιθεν, Od. 23, 331, [conf. also ἀποφθίδω,] to perish, to die, Il. 3, 322; λυγρῶ ὀλέθρῳ, Od. 15, 268; λυγαλίῳ θανάτῳ, Od. 15, 358; ἥε πεσών—ἀποφθίμην—ἥε ἀκέων τλαίην, whether I falling from the ship should perish in the sea, Od. 10, 51.

ἀποφώλιος, on, poet. according to the Schol. = μάταιος, prop. idle, vain, empty, worthless, Od. 14, 212; spoken of the mind, ῥόον ἀποφώλιος, Od. 8, 177; οὐκ ἀποφώλια ιδώς, not knowing worthless things, not weak of understanding, Od. 5, 182. 2) ineffectual, unproductive; εἶναι ἀθανάτων, Od. 11, 249. (The deriv. is uncertain; according to some from φωλέος, according to others from ἀπό and ὄφελος).

ἀποχάζομαι, depon. mid. (χάζομαι), to yield, to retire, βόθρου, Od. 11, 95. †

ἀποχέω (χέω), ep. aor. ἀπέχευα, to pour out, to spill, εἶδατα ἔραξε, \* Od. 22, 20, 85, in tmesis.

ἀποπνίγω (πνίγω), part. aor. pass. ἀποπνυχθεῖς, 1) to breathe out, to be breathless, to swoon, Od. 24, 348. b) to become cool. 2) Mid. to recover breath, to dry oneself; with accus. τοῖ δ' ἰδρῶ ἀπεπνύχοντο χιτῶνων, they dried themselves from the sweat of the garments, Il. 11, 621. 22, 1; ἰδρῶ ἀποπνυχθεῖς, Il. 21, 561.

\* ἀπρεπείως, poet. for ἀπρεπῶς, adv. (πρέπω), in an undecorous manner, indecorously, h. Merc. 272.

ἄπρηκτος, on (πράσσω), 1) undone, unaccomplished, vain, unproductive, fruitless; ἄπρηκτον πόλεμον πολεμίζειν, Il. 2, 121; ἄπρηκτοι ἔριδες, idle contentions, Il. 2, 376. 2) Pass. not to be managed, severe, incurable, unavoidable, ὀδύναί, Od. 2, 79; ἀνή, Od. 12, 223. The neut. as adv. ἄπρηκτον νέεσθαι, to return without effecting one's purpose, Il. 14, 221.

ἀπριύκτην, adv. (πρίαμαι), unbought, unransomed, gratuitously, Il. 1, 99. Od. 14, 317.

ἀπρωτίματος, on, ep. for ἀπρόσματος (μάσσω), untouched, unharmed, pure, Il. 19, 263. †

ἄπτερος, on (πτερόν), unwinged, without wings; only in the phrase: τῇ δ' ἄπτερος ἔπλετο μῦθος, the discourse was not winged, i. e. the discourse did not escape her, she noted it, although words easily fly away (πτερόεντα), Od. 17, 57, 19, 29.

ἄπτῃν, ἀπτῆνος, ὁ, ἡ (πτῆνός), unfeathered, unfledged, callow, νεοσσός, Il. 9, 323. †

ἄπτοεπής, ἐς (πτοίω, ἔπος), fearless in speaking, bold, Il. 8, 209. † According to others, ἀπτοεπής from ἄπτεσθαι, assailing in speaking, cf. Il. 1, 582.

ἀπτόλεμος, on, poet. (πόλεμος), unwarlike, cowardly, \* Il. 2, 201.

ἄπτω, aor. 1 ἦπα, aor. 1 mid. ἤπαμην and ἀράμην, aor. pass. ep. ἐάφθη, q. v. 1) Act. to attach, to fasten, to join; with accus. only εὐστρεφές ἔντερον ὀός, Od. 21, 408. II) Mid. to join for oneself; βρόχον ἀφ' ὑψηλοῦ μελάθρου, to suspend the noose from the lofty roof-tree, Od. 11, 277; to attach oneself to, to stick to, to hit. τόφρα μάλ' ὁμοπτερόν βελεῖ ἤπτετο, so long the weapons hit both sides,

Il. 8, 67. 1†, 85, and generally, *to touch, to grasp, to lay hold of, to clasp, to seize*; with gen. ἄψασθαι γούνων, νηῶν, χειρῶν, κεφαλῆς; κύων σὺς ἄπτεται κατόπισθε ἰσχία τε γλουτοὺς τε, a dog seizes the boar from behind, by the hips and loins, Il. 8, 339. Thus Eustath. explains the passage in accordance with connection, assuming that to the genit. an accus. of nearer definition is annexed, and supplying κατά with ἰσχία, etc. Others construct ἰσχία τε γλουτοὺς τε, with ἐλίσσόμενον τε δοκεῖν; metaph. βρώμεν ἔδε ποτίτης, to touch food and drink, Od. 10, 379.

ἄπτω, fut. mid. ἄψομαι, *to inflame, to kindle, to light*; only mid. *to take fire, to blaze up*; ὅτε δὴ τάχ' ὁ μοχλὸς—ἐν πυρὶ μέλλεν ἄψασθαι, when now the stake was about to inflame in the fire, Od. 9, 379. †

ἀπύργωτος, ον (πυργῶ), *without towers, unfortified*, Θηβη, Od. 11, 263. †

ἄπυρος, ον (πῦρ), *without fire, not having come in contact with fire, unsoiled by fire*; spoken of caldrons and tripods as yet new, Il. 9, 122. 23, 267; or, with others, *not to be used on the fire*, but e. g. for mixing wine.

ἀπύρωτος, ον = ἄπυρος, φιάλη, a vessel not yet touched by fire, Il. 23, 270. †

ἄπυστος, ον (πυνθάνομαι), 1) Pass. of which nothing is heard, *unknown, unheard of*, Od. 1, 242. 2) Act. who has heard of nothing, *ignorant, uninformed*, Od. 5, 127; with gen. μύθων, Od. 4, 675.

ἀπωθίω (ᾠθέω), fut. 1 ἀπόσω, nor. 1 ἀπῶσα, ep. ἀπέωσα, fut. mid. ἀπώσομαι, aor. 1 mid. ἀπωσάμην, *to thrust away, to drive or push away*; with accus. ῥινόν, to abrade the skin, to break it, Il. 5, 308; ὀμίχλην, to scatter the cloud, Il. 17, 649; τινά τινα, and ἔκ τινα, to drive one from, ἄνδρα γέροντος, Il. 8, 96; ἐκ Τροίης, Il. 13, 367; spoken of the winds and waves: to drive from the right way, to turn aside, Od. 9, 81. 2) Mid. *to drive away from oneself, to repulse, to avert*; with accus. Τρῶας, Il. 8, 206; κακὰ νηῶν, misfortune from the ships, Il. 15, 503; πόλεμον νηῶν, Il. 16, 251; θυράων λίθον, O.I. 9, 394.

ἄρα, particle ep., also ἄρ and enclit. ῥά (ΑΡΩ). [Before vowels stand ἄρ' and ῥ'; before a vowel with the digamma, sometimes ῥα.] This particle, which never stands as the first word of a sentence, but which occupies an early place in it, expresses, in accordance with its derivation from ΑΡΩ, to

suit, to be adapted, a close connection, *exactly, just, hence only, thereupon*. 1) A most intimate connection between two ideas or thoughts: a) After relatives, in correlative clauses, of place, time, and manner. Ἀτρεΐδης δ' ἄρα χεῖρα—τὴν βάλεν, ἣ ῥ' ἔχε τόξον, precisely the hand with which, Il. 13, 594. τῇ ῥα, just there, just where, Il. 14, 404. 11, 149; εὐτ' ἄρα, ὅτ' ἄρα, just as; τότ' ἄρα, exactly then. b) After a demonstrative pronoun, when by it an object previously named is referred to, or something already stated in general is repeated and more exactly explained, *just, exactly, then*, e. g. Il. 4, 499–501, νῖον Πριάμοιο νόθον βάλε Δημοκόωντα — τὸν ῥ' Ὀδυσσεὺς — βάλε, him then, and v. 488. τοῖον ἄρα—ἐξενάριξεν Αἴας (as a recapitulation of the whole narration), conf. Il. 13, 170–177; τὸν ῥα—νύξε; so ταῦτ' ἄρα, just these; with demonstrat. adv. τῷ ἄρα, just therefore, ἐνθ' ἄρα, just then or there, ὥς ἄρα, just so, and the frequent ἦ ῥα and ὥς ἄρ' ἔφη. Hence c) In sequences, οἵτοι ἄρ'—ἵσαν, these then were, Il. 2, 760; τοῖνεκ' ἄρα, on this account then: here belongs the construction with interrogatives, τίς τ' ἄρ, τῶν—ἦν, now then, who of these, etc. Il. 2, 761. Hence 2) It is also employed in clauses where a mistake is indicated, or information upon some unthought-of point communicated, *then, therefore*. νηλεὲς οἶα ἄρα σοίγε πατήρ ἦν ἱππότηα Πηλεΐς, not therefore was, Il. 16, 33. cf. Il. 9, 316. Od. 13, 209. 17, 454; also in explanatory and illustrative clauses. ὅτι ῥα, ἐπεὶ ῥα, because namely, Il. 1, 56. 13, 416. 3) It indicates the direct progress of actions and events; hence it serves a) To connect actions and states which in point of time succeed one another, and of which the one seems to proceed from the other, *then, thereupon*, Il. 1, 68. 306. 464; hence frequently in connection with αἶψα, αὐτίκα, καρπαλλίμως; further, ἐπεὶ ῥα, ὅτε ῥα, as soon as, Il. 14, 641; and in both protasis and apodosis, ὅτε δὴ ῥα—δὴ ῥα τότε, then forthwith, Il. 11, 780. b) Gener. in enumerating several consecutive events, Il. 5, 592. (With negat. οὐδ' ἄρα, it signifies, according to Nägelsbach, a) *and not once*, Od. 9, 92. b) *and immediately not* (no longer), Od. 4, 716;) cf. Nägelsbach Excurs. III. p. 191. Kühner Gram. § 630.

ἄραβέω (ἄραβος), aor. 1 ἀράβησα, *to rattle*,

to resound; spoken of the arms of a falling warrior. ἀράβησε τευχὰ ἐπ' αὐτῷ, Il. 4, 504. 5, 42, and often.

ἄραβος, ὁ (ἀράσσω), noise, rattling; ὀδόντων, chattering of the teeth, Il. 10, 375. †

Ἀραιθυρή, ἡ, a town and territory in Argolis, accord. to Strabo the later *Phlius*, between Sicyon and Argos, which took its name from the daughter of Aras; or rather the signif. is from ἀραιός and θυρία, a narrow pass, Il. 2, 571.

ἀραιός, ἡ, ὀν, thin, small, narrow, κτήμαι, Il. 18, 411; γλώσσαι, Il. 16, 161; εἴσοδος, the narrow entrance of a port, Od. 10, 90. 2) weak, unwarlike; spoken of the hand of Venus, Il. 5, 525.

ἀραρόμαι, depon. mid. (ἀρά), fut. ἀρήσομαι, aor. 1 ἤρησάμην, to pray, to address supplications to the gods; with dat. Ἀπόλλωνι, Il. 1, 35. 2) to wish, yet only when one's wish is expressed aloud; with infin. Il. 4, 143. Od. 1, 163; with ἕως and optat. Od. 19, 367. b) to wish present, to invoke; with accus. ἐπεὶ—ἀρήσει' Ἐριννῦς, when the mother shall invoke the Erinyes, Od. 2, 135. Once ἀρήμεναι for ἀρᾶν, infin. act., but according to Buttm. Gram. § 114, aor. 2 pass. of the root ἄρομαι, in accordance with the connection: πολλάκι πον μέλλεις ἀρήμεναι, thou wilt oft have prayed, Od. 22, 322.

ἀραρίσκω, poet. (th. ΑΡΩ), aor. 1 act. ἤρσα, infin. ἄρσαι, aor. 2 act. ἤραρον, ep. ἄραρον, part. ἀραρών, perf. ἤραρα, part. ἀρήρως, fem. ἀραρνία, pluperf. ἀρήρειν, aor. 1 pass. only 3 plur. ἄρθεν, Il. 16, 211, ep. aor. 2 mid. only part. ἄρμενος. (The pres. ἀραρίσκω, Od. 14, 23, has been formed from the aor. 2 act.) 1) Trans. in the aor. 1 and 2 act. (The last twice intrans. Il. 16, 214. Od. 4, 777.)

To join, hence 1) to annex, to bind, to fit to, to secure, to prepare, τί, any thing; τινί, with or of something; κέρα, to bind the horns, Il. 4, 110. οἱ δ' ἐπεὶ ἀλλήλους ἄραρον βόεσσιν, when with their shields they had locked themselves together, Il. 12, 105; and pass. μᾶλλον δὲ σίγχεσ' ἄρθεν (ep. for ἄρθησαν), the ranks pressed more closely together, Il. 16, 211. b) τί τινι, to fasten or attach one thing to another; ἱκρία σταμίνεσσιν, Od. 5, 252; ἄγγεσιν ἅπαντα, to preserve, to put up every thing in vessels, Od. 2, 289; πέδιλα πόδεσσιν, Od. 14, 23; hence gener. to construct, to prepare, to build, τί τινι, any thing of or from

a thing; τοῖχον λίθοισι, to build a wall of stones, Il. 16, 212 (in which sense also the perf. ἤραρεν stands, Od. 5, 248; which is, however, according to the Schol. only a false reading for ἄρασσειν, conf. Nitzsch ad loc.). Metaph. μνηστῆραςιν θάνατον, to prepare death for the suitors, Od. 16, 169. 2) to provide, to furnish, τί τινι; πόμασιν ἀφορίας, Od. 2, 353; νῆα ἐρέτῃσιν, Od. 3, 280; metaph. ἤραρε θυμὸν ἐδωδῇ, he furnished, i. e. refreshed his heart with food, Od. 5, 95. 3) to suit any thing to any one, to make agreeable, only Il. 1, 136. γέρας ἄρσαντες κατὰ θυμὸν, suiting a present to my mind, i. e. selecting one, etc. II) Intrans. in the perf. and plupf. 1) to be joined together, to stand in close array, and gener. to fit, to be suited to, to sit close. Τρῶες ἀρηρότες, the Trojans in close array, Il. 13, 800; and so aor. 2, Il. 16, 214. ζωστήρ ἀρηρῶς, a close-fitting girdle, Il. 4, 134; comm. with dat. θωρήξει γυάλοισι ἀρηρῶς, a cuirass joined together, constructed of plates, Il. 15, 530. cf. Od. 6, 267; to suit, τινί, any thing. δοῦρα παλάμῃσιν ἀρήρει, Il. 3, 338. κυνέη ἐκατὸν πολλῶν πυλῆεσσ' ἀραρνύται, Il. 5, 744. πύλαι πύκα στιβαρῶς ἀραρνύται, Il. 12, 454; σανίδης, Od. 2, 344; rarely with prepos. ἐν ἁρμονίῃσιν ἀρήρη, the timbers hold fast in the joints, Od. 5, 361. conf. ἁρμονίη. πίθοι ποτὶ τοῖχον ἀρηρότες, vessels arranged against the wall (fitted to the wall), Od. 2, 342; metaph. οὐ φρεσὶν ἔσιν ἀρηρῶς, not firm in understanding, Od. 10, 553. 2) fitted out, well furnished; σκολόπεσσι, with fishes, Il. 12, 56. ζώνη ἐκατὸν θυσάνοις ἀραρνύα, Il. 14, 181. cf. Od. 2, 267. 3) Metaph. to be fulfilling, agreeable, pleasant. μῦθος, ὅ—πᾶσιν ἤραρεν, which was pleasing to all, Od. 4, 777, aor. 2 here intrans. III) Mid. only the part. aor. 2 sync. as adj. ἄρμενος, η, ὄν, fitted to, attached to; with dat. ἐπικρίον ἄρμενον τῷ ἰστῷ, the sail-yard attached to the mast, Od. 5, 254; with ἐν: τροχὸς ἄρμενος ἐν παλάμῃσιν, a wheel suited to the hands, Il. 18, 600; πέλκευς, Od. 5, 234.

ἄραρον, see ἀραρίσκω.

ἀρασσω, fut. ξω, to strike, to knock, to beat; in our editions of Hom. found only in tmesis, ἀπαράσσω and συναράσσω [and once ἐξαράσσω, Od. 12, 422], q. v. In Od. 5, 248, Bothe, instead of the reading ἄρηρεν of Eustath., has adopted the reading of the Codd. ἄρασσειν. He

reads, therefore, καὶ ἤρμωσεν ἀλλήλοισιν γόμοισιν δ' ἄρα τήνγε καὶ ἁρμονίησιν ἄρασεν. Also Nitzsch, Bd. II. p. 36, approves this as the only true reading, because ἄρην is always elsewhere used intransitively, and ἤραρεν with ἤρμωσεν is tautological; conf. Apoll. Rhod. II. 614. ἄρασεν stands for συναράσεν, belongs prop. to γόμοισιν, and is by zeugma to be referred to ἁρμονίησιν also. Bothe translates the verse: he hammered together the raft with nails and joints.

ἀράχνιον, τό (ἀράχνη), a spider's web, Od. 8, 280. 16, 35. \* Od.

ἀργαλέος, ἑή, ἑόν, heavy, difficult, troublesome, oppressive, that which can hardly be borne; more rarely, which is difficult to accomplish, ἔργον, ἄνεμος, μνηστῆς, Od. 2, 199; comm. with dat. of pers. and infin. ἀργαλέον μοι πᾶσι μάχεσθαι, hard it is for me to contend with all, Il. 20, 356; more rarely, ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι, hard is it to oppose the Olympian Jupiter, Il. 1, 589, and Od. 4, 397; (prob. from α intens. and ἔργον; or, according to some, from ἄλγος, with an exchange of λ for ρ.)

Ἀργεῖδης, ον, ὁ, son of Argeus = Poly-melus, Il. 16, 417.

Ἀργεῖος, εἴη, εἶον (Ἀργος), of Argos, Argive. Ἥρη Ἀργεῖη, the Argive Juno, Il. 4, 8; Ἑλένη, the Peloponnesian, Il. 2, 161; conf. Ἀργος, h. 3. 2) Subst. a man of Argos, primarily an inhabitant of the city of Argos. b) an inhabitant of the Argive territory; and, because this was the principal people before Troy, a denomination of all the Greeks, Il. 2, 352.

Ἀργειφόντης, ον, ὁ (Ἀργος, φονέω), the Argicide, an appellation of Mercury, because he slew the guardian of Io the many-eyed Argus, Il. 2, 103. Od. 1, 38.

ἀργεννός, ἦ, ὄν, poet. for ἀργός, white, shining, ὄνεις, but also ῥθόναι, silver-colored veil, Il. 3, 141.

ἀργεστής, ἄο, ὁ (ἀργός) epith. of Notus, prob. rapid, or raising white foam, (like albus Notus, Horat.), Il. 11, 306. 21, 334. As an adj. it is according to the Gramm. oxytone, ἀργεστής; as prop. name, paroxytone, conf. Spitzner ad Il. 11, 306.

ἀργεῖτι, ἀργέτα, poet. for ἀργῆτι, ἀργῆτα, see ἀργῆς.

ἀργῆς, ἦτος, ὁ, ἦ, white, clear, shining, beaming, comm. spoken of lightning; but

also of εἰανός. ἀργῆς δημός, white fat, Il. 11, 817. 21, 127; (poet. shortened dat. and accus. ἀργεῖτι, ἀργέτα, Il. 11, 817. 21, 127.

ἀργικέραντος, ον, ὁ (κεραυνός), having a blaze of white lightning, darting glowing lightning, epith. of Jupiter; subst. the hurler of lightning (Voss), \* Il. 20, 16.

ἀργινόεις, εσσα, εν (ἀργός), white, shining, epith. of the towns Camirus and Lycastus, from the white limestone mountains, Il. 2, 647. 656; οὔρεα, h. Ap. 18, 12.

ἀργιόδους, οντος, ὁ, ἦ (ὀδοῦς), having white teeth, epith. of boars and dogs, Il. 10, 264. Od. 8, 60.

ἀργίπους, ποδος, ὁ, ἦ (πούς), swift-footed, epith. of dogs, Il. 24, 211. † of horses, h. in Ven. 212.

Ἀργισσα, ἦ, a place in Thessalia Pelasgiotis, on the Peneus, the later Argura, Il. 2, 737.

ἀργμα, τος, τό (ἄρχω), the first-fruits, the firstlings, the portions of the victim cut off and burnt in honor of the gods, Od. 14, 446. †

Ἀργος, ὁ, pr. name of a dog, Od. 17, 292; see adj. ἀργός.

Ἀργος, εος, τό, 1) Argos (Argi), chief city in Argolis, on the Inachus, now Argo, in the time of the Trojan war the residence of Diomedes, Il. 2, 559. It had the epithets Ἀχαιϊκόν, Ἰασσόν, Ἰππόβοτον. 2) the Argolic plain, the realm in which Agamemnon ruled, having his residence in Mycenæ, Il. 1, 30. 2, 108. 3) It signif. also the entire Peloponnesus, Argos being the chief city of the Achæans and the most powerful kingdom in the Peloponnesus; hence, in connection with Hellas, it stands for all Greece, Od. 1, 344. 4, 726. 4) τὸ Πελαγονικόν, a town in Thessaly, under the dominion of Achilles, according to some the later Larissa, not extant in the time of Strabo, Il. 2, 681. (ἄργος, τό, signifies accord. to Strab. plain, and is peculiarly a name of Pelasgian towns, as Λάρισσα, see Müller I. § 125.)

ἀργός, ἦ, ον (related to ἀργεῖος), shining, gleaming, white, epith. of a goose, Od. 15, 161; and of victims shining with fat (nitidus), Il. 23, 30. 2) rapid, fleet, often epith. of dogs, πόδας ἀργός, Il. 18, 578. Od. 2, 11; and without πόδας, Il. 1, 50. (According to the Schol. and some modern commentators, it signifies white dogs, see Köppen; the con-

nection however refutes this signif., since the reference is to the entire race. The signif. *swift-footed*, some derive from ἔργον and the intens. α, ἀργός, contr. ἀργός, *without toil, swift-running*. The true derivation is, that being primarily used of light, it signifies *glimmering, shining* (Herm. micuus); then of the running of dogs, *fleet*, since swiftness in running produces a glimmering appearance, see Nitzsch in Anm. zu Od. 2, 11.)

Ἄργοςδε, to Argos.

ἀργυρέος, ἔη, εον (ἄργυρος), *silver, adorned with silver*, often used of articles belonging to the gods and to the rich, Il. 1, 49. 5, 727. Od. 4, 53.

ἀργυροδίνης, ου (δίνη), *silver-whirling, having silver eddies*, epith. of rivers, \*Il. 2, 752. 21, 8.

ἀργυρόηλος, ον (ἥλος), *adorned with silver nails or studs*, ἔλπος, θρόνος, Il. 3, 334. Od. 7, 162.

ἀργυρόπεζα, ἡ (πίεζα), *silver-footed*, metaph. for shining, epith. of Thetis, \*Il. 1, 533.

ἀργυρος, ὁ (related to ἀργός), *silver*. Homer mentions it very often, and names as its source the town Alybe in the country of the Halizones (cf. Ἀλύβη). We find mention of vessels of massive silver, e. g. a *mixing-vase* (Od. 9, 203), *caldrons, goblets, cups*, etc. Od. 1, 137. 4, 53. In other places the articles seem only plated or washed with silver, e. g. the handles of the swords, Il. 11, 31. Od. 8, 404; the door-posts in the palace of Alcinous, Od. 8, 89; or inlaid with silver, c. g. a seat, Od. 19, 56; the bed of Ulysses, Od. 23, 200.

ἀργυρότοξος, ον (τόξον), *having a silver-bow, god of the silver bow*, epith. of Apollo, Il. 2, 766. Od. 7, 64; also as subst. Il. 1, 37.

Ἀργυφείη, ἡ, an unknown town in Elis, h. Ap. 422; where Ilgen would read Ἀμφιγένηια.

ἀργυρέος, ἔη, εον, poet. (ἄργυρος), *silver-shining, silver-white*; σπείος, Il. 18, 50; φᾶρος, robe, Od. 5, 230.

ἄργυρος, ον = ἀργυρέος, epith. of sheep, Il. 29, 621. Od. 10, 85.

Ἀργώ, οὗς, ἡ, *Argo*, the ship of the Argonauts, named either from the builder Argos, or from ἀργός, *swift*, Od. 12, 70.

ἀρδμός, ὁ (ἄρδω), a place where cattle are watered, a *watering-place, a drinking-place*, Il. 18, 521. Od. 13, 247.

\* ἄρδω, fut. ἄρσω, *to give drink, to water*,

h. 8, 3. Mid. *to water oneself, to drink*, h. in Ap. 263.

ἀρειή, ἡ (ἀρά), *cursing, threatening, menacing*, Il. 17, 431; 20, 109. (ἄ).

Ἀρέθονσα, ἡ (ἄρι, θέω, that runs briskly), a fountain on the west side of the island Ithaca, Od. 13, 408.

Ἀρειος, ον (Ἀρης), comm. Ἀρηίος in Homer, *devoted to Mars*. τεῖχος Ἀρειον, the wall of Mars, i. e. Thebes.

ἀρειων, ἀρειον, *better, stronger, superior, braver*; a compar. which from the meaning is assigned to ἀγαθός, related to ἀρι or Ἀρης; accus. sing. ἀρείω for ἀρείονα, Od. 3, 250; nom. plur. ἀρείονες for ἀρείονες, Od. 2, 477.

Ἀρείων, ονος, ὁ, the steed of Adrastus, to which he owed his deliverance before Thebes, Il. 23, 346. Ἀρίων, Apd.

ἄρεκτος, ον, ep. for ἄρῆεκτος (ἄρῶ), *not done, unaccomplished*, Il. 19, 150. †

ἀρέσαι, ἀρέσασθαι, see ἀρέσκω.

ἀρέσκω (th. ἀρέω), fut. ἀρέσω, aor. 1 act. ἤρεσα, mid. fut. ἀρέσομαι, ep. σσ, aor. 1 ἤρεσάμην, ep. σσ, 1) Act in Hom. trans. *to make good, to compensate, to requite, to make satisfaction*, Il. 9, 120. 2) Mid. *offener, to make good for oneself, to compensate or requite for oneself*. ταῦτα ἀρεσσόμεθα, these things will we settle, Il. 4, 362. 6, 526. Od. 22, 55; said of persons: *to propitiate, to conciliate, to appease*, τινά, Od. 8, 402; τινί, by a thing; τινά δάφουισιν, to propitiate any one by presents, Il. 9, 112. Od. 8, 396. 415.

ἀρετᾶω (ἀρετή), *to prosper, to flourish, to succeed*, Od. 8, 329. λαοὶ ἀρετῶσι, the people flourish, Od. 19, 144.

Ἀρετῶν, ονος, ὁ, a Trojan who was slain by Teucer, Il. 6, 31.

ἀρετή, ἡ, *worth, ability, excellence*, anything by which one distinguishes himself. In Homer, it means especially, 1) In gods, *glory*, Il. 9, 498. 2) In men, *strength, courage, bravery, activity of body*; also external advantages, *fortune, beauty, honor*, etc. ἀμυνων παντοίας ἀρετᾶς, ἡμῖν πόδας ἡδὲ μῆχεσθαι, superior in every virtue, both in running and fighting, Il. 15, 642; *fortune*, spoken of Ulysses, Od. 13, 44; *strength*, Od. 18, 133. 3) In women, *excellence, beauty, fortune*, Od. 2, 206. 18, 350. (The moral idea of virtue is not known to Homer. It is derived from ἄρω or from Ἀρης, or accord. to Nitzsch on Od. 3, 57, from ἀρέω, anything which is pleasing.)



ἀρή, ἦ, Ion. for ἀρά, *prayer, supplication, petition*, Il. 15, 378. 23, 199. Od. 4, 767; generally in a bad sense, *imprecation, malediction*. ξηαίσιος ἀρή, cruel imprecation, Il. 15, 593; hence, 2) the *destruction, evil, or misfortune* imprecated, Il. 12, 334. Od. 2, 39. (According to Heyne, Il. 12, 334, the word in the first signif. has α, in the second, ἄ; but according to Passow, the quantity depends upon the position in the verse.)

ἀρήγω (related to ἀρέω), fut. ἀρήσω, *to help, to assist, to come to aid*, τινί, any one, often in the Il. also with dat. instrum.: ἐπεσιν καὶ χειρσίν, to help with word and deed, Il. 1, 77. 2) *to repel*, with accus. ὄλεθρον, Batr. 280.

ἀρηγών, ὄνος, ὁ, ἦ, *a helper*; as fem. \* Il. 4, 7.

Ἀρηϊθoος, ον (θοός), *fleet as Mars, rapid in the battle*, \* Il. 4, 280.

Ἀρηϊθoος, ὁ, pr. n. 1) husband of Philomele, grandfather of Menesthius king of Arne in Boeotia, with the appellation of club-bearer, Il. 7, 9. cf. v. 137 seq. Lycurgus surprised him on his return from Arcadia in an ambuscade and slew him, Il. 9, 141 seq. His grave was shown in Arcadia, Paus. 2) father of Menesthius, Il. 7, 8; for the ὄν, v. 9, relates to Ἀρηϊθoοιο ἄνακτος, see Heyne. 3) a Thracian, charioteer of Rhigmus, slain by Achilles, Il. 20, 486.

Ἀρηϊός, ον, Ion. for ἄρειος, *devoted to Mars, warlike, brave, martial*; spoken often of persons; more rarely of things: τεύχεα, ἔντεα, weapons of Mars, Il. 6, 340. Od. 16, 284.

Ἀρηϊκτάμενος, η, ον (κτείνω), *slain by Mars, fallen in battle*, Il. 22, 72. †

Ἀρηϊλνκος, ὁ (λύκος, a wolf like Mars), 1) father of Prothoenor, q. v. 2) a Trojan, slain by Panthous, Il. 26, 308.

Ἀρηϊφας, ον (ΦΕΝΩ, πέφαιμαι), *slain by Mars, killed in battle*, Il. 19, 31. Od. 11, 41.

Ἀρηϊφίλος, *beloved by Mars, warlike, brave*, epih. of the Achaeans, Il. 6, 73.

ἀρήμεναι, see ἀράομαι.

ἀρημένος, η, ον (ἄ), an ep. part. perf. pass. of doubtful derivation; explained by the Schol. by βεβλαμμένος, *burdened, oppressed, tormented*. γήρῃ λυγρῷ ἀρημένος, Il. 18, 435; oftener in the Od. ὕπνῳ καὶ καμάτων ἀρημένος, *oppressed with sleep and fatigue*, Od. 6, 2.

(According to Thiersch Gram. § 232, p. 385, from ἀρέω, related to βαρέω; according to others, kindred to ἀραιός.)

(ἄρην, ὁ,) in nom. obsol.; from this the syncop. cases ἀρνός, ἀρνί, ἄρα, plur. ἄρνες, dat. ἀρνάσι ep. ἀρνίσσι, prop. *a male sheep, a ram*, Od. 4, 85; but particularly, *a young sheep, a lamb*, (from ἄρην with euphon. prefix α, hence ἀρήν, ἀρόήν, ἀρσήν.)

ἀρηφομένος, η, ον, see ἀρώω.

Ἀρήνη, ἦ, a town in Elis, on the river Minyeius, according to Strabo, VIII. 346, prob. the later *Samicon*, which perhaps was the fortress of Arene; but accord. to another passage of Strabo, VIII. 348, the later *Eryna*, in Messenia, cf. Paus. 4, 2. 3. Il. 2, 591. 11, 723.

Ἄρης, gen. Ἄρεος ep. Ἄρηος, dat. Ἄρεϊ, Ἄρει, ep. Ἀρηϊ, accus. ep. Ἀρη, Ἀρην, Ἄρηα, Il. 5, 909, vocat. Ἄρες, *Mars*, son of Jupiter and Juno, god of war and of the fierce tumult of battle; the symbol of stormy, impetuous bravery, in contradistinction from Minerva. He is represented as the brother of Eris (Discord). Deimos (Terror) and Phobos (Flight) are his sons, Il. 4, 440. 13, 280. 15, 119. He delights only in war and bloodshed (ἄτος πολέμοιο, μαιφόνος, βροτόλοιο, etc.); he knows in his bravery neither plan nor moderation (θοός, θούρος, ὀβριμος). He has his abode chiefly among the rude, warlike nations, the Thracians, the Phlegyes, and the Ephyri, Il. 13, 301; and in the Il. is sometimes on the side of the Trojans, sometimes on that of the Greeks (ἄλλοπρόσαλλος). Mars is large and handsome in appearance; his body covers 7 plethra; he cries as loudly as 10,000 men, upon being wounded by Diomedes, Il. 5, 860. Of his earlier fortunes, the confinement in which he was held by Otus and Ephialtes, and from which he was delivered by Mercury, and his intrigues with Venus are mentioned by Homer, Il. 5, 385. Od. 8, 267 seq. 2) As an appellat. it stands for *war, battle, slaughter, destruction, arms*, when, however, the personification is not entirely lost sight of: συνάγειν Ἄρηα, to begin the battle, Il. 2, 381; and ἐριδα Ἄρηος, Il. 14, 149; ἐγείρειν ὄζυν Ἄρηα, Il. 2, 440; *weapons*, for ἔγχος, Il. 13, 444. (The first syllable short; in the arsis however it is long, cf. Il. 5, 31.)

Ἄρητήρ, ἦρος, ὁ (ἀράομαι), prop. one who

prays; then *a priest*, since he prays for the people, \* Il. 1, 11. 5, 78.

Ἀρήτη, ἡ (ἄ), daughter of Rhexenor, wife of Alcinous in Phæacia, Od. 7, 64-77.

Ἀρητιάδης, οὐ, ὁ (ἄ), son of Aretus, Od. 16, 395. (The first *a* short.)

ἄρητός, ἡ, ὅν, Ion. for ἀρατός (ἀράομαι), wished for, prayed for. 2) In Hom. in a bad sense, imprecated, cursed, dreadful, γόος, Il. 17, 37.

Ἀρητος, ὁ, 1) son of Nestor, Od. 3, 414. 2) son of Priam, slain by Automedon, Il. 17, 494.

ἄρθεν, ep. for ἡρθσαν, see ἀραρίσκω.

ἄρθμω (ἄρθμός), aor. 1 part. ἄρθμῆσας, to join. 2) Intrans. to be united together. διέτμμεν ἐν φιλότῃ ἄρθμῆσαντε, they separated, having been united in love, Il. 7, 302. †

ἄρθμος, ἡ, οὐ (ἄρθμός), united in friendship, joined in love with any one, τιῶ, Od. 16, 427. †

\* ἄρθμός, ὁ (ἄρῳ), union, intimacy, friendship, h. Merc. 524.

ἄρ- an inseparable particle, like ἐρι, which heightens the meaning, prob. related to ἀρίων.

Ἀριάδνη, ἡ (Herm. *Roborina*), daughter of Minos and Pasiphaë, who helped Theseus out of the labyrinth. She followed him, but was slain on the island Dia (Naxos) by Diana. By 'the witness of Bacchus,' commentators understand that Ariadne received the embraces of Theseus in a grove of the island which was sacred to that god, and was therefore slain, Od. 11, 321 seq. Il. 18, 592.

ἀρίγνωτος, ἡ, οὐ (γνῶτός), much distinguished, easily known, ἀρίγνωτοι τε θεοί, Il. 13, 72. Od. 6, 108. 2) In the iron. sense, well-known, noted, Od. 17, 375. (~~~~ and ~~~~; Od. 17.)

ἀριδείκετος, οὐ (δείκνυμι), much pointed out, hence much distinguished, very famous; chiefly as superl. with gen. ἀνδρῶν, λαῶν, Il. 11, 248. Od. 8, 382.

ἀρίζηλος, οὐ, also ἀρίζηλη, Il. 18, 219; (from ἄρι and ζήλος = δήλος, with the digamma, which prob. before δ passed over into σ;) very clear, very manifest, very brilliant, σὺν, Il. 22, 25; φωνή, a clear voice; spoken of a miraculous phenomenon: τὸν (sc. δράκοντα) ἀρίζηλον θῆκε θεός, the god

made him visible, or, according to others, significant, i. e. a prodigy, Il. 2, 319. conf. Buttm. Lex. I. p. 253, and ἀτζηλος.

ἀρίζηλως, clearly, entirely, Od. 12, 453. †  
ἀριθμέω (ἀριθμός), fut. ἡσω, infin. aor. 1 pass. ἀριθμηθήμεναι for ἀριθμηθῆναι, to count, to reckon up, to count together, to enumerate; with accus. Od. 4, 411. 10, 204. εἴπερ γὰρ κ' ἐθέλομεν—ἀριθμηθῆμεναι ἄμφω, if we both, Achæians and Trojans, should be counted, Il. 2, 124.

ἀριθμός, ὁ (ἄρῳ), number, amount, multitude, \* Od. 4, 451. 11, 449.

Ἄριμα, τὰ, sc. ὄρη, the mountains of the Arimi; or, as a people, Ἄριμοι οἱ, the Arimi, Il. 2, 783. εἰν Ἄριμοις most commentators take as mountains, see Τυφωεῖς. This chain of mountains has been located in Mysia, Lydia, Cilicia, and Syria; since, in the imagination of the poets, a giant inspired by Jupiter lies buried where there are earthquakes and volcanic fire. Strab. XIII. p. 606 prefers Mysia; here, at any rate, was a region exhibiting traces of volcanic fire, and which was therefore called ἡ Κατακτανυμένη.

ἀριπρεπής, ἐς, gen. ἰός (πρίπῳ), exceedingly prominent, very distinguished, magnificent, glorious, splendid, spoken of men, beasts, and things; with dat. ἀριπρεπὲς Τρῳέσσιν, distinguished among the Trojans, Il. 6, 477.

Ἀρίστας, αἰτος, ὁ, father of Liocritus, perhaps a Theban, Il. 17, 345.

Ἀρίσβη, ἡ, a town in Troas not far from Abydos, Il. 2, 836. Adv. Ἀρίσβηθεν, from Ariabe, Il. 11, 96.

\* ἀρίσημος, οὐ (σῆμα), very distinguished, noted, h. in Merc. 12.

ἀριστερός, ἡ, ὅν, left, ὤμος, the left shoulder. ἐπ' ἀριστερά, upon the left; μάχης, Il. 5, 355; στρατοῦ, Il. 13, 326; χειρός, on the left hand. 2) Metaph. spoken of omens, sinister, inauspicious, because to the diviner among the Greeks, who looked towards the north, the left hand indicated misfortune, Il. 12, 240. Od. 20, 242.

ἀριστερόφω, adv. or ep. accus. with suffix φιν (cf. Rost Dial. § 23. b), ἀριστερός, upon the left side, left; only with prepos. ἐπ' ἀριστερόφω, Il. 13, 309. 17, 116.

ἀριστεύς, ἦος, ὁ (ἄριστος), the best, the most excellent, sing. Il. 17, 203; in Hom.

chiefly plur. of ἀριστῆς, the chiefs, the leaders, Il. 2, 404.

ἀριστεύω (ἀριστεύς), to be first, to be most excellent, to distinguish oneself, to excel, τινός, any one, Il. 6, 461; τινί, in a thing, βούλῃ, in counsel, Il. 11, 627; also ἐν μάχῃ, Il. 11, 409; and with the infin. Il. 6, 460.

ἀριστον, τό, breakfast, prandium, taken in Hom. soon after sunrise, Il. 24, 124. Od. 16, 2. (ἄ).

ἀριστος, η, ον (superl. of ἀγαθός from ἀρίων), the best, most excellent, most distinguished, in Hom. spoken only of external advantages, and espec. of warlike power. Ἀργεῖον of ἀριστοι, the noblest of the Argives; often connected with the accus. εἶδος ἀρίστη, most excellent in form, Il. 2, 715. ἵπποι ἀριστοι, Il. 2, 763; (contr. with article ἀριστος for ὁ ἀριστος, Il. 11, 268; see Thiersch Gram. § 165, 1.)

ἀριςφαλής, ἐς, gen. ἰός (σφάλω), very slippery, οὐδός, Od. 17, 196. †

ἀριφραδέως, adv. very clearly, Od. 23, 225. †

ἀριφραδής, ἐς, gen. ἰός (φράζομαι), very clear, very manifest, observable, Il. 23, 240; σῆμα, Od. 11, 126. 23, 73.

Ἀρκάδις, ἡ (prop. fem. from ἀρκάδιος), Arcadia, a district in the middle of the Peloponnesus, Il. 2, 603.

Ἀρκάς, ἀδός, ὁ (ἄ), an Arcadian, an inhabitant of Arcadia, Il. 2, 611.

Ἀρκεισιάνης, ον, ὁ (ἄ), son of Aroesius = Laertes, Od. 4, 755.

Ἀρκεῖσιος, ὁ, Arcesius, son of Jupiter and Euryodia, husband of Chalcomedusa, father of Laertes, Od. 16, 118. 120. (According to Eustath. ad loc. he received the name because he was suckled by a bear.)

Ἀρκεσίλαος, ὁ (from ἀρκίω and λαός, defender of the people), son of Lycus, leader of the Boeotians in the Trojan war, sailed to Troy with ten ships, and was slain by Hector, Il. 2, 495. 15, 339.

ἀρκίω, fut. ἀρκίσω, aor. ἤρκεισα, 1) to avert, to hold back, to remove, τινί τι, something from any one; ὁλεθρον τινί, Il. 6, 16, and ἀπό τινος, Il. 13, 440. 2) With dat. only, to defend, protect, help any one, Il. 15, 539. Od. 16, 261; and without cases, to profit, to be of advantage; οὐδ' ἤρκεισε Θωγῆ, the cuirass did no good, Il. 13, 371.

ἄρκιος, η, ον (ἀρκίω), helping, advantageous, sufficient, μισθός, Il. 10, 304. 2) on which one may depend, sure, certain, safe (Ap. τρομον), οὐ οἱ ἄρκιον ἐσσεύεται, with infin. Il. 2, 393. 15, 502. (Accord. to Butt. Lex. Il. p. 35, the last is the primary meaning, and the only one in Homer; hence μισθός ἄρκιος, a safe, definite reward.)

ἄρκτος, ὁ, ἡ, 1) a bear, Od. 11, 611. h. Ven. 71. 2) Ἄρκτος, pr. n. the Great Bear or the Wain, a constellation in the northern heavens, which embraces seven stars, and towards which Ulysses directed his course, Od. 5, 273. It is very near the polar star, and to the inhabitants of the northern hemisphere never sets, Il. 18, 485 seq. Od. 5, 273. According to a later fable, it was Callisto metamorphosed to a bear.

ἄρμα, ατος, τό (ἄρω), a chariot, espec. the war-chariot; the plur. often stands for the sing. 2) the chariot and team, Il. 4, 306. 10, 322. Often ἵπποι καὶ ἄρματα, Il. 5, 199. The war-chariots of the Hom. heroes had but one axle-tree (ἄξων) and two wheels (τροχοί), Il. 5, 838. 6, 42. From the middle of the chariot and out of the axle-tree proceeds the pole (ὁ ξυμός), which is single. The felloes (ἡ ἔνυς) of the wheels, Il. 4, 486, were surrounded by iron or brazen tire (ἐπισσωτρα). The hole of the nave, and the nave itself (αἱ πλῆμναι), were guarded with metal, and to this the spokes (πῆμναι) were attached. Upon the axle-tree was placed a body or seat (ὁ δίφρος), which was circular before and behind, and had an opening for convenience in ascending and alighting. Forward at the end of the pole was a hole, in which a pin (ὁ ἕστερ) was inserted, to keep the yoke from slipping (cf. τὸ ζυγόν). Two horses were commonly attached to one chariot; sometimes a third was added, which was bound to one of the pole-horses with a thong, and was called παρήρος. In single passages mention is made of a chariot with four horses, Il. 8, 185. In the chariot were always two warriors, one who fought with the spear, ὁ παραιβάτης, and another acting as charioteer (ὁ ἡνίοχος). The chariot was chiefly used in the first onset, in order to force the enemy to sudden flight, Il. 11, 711. 761. This, of course, could happen only on level ground. In battle itself, the warriors leaped from the chariot and fought

on foot, cf. the several words, and especially ἵππος, παραιβάτης, ἥρλος.

Ἄρμα, ατος, τό, a village in Boeotia, not far from Tanagra, where Amphiarus and his chariot were swallowed up by the earth, Il. 2, 499.

ἀρματοπηγός, ὅν (πήγνυμι), *that makes chariots*; ἀνήρ, chariot-maker, Il. 4, 485. † ἀρματοροχή, ἡ (τροχός), *a wheel-rut*, Il. 23, 505. †

ἄρματος, ον, see ἀραρίσκω.

ἀρόζω (ἄρω), aor. 1 ἤρμισα, 1) *to join together, to fit together, to unite, τί τινι*; spoken of naval architecture. ἤρμισεν ἀλλήλους ec. πάντα, he joined together, Od. 5, 247. 2) Intrans. *to fit, to suit*; of the cuirass. ἤρμισεν αὐτόν, it fitted him, Il. 3, 333. 17, 210. II) Mid. *to join together for oneself, to construct, σχεδὸν χαλεψέ*, Od. 5, 162.

Ἀρμονίδης, ον, ὁ (ἔ), a Trojan artist, father of Pherculus, Il. 5, 60.

ἀρμονίη, ἡ (ἀρόζω), prop. *a joining together, a joint, or cramp*, Od. 5, 248. 361. 2) Trop. *an alliance between men, compact, agreement*, Il. 22, 255.

\*Ἀρμονίη, ἡ, daughter of Mars and Venus, wife of Cadmus, h. Ap. 195.

Ἀρραϊός, ὁ, name of the beggar Irus, which he had received from his mother, Od. 18, 5.

ἀρραϊός, ὁ (prop. adj. from ἀρός), ἀρραϊός δῖς, the male sheep; subst. *a ram*, Il. 2, 550. Od. 1, 25.

ἀρνεόμαι, depon. mid. aor. 1 ἤρνησάμην, *to deny, to refuse, to reject*; with accus. ἔπος, to refuse a request, Il. 14, 212; γάμον, Od. 1, 249. 2) Absol. *to say no, to refuse, to deny*, Il. 14, 191; ἀμφὶ τῷ, h. Merc. 390.

ἀρρεντήρ, ἦρος, ὁ, *a tumbler*, Il. 16, 742. 2) *a diver, who plunges head first into the water*, Il. 12, 385. Od. 12, 413 (prob. from ἀρήν). [The distinction in signif. is without ground, and whether the comparison is with a diver (δύτης), or with a tumbler (κυβιστήρ), it is always the same.]

Ἄρρη, ἡ, a town in Boeotia, Il. 2, 507; abode of the mace-bearer Arethous, Il. 7, 8. According to Strabo, it is the later Acræphion; according to Pausanias, Charonia; others think it was swallowed by the lake Copais, Strabo IX. p. 413. Thucydides 1, 60 makes it to have been built 60 years after the taking of Troy, by the Boeotians, who,

having before been expelled by the Pelasgians, fled to Arne in Theasaly, and then again expelled the Pelasgians. Perhaps they only rebuilt the Boeotian town.

ἀρός, ἀρόι, etc., from the obsol. ἀρήν, q. v. ἄρυνμαι, depon. mid. (from αἶρω), ep. only pres. and imperf. *to seek to obtain what one does not yet possess, to obtain for oneself, to procure, to acquire, to gain*; with the accus. of the thing and dat. of the pers. τιμῇ τινι, *to obtain satisfaction for any one*, Il. 1, 159; βοείην, *to gain an ox-hide as a prize*, Il. 22, 160. 2) *to strive to retain what one has, conserve, to defend, to maintain, πατρός κλῖος*, Il. 6, 446; ψυχῇ, *to deliver his life*, Od. 1, 5.

ἀροίμην, ἀροιο, ἀροίτο, see αἰρώ.

ἀροσις, ιος, ἡ (ἀρόω), *arable ground, plough-land*, Il. 9, 580. Od. 9, 134.

ἀροτήρ, ἦρος, ὁ (ἀρόω), *a ploughman, an agriculturist*, Il. 18, 542.

ἀροτος, ὁ (ἀρόω), *ploughing, tilling*, in the plur. *tillage*, Od. 9, 122. †

ἀροτρον, τό (ἀρόω), *a plough, aratrum*, Il. 10, 553. Od. 13, 32.

ἄρουρα, ἡ (ἀρόω), *arable land, seeded land, ploughed land*, Il. 6, 195. 2) *land in general*, Il. 3, 115. πατὴρ ἄρουρα, *country*, Od. 1, 407. 3) *the whole earth, ἐπὶ ζιζιδωρον ἄρουραν*, Il. 8, 486. Od. 3, 3.

Ἄρουρα, ἡ, as pr. n. = Γαῖα, Il. 2, 548 [and in Wolf in Od. 11, 309].

ἀρόω, 3 plur. pres. ἀρόωσι, ep. for ἀρόυσι, fut. ἀρόσω, part. perf. pass. ἀρηρομένος, *to plough, to till, to cultivate*, Od. 9, 106. ρυος ἀρηρομένη, *ploughed fallow land*, Il. 18, 548. ἀρπάζω, fut. ἀρπάξω, aor. 1 ἤρπαξα and ἤρπασα, *to tear away, to carry away, to plunder, to rob*, said often of animals of prey, Il. 9, 556; τινά, *to ravish or bear off any one*, Il. 3, 444; πῆληκα ἀπὸ τεως, *to wrest or seize away one's helmet*, Il. 13, 528. 2) *to grasp suddenly, to seize, λαβὴν*, Il. 12, 445 (prob. from the th. ἄρπω).

ἀρπακτήρ, ἦρος, ὁ (ἀρπάζω), *a robber, a ravisier*, Il. 24, 262. †

ἀρπαλίος, η, ον, *seizing, rapacious*; trop. *enticing, attractive*; accord. to others, pass. *eagerly sought, κέρδεα ἀρπαλία* (hoarded gains, V.), Od. 8, 164.

ἀρπαλίως, adv. *eagerly, greedily, ἡσθε*, Od. 8, 250. 14, 110.

Ἀρπαλίων, ατος, ὁ, son of Pylæmenes,

king of the Paphlagonians, slain by Meriones, Il. 13, 641 seq.

ἄρπη (ἄρπω), a swift bird of prey, with a clear voice, prob. the *sea-eagle*, *falco ossifragus*, Linn.; according to V. *an eagle*, Il. 19, 350. †

Ἀρπυια, ἡ (ἄρπω), plur. αἱ Ἀρπυιαί, prop. *which robs, which seizes away*; Homer mentions first the harpy Podarge, Il. 16, 150, which bore the steeds of Achilles to Zephyr. In the Od. they appear in the plur. as spirits of the tempest (personified storms), as indistinct mythic rapacious beings. When any one disappeared, so that it was not known what was become of him, it was said the harpies had borne him off, Od. 1, 241. 20, 77. Accord. to Hes. h. 267, they are the daughters of Thaumās and Electra. Later writers gave them the body of a bird with the face of a maiden, Apd. 1, 2, 6.

ἄρρηκτος, ον (ῥήγνυμι), *not to be broken, indissoluble, τέρας, δεσμοί, πείραξ*, Il. 13, 360. Od. 8, 275. 2) Metaph. *indestructible*, Il. 2, 490.

ἄρρηκτος, ον (ῥέω), *unspoken, not uttered*, ἔπος, Od. 14, 466. †

ἄρσεν, εν, gen. ενος, Ion. for ἄρσῆν, *masculine, vigorous, strong, θεός*, Il. 8, 7; βοῦς, Il. 7, 315; οἷος, Od. 9, 425.

Ἀρσίνοος, ὁ (kindly disposed), father of Hecamede, a distinguished citizen of Tenedos, Il. 11, 626.

ἄρσινους, οδος, ὁ, ἡ, see ἄρσινους.

Ἀρταχίη, ἡ, a fountain in the country of the Lastrygones, Od. 10, 108. A fountain of the same name is mentioned in the Argonautic story, near Cyzicus.

ἄρτεμής, ἐς (ἄρτιος), *uninjured, unharmed, wound*, Il. 5, 515. Od. 13, 43.

Ἀρτεμις, ἰδος, ἡ (accord. to Herm. *Sopita*, or = ἄρτεμής, *the inviolate*), *Diana*, daughter of Jupiter and Latona, sister of Apollo, goddess of the chase; spoken of in connection with the island Ortygia, Od. 5, 123. She is the symbol of immaculate virginity, of youthful beauty, and excels in height and elegance of stature all the nymphs, Od. 6, 102. Her love for the chase led her continually to the mountains and forests. She slew women with her arrows, as Apollo did men; hence the sudden and easy death of women was ascribed to her, Il. 6, 205. She is always on the side of the

Trojans. Her appellations are, *ιοχέαιρα, κελαιδινή, ἀγροτέρη*, q. v.

\* Ἀρτεπίβουλος, ὁ (ἄρτος and ἐπιβουλεύω), one that lies in wait for bread, *Artepi-bulus*, name of a mouse, Batr. 264.

ἄρτι, 1) In Hom. in compos. it signifies *perfectly, exactly*, as if from ἄρτιος. 2) *now, at once, at this moment*, Il. 19, 56. 21, 288, where Wolf more correctly reads ἄρ τι.

ἄρτιεπής, ἐς, gen. ἐος (ἄρτιος, ἐπος), *speaking excellently, skilled in speaking*, Il. 22, 281. †

ἄρτιος, η, ον (ἄρω), *suiting, fitting, exactly agreeing*; only neut. plur. ἄρτια βάζειν, *to speak to the point*, Il. 14, 92. οἱ φρεσὶν ἄρτια ᾗδῃ, *he thought things agreeing with him*, i. e. he was of like sentiments, Il. 5, 326. This appears to be a more correct explanation than 'he found him wise of mind,' cf. Od. 19, 248.

ἄρτίπος, ep. for ἄρτίπους, ποδος, ὁ, ἡ (πούς), having straight, well-formed feet, *swift of foot*, epith. of Mars and of Ate, Il. 9, 505.

ἄρτίφρων, ονος, ὁ, ἡ (φρήν), *perfect in understanding, very intelligent*, Od. 24, 260. † ἄρτος, ὁ, bread, espec. *wheaten bread*, \* Od. 17, 343. Batr. 35.

\* Ἀρτοφάγος, ὁ (φαγεῖν), *Breadeater*, name of a mouse, Batr. 214.

\* ἄρτύμα, ατος, τό (ἄρτύω), which serves to prepare food, *seasoning, a condiment*, Batr. 41.

ἄρτύων and ἄρτύω (ἄρω), fut. ἄρτύνω, aor. 1 ἤρτυνα, aor. 1 pass. ἄρτύνθην, aor. 1 mid. ἤρτύνάμην, 1) *to join together, to annex, to arrange*; σφείας αὐτοὺς, *to form themselves in close array*, Il. 12, 86; σφείας αὐτοὺς πυργιδόν, *to arrange themselves in the form of a tower*, i. e. in a parallelogram, Il. 12, 43. 2) *Gener. to prepare, to make ready, to put in order, ὑσμίνην*, Il. 15, 303; λόγον, Od. 14, 469. ἄρτύνθη μίχη, *the fight began*, Il. 11, 216; espec. spoken of every thing for which craft and cunning are requisite, δόλον, ψεύδεια, θάνατόν τι, Od. 24, 153. II) *to join, to prepare, to arrange for oneself. ἐρεμύ τροποῖς ἐν δερματίνοισιν, to fasten the oars in leathern thongs*, Od. 4, 782; metaph. βουλὴν, *to arrange, to deliver counsel or advice*, Il. 2, 55; according to others, *to cause to assemble in council*.

ἄρτύω = ἄρτύνω, only pres. and imperf. Il. 18, 379. Od. 11, 439.

Ἀρύβας, αἶτος, ὁ, a Phœnician from Sidon, Od. 15, 326.

ἀρχέκακος, ὃν (κακός), *beginning evil*; ἤης, the wo-commencing ships of Paris, Il. 5, 63. †

Ἀρχελοχος, ὁ, son of Antenor, a Trojan, slain by Ajax, Il. 2, 823. 14, 465.

Ἀρχεπτόλεμος, ὁ, son of Iphitus, charioteer of Hector, Il. 8, 128.

ἀρχεῖν, poet. (ἄρχω), *to lead, to command*, with dat. Il. 5, 200.

ἀρχή, ἡ, *commencement, beginning, cause, occasion*. εἰνεῖ ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἐνεῖ ἀρχῆς, i. e. ἐνεκα ἐμῆς καὶ ἐνεκα Ἀλ. ἀρχῆς ἔριδος, on account of my quarrel and on account of Paris the cause of it; or accord. to the Venet. Schol.: on account of the beginning of Paris, Il. 3, 100; hence it is said of him: ἦτ' ἐπλετο νείκεος ἀρχῇ, Il. 22, 116; of Patroclus, Il. 11, 604. φόνου ἀρχῇ, Od. 21, 4. 2) the point of commencement, ἐξ ἀρχῆς, from the beginning, i. e. *always, of old*, Od. 2, 254.

ἀρχός, ὁ, *leader, commander, chief*, also ἀρχὸς ἀνὴρ. ἀρχοὶ μνηστήρων, Od. 4, 653; a commander of the ship, h. 6, 25.

ἄρχω, fut. ἄρξω, aor. 1 ἤρξα, I) Active, *to be first, to do any thing first when another is to follow*; especially, *to precede, to lead the way*, rarely with part. ἤρχε κίων, Il. 3, 447; hence, a) Generally, *to commence, to begin, to prepare*; with gen. μάχης, μύθοιο, δαιτὸς θείοις, to regulate a banquet for the gods, Il. 15, 95; with infin. ἤρχε νείσθαι, he went forth first, Il. 2, 84; and with the part. ἤρχον χαλεπαίνων, I was first angry, Il. 2, 378. 2) to be first as leader, *to lead, to command, to rule*; comm. with gen. rarely with dat. Il. 2, 805. Od. 14, 230; or with ἐν, Il. 13, 690; once intrans. according to Schol. like κρατεῖν; *to have the advantage, to conquer*. σὺν ἔξεται ὅττι κεν ἄρχῃ, it will depend upon thee what prevails (in counsel), Voss however: what he proposes, (Bothe: *quodcumque prior dixerit*, Il. 9, 102. II) Mid. *to commence, to begin* without reference to others; with gen. μύθων, Od. 7, 233. Il. 9, 97; μολπῆς, Od. 6, 101; also, ἐκ τινος, Od. 23, 199; also with infin. Il. 7, 324. 2) In religious acts, see ἀπαρχίσθαι, *to offer any thing as a sacrifice*, πάνταθεν μελίων, i. e. to begin by cutting off the limbs on all sides, Od. 14, 428.

ἈΡΩ, poet. an obsol. pres.; see ἀραρίσκω.

ἀρωγή, ἡ (ἀρήγω), *help, aid, protection* [favor], Il. 4, 408. ἐπ' ἀρωγῇ τινι, to one's favor [not with partiality], Il. 23, 574.

ἀρωγός, ὅς, *helping*, in Hom. only subst. a helper, a defender, a favorer, τινι, Il. 8, 205. Od. and ἐπὶ ψευδέσσειν, a helper to liars [cf. ψευδής], Il. 4, 235; in an assembly, Il. 18, 502.

ἄσαι, contr. for ἄσαι, from ἄσω. 2) Infin. aor. 1, from ἄω, *to satiate*, Il. 11, 574.

ἄσαιμι, see ἄω.

Ἀσάιος, ὁ, a Greek slain by Hector, Il. 11, 301.

ἄσαιμεν, see ἄσαι.

ἄσάμινθος, ἡ, ep. a *bathtub*, Il. 10, 576, and Od.

ἄσατο, see ἄσω.

ἄσασθαι, see ἄω.

ἄσβεστος, ὃν, also ἄσβέστη Il. 16, 123 (σβέννυμι); *unquenchable, φλόξ*; comm. metaph. *unceasing, immense, infinite*; γίλωσ, βοή, κλέος, Od. 4, 584.

[Ἀσβεστος, ὁ, a demon, καμίνω δηλητήρ, Epig. 14, 9; in Barnes Ἀσβολός.]

ἄσε, contr. for ἄσαι, see ἄσω.

ἄσημαντος, ὃν (σημαίνω), prop. *unmarked*; then, *without a keeper, unwatched*, μήλα, Il. 10, 485. †

ἄσθμα, αἶτος, τό (ἄω), *difficult respiration, a gasping, painful breathing*, Il. 15, 10. ἀφ' γαλέω ἔχει ἄσθματι, he was oppressed with a dreadful difficulty in breathing, \* Il. 16, 109.

ἄσθμαινῶ (ἄσθμα), *to breathe with difficulty, to respire heavily*, spoken of one dreaming, Il. 10, 496; *to gasp for breath*, spoken of one running, Il. 10, 377; *to rattle in the throat*, spoken of the dying, Il. 5, 585. 21, 182.

Ἀσιάδης, ὃς, son of Asius, Il. 12, 140. (The first α long.)

Ἀσίης, Ion. for Ἀσίας, gen. αἶω, εἶω, ω, son of Cotys, grandson of Manes, king of Lydia, Il. 2, 461. Ἀσίω ἐν λιμῶνι, ed. Wolf, upon the meadow of Asia. Ἀσίω, according to the Schol. and Etymol. Mag. Steph. gen. for Ἀσίου, from Ἀσίας, who, according to Herod. 4, 45, gave name to a district in Lydia. It was a fruitful region on the Caystrus, which by eminence was called λιμῶν and Ἀσία. (In Strabo XIV. p. 650, Ἀσίω stands as adj. and Herm. on h. Ap. 250 and Spitzner think this alone correct; so that this region takes its name from ἄσις (slime), cf. Mannert's

Geograph. VI. 2, p. 15. From the necessity of the metre, Ἀσίης has ā.)

Ἀσίγη, ἡ, a town in Argolis, west from Hermione, under the dominion of Diomedes, Il. 2, 560.

ἀσκήεις, ἐς (σίνουμας), *uninjured, unharmed*, Od. 11, 110. 12, 137.

Ἀσιος, ὁ, 1) son of Dymas, brother of Hecuba, a Phrygian, slain by Ajax, Il. 16, 717. 2) son of Hyrtacus from Arisbe, an ally of the Trojans, slain by Idomeneus, Il. 2, 835. 13, 394. 17, 562.

Ἀσιος, ἡ, *on, of Asia*, hence Ἀσίῳ ἐν λιμῶνι, ed. Spitzner; see Ἀσίης.

ἄσις, ιος, ἡ, *elime, filth*, Il. 21, 331. †

ἄσitos, ον (σῖτος), *without eating, fasting*, spoken of Penelope, Od. 4, 788. †

Ἀσκάλαφος, ὁ, son of Mars and Astyoche, brother of Ialmenus, king of the Minyae in Orchomenus, an Argonaut and a hero in the Trojan war; he was slain by Deiphobus, Il. 2, 511; and 15, 110. (ἀσκάλαφος, the night-owl.)

Ἀσκανίη, ἡ, a town and territory on the Ascanian lake, on the borders of Phrygia and Mysia, upon the authority of Strabo. He understands therefore Il. 2, 862, of the borders of Phrygia, and Il. 13, 792, of the borders of Mysia. Steph. calls it incorrectly a town of Troas.

Ἀσκάnios, ὁ, 1) a Phrygian, an ally of the Trojans from Ascania, Il. 2, 862. 2) son of Hippotion, a Mysian and ally of the Trojans, Il. 13, 793.

ἀσκηθής, poet. for ἀσκηθής, a false reading, Od. 14 255 [defended by Bothe].

ἀσκαλίως, adv. from ἀσκηλής, *continually, unceasingly*. ἀσκ. ἀεὶ μεταίνεω, Il. 19, 68. †

ἀσκηλής, ἐς (from α intens. and σκέλλω to dry up), (Schol. σκληρός), *very dry, withered, lean, powerless*, Od. 10, 463. 2) Metaph. *hard, obstinate, perpetual, pertinacious*. So the neut. ἀσκαλές as adv. πηρόλαται, Od. 1, 68. κλάλει, Od. 4, 543. (According to others, better no. 1. from ἄ and σκόλος, without legs, powerless.)

ἀσκέω, imperf. ἥσκουν, 3 sing. before a vowel ἥσκουν for ἥσκων, aor. 1 ἥσκησα, perf. pass. ἥσκημαι, 1) In Homer, in the orig. signif.: *to work skilfully, to elaborate*; with accus. εἶμα, Il. 3, 388; especially, *to work or do any thing professionally*; πῆμα, Il. 4, 110. ἄμμα χερσὶ εὖ ἥσκηται, the chariot is well

adorned with gold, Il. 10, 438; very often in the part. with another verb: θρόνον τιθεὶς ἀσκήσας, working as an artist he will make a seat, Il. 14, 240. Batz. 125. 2) *to put in order, to arrange skilfully, to clean*; χιτῶνα, Od. 1, 439. χορόν Δαίδαλος ἥσκησεν Ἀριάδῃ, Dædalus composed or invented a dance for Ariadne, Il. 18, 592. Thus Voss, Damm, and Köppen. It is explained by διδάσκω χορόν. But ἄσκειν always indicates professional work; hence better: *to construct a dance*. The allusion is to an artificial work of Dædalus; and at a later day, a relief of white marble, called the choral dance of Ariadne, was shown in Gnomus. Thus Heinrichs in loc., Siebel on Paus. 9, 40. 2.

ἀσκηθής, ἐς (ἀσκέω), prop. *taken care of*; hence, *unharmed, uninjured*, Il. 16, 247; often spoken of a happy return, Od. 5, 26. 144. (For ἀσκηθείς, Od. 14, 255, Wolf has correctly adopted ἀσκηθείς, to be pronounced ἀσκηθεῖς.)

ἀσκητός, ον (ἀσκέω), *carefully wrought, skilfully prepared*; νήμα, fine-spun yarn, Od. 4, 134; artificially wrought, λῆκος, \* Od. 23, 189.

Ἀσκληπιάδης, ον, ὁ, son of Æsculapius = Machaon, Il. 4, 204.

Ἀσκληπιός, ὁ, Æsculapius, in the Il. not yet a divinity, but an excellent physician, father of Podalirius and Machaon, prince of Trikke and Ithome in Thessaly, Il. 2, 732. It is not determined whether he is meant in the Od. 4, 232, under the name Παιήων; in the Il. he is distinguished from the physician of the gods. In later writers, son of Apollo and Coronis or Arsinoe, god of the healing art, Hom. h. 15. (τ by poet. license, Il. 2, 731.)

ἀσκοπος, ον (σκοπός), prop. not hitting the mark; hence, *inconsiderate, thoughtless, careless*, Il. 24, 157. 186.

ἀσκάς, ὁ, a *skin-bottle*, for holding wine, Il. 3, 247. Od. 9, 196; a skin-sack of Æolus, Od. 10, 19.

ἄσμενος, ον (prop. for ἡσμέτος, fr. ἡδομαι) *pleased, joyful, glad*. φύγεν ἄσμενος ἐκ θανάτοιο, glad to have escaped death, Il. 20, 350. Od. 9, 63. ἐμοὶ δὲ νυν ἄσμένῳ εἴη, it would be pleasing to me, Il. 14, 106.

ἀσπάζομαι, depon. mid. (σπάω), prop. to welcome any one, by extending him the hand and drawing him towards oneself, *to receive kindly, to embrace, to salute*, τινὰ χερσίν, with

the hands, Od. 3, 35; δεξιῇ ἐπέσσι τε, Il. 10, 542.

ἀσπαίρω (σπαίρω), to *palpitate*, to *struggle*, chiefly spoken of dying men and beasts, Il. 3, 293, 12, 203; ποδεσσί, with the feet, Od. 22, 473; once spoken of the heart, Il. 13, 443.

ἄσπαρτος, ον (σπαίρω), *unsowed*, *not sowed*, \* Od. 9, 109, 123.

ἀσπάσιος, η, ον (ἀσπάζομαι), also ος, ον, Od. 23, 233, 1) *welcome, desired, dear, agreeable*. τῷ δ' ἀσπάσιος γίνετ' ἔλθων, Il. 10, 36. Od. 5, 394, ἀσπασίον τόνγε θεοὶ κακότητος ἔλυσαν, to his joy the gods delivered him, Od. 5, 397. 2) *joyful, glad, content*, Od. 23, 238 [here more properly belongs Od. 5, 397; cf. Passow, and Crusius ed. 1, s. v.].

ἀσπασίως, adv. *gladly, willingly, joyfully*; γόνυ κάμψειν, gladly to bow the knee, i. e. to supplicate, Il. 7, 118, 11, 327; ἰδεῖν, Od. 4, 523.

ἀσπαστός, ὄν = ἀσπάσιος, *welcome, desired*, Od. 23, 239. The neut. ἀσπαστόν, as adv. ὡς Ὀδυσῆ' (i. e. Ὀδυσῆϊ) ἀσπαστόν ἐλίσσαστο γαῖα καὶ ὕλη, so desirable to Ulysses appeared the land and the forest, Od. 5, 398, 8, 295.

ἄσπερμος, ον (σπέρμα), without seed, *without offspring, childless*, Il. 20, 303. †

ἄσπερχές (σπέρχω and α intens.), *hastily, very warmly, vehemently, impetuously*; espec. *μυγαίνειν*, Il. 4, 32. Od. 1, 20; *μυχωλόσθαι*, Il. 16, 61.

ἄσπετος, ον (ἐσπεῖν i. q. εἰπεῖν), prop. *unspeakable, ineffable*. ἄσπετα πολλά, unspeakably many, Il. 11, 704. ὅσσα τὰδ' ἄσπετα πολλά, how manifold are these immense numbers, Od. 4, 75; hence, 2) *Generally, unspeakably great, infinite, immense*; ὕλη, also οὐδας, ῥόος, κλέος, ἄλκι. The neut. ἄσπετον, adv. *τρεῖτε ἄσπετον*, ye trembled greatly, Il. 17, 322. 3) *φωνή ἄσπετος*, h. Ven. 238, Passow explains as 'a noiseless voice,' contrary to the Gr. *vox loquendi*; the emendation of Hermann is excellent: *φωνή τρεῖ ἄσπετον*, cf. Herm. ad loc.

ἀσπιδιώτης, ον, ὁ (ἀσπίς), *a shield-bearer, armed with a shield*, always with ὦν, \* Il. 2, 554.

ἀσπίς, ἰδος, ἡ (prob. from σπίζω), *the round shield*, cf. σάκος and λαυρήϊον. The shield was commonly prepared of bull's hide, having several thicknesses one over another (βοεῖη and ταυρεῖη). The shield of the Telemachian Ajax had seven layers of leather, and

over them an eighth of brass, Il. 7, 222, 12, 294. Other shields again had merely metal plates, as that of Achilles, Il. 20, 270. It was perfectly round (εὐκυκλός), and so large that it covered almost the entire body (ἀμφιβρότη). In the middle it had an arching elevation, Il. 20, 275; in the middle of this is a boss (ὀμφαλός), hence ὀμφαλόεσσα, Il. 6, 118. Inwardly there were handles (κανόνες) and a leathern strap (τελαμών), by which, out of battle, it was carried on the back.

ἀσπιστής, οὔ, ὁ (ἀσπίς), *bearing a shield, armed with a shield*, only in gen. plur. ἀσπιστάων, \* Il. 4, 90, 5, 577.

Ἀσπληθών, ὄνος, ἡ, a town in Boeotia, on the river Melas, in the realm of the Minyæ, Il. 2, 511; also Ἀπληθών, Strabo.

ἀσπονδί, adv. (σπουδή), *without zeal, without pains, without toil*, Il. 8, 112; without resistance, *cowardly*, Il. 22, 304.

ἄσσα, Ion. for ἄτινα, see ὅστις.

ἄσσα, Ion. for τινά, ὅποι' ἄσσα, Od. 19, 218. † (ἄσσα for ἄσσα, Il. 10, 409, is doubtful, cf. Spitzner.)

Ἀσάρακος, ὁ, son of Tros and Calirrhoe, grandson of Erichonius, father of Capys, grandfather of Anchises, Il. 20, 232 seq.

ἄσσον, adv. compar. to ἄγχι, *nearer*; often with ἵεναι, ἰκίσθαι, to approach; sometimes with gen. Il. 14, 247; αἵματος, Od. 11, 89.

ἄσσοτέρω, adv., a later compar. from ἄσσον, *nearer*; with gen. and also with prep. καθίζειν παρὰ πυρὶ, to seat oneself nearer the fire, \* Od. 17, 572.

ἄσταχυς, υος, ὁ = στάχυς with α euphon., *an ear of corn*, Il. 2, 148. †

ἄστεμφώς, adv. (ἀστεμφής), *immovably, firmly*; ἔχειν, to hold fast, Od. 4, 419, 459.

ἄστεμφής, ἑς (στέμβω), *immovable, firm, unshaken, bouλή*, \* Il. 2, 344. † Neut. ἀστεμφές, as adv. ἔχων τι, to hold any thing immovable, Il. 3, 219.

Ἀστέριον, τό, a place near Magnesia, not far from the mountain Thianus in Thessaly, Il. 2, 735.

Ἀσταρίς, ἰδος, ὁ (star-island), a little island in the Ionian sea, on the south-east entrance of the sound between Cephalonia and Ithaca, Od. 4, 846. Ἀσταρία, ἡ, Strabo X. p. 457. It has been sought in vain by the moderns; accord. to Dodwell the island *Dascalia*, according to W. Gell the promontory *Chelica*, cf. Nitzsch ad loc.



ἀστερόεις, εσσα, εν, ep. (ἀστήρ), 1) *starry, abounding in stars*, οὐρανός. 2) *star-like, sparkling, shining*; Θώρηξ, Il. 16, 134; δόμος, Il. 18, 370.

Ἀστεροπαῖος, ὁ (ἀστεροπή), son of Pe-lagon, grandson of the river-god Axios, leader of the Pæonians, slain by Achilles, Il. 12, 102. 21, 137 seq.

ἀστεροπή, poet. for ἀστραπή, *lightning, a flash of lightning*, \* Il. 10, 154.

ἀστεροπητής, ου, ὁ, *the hurler of lightning, the thunderer*, appellat. of Jupiter, \* Il. 1, 154.

ἀστήρ, ἑρος, ὁ, dat. plur. ἀστράσι or ἀστρασι (Buttm. approves the first, Gram. § 47, N. 3.), *a star, a constellation*, Il. 22, 307. Od. 13, 93. ἀστήρ ὀπωρινός, *the autumnal star* [the dog-star], Il. 5, 5; gener. *a meteor*, Il. 4, 75; (*a fire-ball*, Kop.)

ἀστός, ὁ (ἄστυ), *a citizen*, Il. 11, 242. Od. 13, 192.

ἀστράγαλος, ὁ, 1) *the neck-joint, a vertebra*, Il. 14, 466; also plur. *a joint*: ἐκ δὲ οἱ αἰχρὴν ἀστραγῶν ἰάγη, *his neck was luxed from the joint*, Od. 10, 560. 2) *the ankle-bone, the bone at the ankle, talus*, from which dice were made; hence, 3) *a kind of die, in the plur. the game of dice*, Il. 23, 88.

ἀστράπτω (στράπτω), part. aor. ἀστράψας, *to lighten, to hurl lightning, επιδείξια*, \* Il. 2, 353.

ἄστρον, τό, *a constellation; a star* only in plur., Il. 8, 555. Od. 12, 312.

ἄστυ, εος, τό, *a town, a city*, in Homer spoken both of large and small towns, with the name in the gen. Ζελεῖς, Ἰλίου πόλις καὶ ἄστυ, Il. 17, 144; (where accord. to the Schol. by πόλις is to be understood the social union of citizens, πολιτεία; and by ἄστυ, the walls and houses, τείχος καὶ δόμοι;) plur. *abodes, habitations* in general, Od. 1, 3. Adv. ἄστυδε, *to the city*, Il. 18, 255.

Ἀστυάλος, ὁ (ἄλς), *a Trojan, slain by Poly-petes*, Il. 6, 29.

Ἀστυάναξ, ακτος, ὁ (ἄναξ, *defender of the city*), appellat. of Scamandrius, son of Hector, which the Trojans gave him, Il. 6, 403.

ἀστυβοάτης, ου, ὁ (βοάω), *crying through the city*, epith. of the herald, Il. 24, 701. †

Ἀστυνόμη, ἡ (νόμος, *city-awaying*), daughter of Chryses (Χρυσῆς), born at Chrysa. Achilles took her captive in the Hypopla-cian Thebes, whither her father had sent her for

protection from the enemy. Agamemnon received her as his share of the booty, but was obliged to restore her to her father to avert the wrath of Apollo, Il. 1, 370. [The name however is not found in the text of Homer.]

Ἀστυνόος, ἡ (νόος), *a leader of the Trojans, slain by Diomedes*, Il. 5, 144. 2) son of Protiaon, a Trojan, slain by Neoptolemus, Il. 15, 455.

Ἀστυνόχεια, ep. for Ἀστυνόχη (ἔχω, *protecting the city*), 1) daughter of Actor, mother of Ascalaphus and Ialmenus by Mars, Il. 2, 513. 2) daughter of Phylas of Ephyræ, mother of Tleptolemus by Hercules, Il. 2, 658. According to Pindar, Od. 7, 41, *Asy-damia*.

[Ἀστυνόχη, Il. 2, 513; see Ἀστυνόχεια no. 1.] Ἀστυνήλος, ὁ (πύλη), *a Pæonian, slain by Achilles*, Il. 21, 209.

ἀσύφηλος, ου, *unworthy, vile, insulting*. ὡς μὲν ἀσύφηλον ἔρεξεν, *that he treated me shamefully*, Il. 9, 647. (Eustath. however: ἀσύφηλον αὐτὸν ἐν Ἀργ. φέξει, ὅ ἐστι, θείναι, ποιῆσαι, *to make any one vile*; but in Homer φέζειν always means, 'to do, to do to, to perform.') οὐπω σέυ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον, *I have not yet heard from thee an evil or unworthy word*, Il. 24, 767. \* Il. (The derivation is uncertain, according to Eustath. prob. from ἄσσοφος, lengthened ἀσόφηλος, Æol. ἀσύφηλος, accord. to others from αἰ-συλος.)

ἀσφαλέως, adv. (ἀσφαλής), *continually, unceasingly*, Il. 13, 145; metaph. *securely, safely, prudently*, ἀγορεύειν. Od. 8, 171. (V. speaking to the point.)

ἀσφαλής, ἐς (σφάλω), *not tottering, immovable, standing firm*, Od. 6, 42. The neut. ἀσφαλῆς, as adv. *perpetually, continually*, Il. 15, 683.

Ἀσφαλίων, ονος, ὁ, *a servant of Menelaus*, Od. 4, 216.

ἀσφάραγος, ὁ (φάρυγξ), *the throat, the gullet*, Il. 22, 328. †

ἀσφοδελός, ὃν (ἀσφόμελος, *the asphodel*), *producing asphodel*. ἀσφοδελὸς λειμῶν, *the asphodel-meadow in the nether world, where the shades of heroes abide*, Od. 11, 539. h. Merc. 221. (The asphodel is a lily-form plant, the bulb on whose roots was used as food by poor people, Hes. Op. 4.)

ἀσχαλάω, 3 sing. pres. ἀσχαλάει for ἀσχαλῆ,

to be vexed, sad, dejected, indignant, τινός, about any thing, Od. 19, 159. 534; with part. Il. 2, 293. 24, 403. οἱ ποῦ με μάλ' ἀσχαλώουσι μένοντες, who anxiously awaited me, Od. 1, 304; (according to Doederl. related to ἄχος, as ἴσχω with ἔχω.)

ἀσχαλώω, see ἀσχαλάω.

ἀσχάλλω = ἀσχαλάω, Od. 2, 193. †

ἀσχετος, ον (σχεῖν), ep. ἀσχετος, 1) not to be held in, ungovernable, μένος, Il. 5, 892; but μένος ἄσχετος, ungovernable in strength or anger, Od. 2, 85. 2) not to be endured, insupportable, πίνθος, Il. 16, 549.

Ἀσωπός (ἄσις, glime-river), a river in Boeotia which falls into the Euripus, now Asopo, Il. 2, 572. 2) the river-god, son of Oceanus and Tethys, father of Ægina, Antiope, Od. 11, 260.

ἀτάλαντος, ον (τάλαντον), prop. like in weight, equal to, like, τινί, Il. 2, 627; Διὶ μῆτιν, equal in wisdom to Jupiter, Il. 2, 169; Θείοφιν, Od. 3, 110.

ἀτῆλάφρων, ονος, ὁ, ἡ (φρονέω), having a child-like disposition, tender, παῖς, Il. 6, 400. †

ἀτάλλω (ἀταλός), to skip like a child, hence 1) to leap joyfully, to gambol; spoken of sea animals, ἐκ νευθμῶν, leaping from the clefts, Il. 13, 27. 2) Trans. ἀτιτάλλω, to nourish, to bring up, to foster, Ep. Hom. 4, 2. Pass. to increase, to grow up, h. in Merc. 400.

ἀταλός, ἡ, ὅν (related to ἀπαλός), child-like, tender, juvenile, παρθεναῖα, Od. 11, 39. Il. 20, 222. ἀταλά φρονέειν, to cherish youthful, joyful feelings, Il. 18, 567. cf. h. Cer. 24.

ἀτάρ, conjunct. chiefly poet. = ἀντάρ, but, yet, however, like δέ; it always begins the clause: 1) It denotes generally an unexpected, a surprising antithesis, Il. 3, 268. 270; often with the voc. Il. 6, 429; Ἐκτορ, ἄταρ που ἔφης, Hector, but thou didst say, Il. 22, 331; after an antecedent μέν, Il. 6, 84. 86. 2) It expresses a sudden transition, chiefly in the apodosis after ἐπειδή. ἀντάρ ἐπειδή Τρῶας ἐνόησαν, ἀτὰρ ἐγένετο ἰαχὴ, but when they perceived the Trojans, then arose a cry, Il. 12, 144. 3) It is often connected with other particles: ἀτάρ τε, Il. 4, 484; ἀτάρ δὲ, Il. 23, 871; ἀτάρ μὲν ὦν γε, Od. 18, 123.

ἀταρβής, ἐς (τάρβος), unterrified, undismayed, fearless, appellat. of Phobos, Il. 13, 299. †

ἀτάρβητος, ον (ταρβέω) = ἀταρβής; νόος, Il. 3, 63. †

ἀταρπιτός, ἡ, Ion. for ἀτραπιτός, a path, Il. 18, 565. Od. 17, 234.

ἀταρπός, ἡ, Ion. for ἀτραπός (fr. τρέπω), prop. ὁδός, a way from which one cannot wander; a path, a foot-way, Il. 17, 743. Od. 14, 1.

ἀταρτηρός, ἡ, ὅν (prob. from ἀτηρός with a repetition of the first letters), injurious, destructive, inimical, ἔπεια, Il. 1, 223; Μέντωρ, Od. 2, 243.

ἀτασθαλία, ἡ (ἀτάσθαλος), indiscretion, haughtiness, impiety, insolence; always in the plur. Il. 4, 409. Od. 1, 7.

ἀτασθάλω (ἀτάσθαλος), to be indiscreet, insolent, wicked; only part. \* Od. 18, 57. 19, 88.

ἀτάσθαλος, ον (ἄτη), indiscreet, insolent, wicked, untractable, arrogant; spoken of men and actions, Il. 22, 418. Od. 16, 86; often in the neut. plur. ἀτάσθαλα μηχανᾶσθαι, ῥέζειν, to practise wickedness, Il. 11, 695; and espec. spoken of the suitors in the Odys. Od. 3, 207. 17, 588. (According to Etym. Mag. from ἄτη and θάλλω.)

ἄτε (prop. accus. plur. from ὅςτε), as, like, like as, Il. 11, 779. 22, 127. † Thus Damm. According to Lehrs de Aristarch. stud. p. 162 seq. it never stands thus in Homer, but is to be taken as neut. plur.

ἀτειρής, ἐς (τείρω), not to be worn out, indestructible, firm, lasting; spoken of brass and iron, Il. 5, 292. 2) Metaph. indefatigable, unconquerable; of men, Il. 15, 697; μένος, Od. 11, 270; of the voice, Il. 17, 555; and of the heart, κραδίη, πέλεκυς ὡς ἐστὶν ἀτειρής, thy heart is unyielding, like an axe, Il. 3, 60.

ἀτέλειστος, ον (τελέω), unfinished, unended, unaccomplished, Od. 8, 571. ἀτ. τιθέναι πόνον (in connection with ἄλιος), to make the labor unaccomplished, i. e. to render nugatory, Il. 4, 57; hence vain, fruitless, ὁδός, Od. 2, 273. 2) without ending, without ceasing, ἔδειν, Od. 16, 111.

ἀτελεύτητος, ον (τελευτάω), unaccomplished, unfulfilled, Il. 1, 527; ἔργον, \* Il. 4, 175.

ἀτελής, ἐς (τέλος), without end; pass. unfinished, Od. 17, 546. † 2) uninitiated; with gen. ἱερῶν, h. in Cer. 481.

ἀτέμβω, to injure, to violate; with accus.

ξείνους, Od. 20, 294. 21, 311; metaph. to *deceive, deprive*, θυμόν, Od. 2, 90. Pass. to be deprived of, to be bereaved, τινός, of any thing; ἴσης, of an equal share, Il. 11, 705. Od. 9, 42. ἀτίμβονται νεότητος, they are bereft of youthful vigor, Il. 23, 445.

ἀτέοντες, see ἀτίω.

ἄτερ, poet. prep. with gen. *without*, πολέμου, Il. 4, 376. 2) *apart, far from*, ἄλλων, Il. 1, 498.

ἀτέραιμος, ον (τέρω), *unsoftened, hard, stern, inexorable*, κῆρ, Od. 23, 127. †

ἀτερπής, ἐς (τέρπω), *joyless, sad, disagreeable*, λιμός, Il. 19, 354; χάρος, Od. 7, 279.

ἀτερος, ον = ἀτερπής, Il. 6, 285. †

ἀτίω (ἄτη), to *act blindly, fool-hardily*; only in part. Il. 20, 332. †

ἄτη, ἡ (ἄω), 1) *Gener. injury, destruction, evil*, Il. 2, 111. 8, 237; particular. *mental disturbance, confusion*, Il. 16, 805; also *indiscretion*, Il. 1, 412; *blindness, folly*, in which crime is perpetrated, Il. 19, 88. Od. 15, 233. 2) *wickedness*, the base act itself, Ἀλέξανδρου, Il. 6, 356. Od. 12, 372; also *misfortune, punishment*, which one incurs by crime, Od. 4, 261; with the subordinate idea of *guilt, blood-guiltiness*, Il. 24, 480. [Cf. Jahrbuch. von Jahn und Klotz, März, 1843, p. 254.]

Ἄτη, ἡ, *Ate*, as a goddess, daughter of Jupiter, who seduces men to indiscreet actions, and thereby brings evil upon them. She has soft feet, with which she does not touch the earth (ἅπαλοι πόδες), but rushes rapidly (ἄρτίως) over the heads of men, and accomplishes the resolutions of Jupiter and Fate; she leads Jupiter himself into an illusion, and is by him hurled from heaven, Il. 19, 91-130, and Il. 9, 505.

ἀτίω (τίω), to *value little, not to regard, to be careless*; only part. Il. 20, 166. †

ἀτιμάζω = ἀτιμάω, only pres. and impf. Od. In the Il. only ep. iterative, impf. ἀτιμάσσον, Il. 9, 450.

ἀτιμάω (τιμάω), ep. fut. (ἀτιμήσω), aor. 1 ἡτίμησα, *not to honor, not to value, to disregard, to despise*; with accus. comm. of persons; also ἔργον μάχης, Il. 6, 522; μῦθον, Il. 14, 187; chiefly in the Il.

ἀτίμητος, ον (τιμή), *not valued, not regarded, despised*, Il. 9, 648. †

ἀτιμία, ἡ (τιμή), *dishonor, insult, infamy, contempt*; in plur. ἀτιμίῃσιν ἰάλλω τινά, to bring any one into contempt; Od. 13, 142. †

ἀτίμος, ον (τιμή), compar. ἀτιμότερος, Il. 16, 90; superl. ἀτιμότατος, 1) *unhonored, dishonored, despised*, Il. 1, 171. 2) *not valued, without payment*. τοῦ νῦν οἶκον ἀτιμον ἴδεις, thou consumest his possessions without recompense, Od. 16, 451: (accord. to Eustath. either ἀτιμώρητον, unavenged, or adv. ἀτίμως, i. e. δωρεάν.)

ἀτιτάλλω, ep. (ἄταλός), aor. 1 ἀτίτηλα, to *rear, to nourish, to bring up*; with accus. spoken of children, Il. 14, 202. 24, 60; and of brutes, to *feed*, Il. 5, 271. Od. 14, 41.

ἄτιτος, ον (τίω), *unpaid, unexpiated, unavenged*, Il. 13, 414. ἵνα μὴτι κασιγνήτειο ποιῇ δῆρὸν ἄτιτος ἔη, that the punishment for my brother might not be long unpaid, Il. 14, 484. Because ἄτιτος has here ἱ, Clark proposes δῆρὸν ἔη ἄτιτος; conf. Spitzner ad loc.

Ἄτλας, αἰτος, ὁ (from τλήναι and αἰντens. the *supporter*), a god, who "knows the depths of the sea, and holds the pillars which keep heaven and earth apart (ἄμφω)," Od. 1, 52. His origin is not mentioned by Homer; he is the father of Calypso [and of Maia, h. 17, 4]. Perhaps the original idea is that of a mountain upon whose summits the heavens rest. Whether Homer intended the mountain in Libya or another in the west, is uncertain. Accord. to Hesiod, Th. 507-519, he is a doomed Titan, who as a punishment bears up the vault of heaven. [Cf. Jahrbuch. Jahn und Klotz, März, 1843, p. 254.]

ἄτλητος, ον (τλήμι), *not to be borne, insupportable, āχος, πένθος*, \* Il. 9, 3. 19, 367.

ἄτος, ον, contr. for ἅτος, poet. (ἅω), *inextinguishable*; with gen. πολέμοιο, in battle, μάχης, δόλων ἡδὲ πόνοιο, Il. 11, 430. Od. 13, 293.

ἀτραπατός, ἡ (τρέπω) = ἀτραπός, a *path*, Od. 13, 195. †

Ἀτρεΐδης, ον, ὁ, son of Atreus, often plur. οἱ Ἀτρεΐδαι, the *Atridae, Agamemnon and Menelaus*.

Ἀτρεΐων, ωνος, ὁ = Ἀτρεΐδης.

ἀτρεκέως, adv. (ἀτρεκής), *exactly, truly, agreeably to truth, ὁγορεύω, καταλίγιν*; once with μαρτυρέσθαι, Od. 17, 154.

ἀτρεκής, ἐς, *exact, correct, true*; the neut. ἀτρεκέα, as adv. *truly, strictly*, Il. 5, 208. δεκάς ἀτρεκές, exactly a decade, Od. 16, 245; (prob. from τρέω, *not trembling, not from τρέγω*.)

ἄτρέμα, before a vowel ἄτρέμας, adv. (τρέμα), *without trembling, immovable, quiet, still*. ἄτρέμας ἦσο, Il. 2, 200. ἔχειν ἄτρέμα τι, to hold any thing still, Il. 15, 318 (without ε only in this place); Od. 12, 92.

Ἀτρεΐς, ἦος, ó, son of Pelops and Hippodamia, brother of Thyestes, king of Mycenæ, accord. to Homer father of Agamemnon and Menelaus by Aërope (accord. to Æschyl. grandfather and foster-father). [A later tradition represents that] he quarrelled with his brother Thyestes, and placed his sons before him to eat. His famous sceptre Thyestes inherited, Il. 6, 106; (from ἄ and τρέω, the unterrified.)

ἄτριπτος, ον (τρέβω), prop. *unworn*; spoken of hands, *not hardened, unexercised*, Od. 21, 151. †

ἄτρομος, ον (τρέμω), *not trembling, fearless, unterrified*, μένος θυμός, \* Il. 5, 125, 16, 163.

ἄτρώγετος, ον (τρυνάω), where is nothing to be harvested, *unfruitful, barren*; epith. of the sea in distinction from the earth, which is called πολύφορος, Il. 1, 316; and once of the ether, Il. 17, 425. h. Cer. 67.

Ἀτρυγέτη (τρέω), *the unwearied, the indefatigable, the invincible*, epith. of Minerva (lengthened from ἀτρήτη), Il. 2, 157.

ἄττα, a term of affection used by a younger in addressing an older person, *good father* (related to ἄππα, πάππα), Il. 9, 607. Od. 16, 31.

ἀτύζομαι (related to ἀτίω), aor. 1 pass. ἀτυχθεῖς, *to be amazed, to be confounded, to be terrified*, 1) Absol. ἀτυζομένη δὲ ἔσιοκας, you appear like one confounded, Il. 15, 96. ἀτυζομένη (sc. ὥστε) ἀπολίσσεται, shocked to death, Il. 22, 474. 2) With accus. πατρὸς ὄψω, to be terrified at the sight of, Il. 6, 463. 3) Often *to fly terrified*, πεδίοιο, through the plain, Il. 18, 7; spoken of steeds, Il. 6, 38. (The act. ἀτρέω, to confound, is first found in Ap. Rh.)

Ἀτυμνιάδης, ον, ó, son of Atymnus = Mydon, Il. 5, 581.

Ἀτύνιος, ó, 1) father of Mydon, a Trojan, Il. 5, 581. 2) son of Amisodarus of Caria, who was slain by Antiochus, Il. 16, 317 seq.

αὖ, adv. the original signif. relates to place: *back, backwards*, as still in the verb, ἀντρέψω; then metaph. 1) Of time: *again*,

once more, νῦν αὖ, δεύτερον αὖ; also to indicate a repetition, Il. 1, 540. 2) *on the other hand, on the contrary, but*, to indicate an antithesis to the preceding, comm. connected with δέ (δ' αὖ), Il. 4, 417. Od. 3, 485. αὖ often = δέ, Il. 11, 367; hence often after a preceding μέν, Il. 11, 17. 19, 108 seq. 3) *likewise, further, moreover*, to facilitate the progress of the narration, Il. 3, 200. Od. 4, 211.

αὐαῖνω (αὖω), ep. for αὐαῖνω, *to dry, to dry up, to wither*, part. aor. 1 αὐανθέν, *dried, seasoned*, Od. 9, 321. †

αὐγάζομαι, mid. (αὐγή), prop. I am enlightened; hence, *to see clearly, to perceive, to distinguish*, τι, any thing, Il. 23, 458. † (The act. αὐγάζω, to enlighten.)

Ἀγυαί, αἱ, 1) a town in Laconia, near Gythium; later, accord. to Strabo, *Αἰγυαί*, Il. 2, 563. 2) a town in Locria, Il. 2, 532.

Ἀγέλας, ον, ó (the shining), epith. for Ἀγέλας, son of Phorbas and Hyrmene, or of Eleus or Helius, king of Ephyræ in Elis, an Argonaut, father of Agasthenes, Phyleus, and Agamède, Il. 11, 740. Hom. mentions him in a contest with Neleus; he is chiefly known by his herd of three thousand cattle, whose stall was not cleaned in thirty years; Hercules accomplished this labor in one day, Apd. 2, 5, 5.

αὐγή, ἡ, *light, a beam of light, splendor, brilliancy*; spoken chiefly of the sun. ἵπ' αὐγὰς Ἑλλοιο φοιτᾶν, ζῶειν, to walk, to live under the beams of the sun, Od. 2, 181, 15, 349; also spoken of lightning and of fire, Il. 13, 244. Od. 6, 308.

Ἀγγηιάδης, ον, ó, ep. for Ἀγγηιάδης, son of Augeas = Agasthenes, Il. 2, 624.

αὐδαίω, impf. ἤνδω, aor. 1 ἤνδησα, *to discourse, to speak*; τινά, to address any one; often ἀντίον αὐδᾶν τινά, to answer any one; with double accus. ἔπος τινά ἀντίον αὐδᾶν, Il. 5, 170. μεγάλη αὐδᾶν, to utter impious words, Od. 4, 506.

αὐδή, ἡ (ἄω), *speech, language, voice*; spoken of men, and prop. of the sound and strength of the voice; once of the twittering of a swallow, Od. 21, 411.

αὐδήεις, εσσα, εν (αὐδή), *endowed with human voice, speaking, melodious*; spoken prop. of men, Od. 5, 334. cf. Il. 19, 407. If a deity receives this appellation, it is thereby indicated that he employs a human voice,

Thus Circe, Od. 10, 136; Calypso, Od. 12, 449.

ἀνερύω (ἐρύω), aor. 1 ἀνέρυσσα, *to draw back*; with accus. νευρήν (in order to shoot), Il. 8, 325; chiefly absol. to draw back the neck of the victim whose throat is to be cut, Il. 1, 459 seq. 2) *to draw out again*, στήλας, Il. 12, 261.

αὐθ', i. e. αὐτε, before a spiritus asper, Il. 2, 540.

αὐθι, adv. contr. for αὐτόθι, 1) Of place: *on the spot, there, here*, Il. 1, 492. 3, 244. 7, 100. ἐξόμενος κατ' αὐθι, Il. 13, 653 (where κατὰ belongs to ἔξισθαι), cf. Od. 21, 55; in like manner κατ' αὐθι ἔλπεν, Il. 24, 470. 2) Of time: *at once, instantly*, Od. 18, 339.

αὐτιάχος, *ον*, *crying together, shouting aloud*, epith. of the Trojans, Il. 13, 41. † (Eustath. makes it from αἰ intensa. and ἰαχή, between which an Æol. digamma, for euphony's sake, is inserted, whence arose υ; others say, *not crying*, contrary to the custom of the Trojans; since Homer represents the Greeks as advancing to battle in silence, the Trojans shouting.)

αὐλειος, *η*, *ον* (αὐλή), *belonging to the court or yard before a house*. αἱ αὐλειαὶ θύραι, the doors of the court; either the doors which lead from the street into the front yard, or from the vestibule into the front yard. οὐδὸς αὐλειος, the threshold of the court door, \* Od. 1, 104.

αὐλή, ἡ (ἄω), *the court*, an open, airy place which surrounded the house. It was encircled by a wall, paved, and furnished with a double door, Od. 9, 184. In the court were situated the stables for cattle, and in the centre stood the altar of Jupiter, ἐρκεῖος. From the court one entered the πρόδομος. In the αὐλή was often the place for family meeting, and also the court for the cattle, Il. 4, 344. Achilles had a similar court about his tent, Il. 24, 452. 2) *the fence* encircling the court, Il. 5, 133. Od. 14, 5. 3) Sometimes *the entire dwelling*, Od. 4, 72. cf. Od. 1, 425.

αὐλιῶμαι, depon. (αὐλῆς), *prop. to spend the night in the court; to be enclosed*, spoken of cattle and swine, Od. 12, 265. 14, 412. \* Od.

\* αὐλιον, τό (αὐλή), *a fold, a grotto, a hut, a dwelling*, h. Merc. 103.

αὐλῆς, ἰδος, ἡ, *a place of stopping*, espec.

to spend the night, *a camp, a lodge*, h. Merc. 71. αὐλὴν θίσσθαι, to pitch a camp, Il. 9, 232; spoken of birds. αὐλὴν ἐσόμεναι, betaking themselves to rest, Od. 22, 470.

Ἀνλῆς, ἰδος, ἡ, a village in Boeotia, with a large and small haven, where the fleet of the Greeks assembled to sail against Troy, now *Vathi*, Il. 2, 496.

αὐλός, ὁ (ἄω, to blow), a wind-instrument, which, partly from the mouth-piece necessary to it, and partly from its strong, deep tone, we may conclude to have been similar to our hautboy or clarinet, *a flute, a pipe*. It was made of cane, wood, bone, or metal, Il. 10, 13. 18, 495. h. Merc. 451. Voss Od. 10, 10, reads αὐλῶ for αὐλῇ. There were many kinds, cf. Eustath. on Il. 18, 495, and espec. Böttiger in Wieland's Attic Museum, B. I. H. 1. S. 330 seq. 2) *any hollow body*, perforated to admit something; *the hole of the spear*, into which the shaft was introduced. ἐγκέφαλος παρ' αὐλὸν ἀνέδραμεν ἔξ ὠτειλῆς, then gushed forth the brain by the socket (others, more improbably, in a stream). περόνη τέτυκτο αὐλοῖσιν διδύμοισιν, the clasp was (of the spear) from the wound, Il. 17, 297 made with double holes; in which the hooks caught, Od. 19, 227; metaph. αὐλὸς παχύς, a thick *jet of blood* (ἡ ἀναφορὰ τοῦ αἵματος, Eustath.), Od. 22, 18.

αὐλών, ὄρος, ὁ (αὐλός), *a mountain-defile, a valley*, h. in Merc. 95.

αὐλώπις, ἰδος, ἡ (ὠψ), epith. of a helmet, *τρυνάλεια*, accord. to Hesych. *furnished with a visor*, Il. 5, 182. According to the Schol. having a socket in which the crest was inserted. \* Il.

αὔρος, *η*, *ον*, Att. αὔρος (ἄω, αὔω), *dried, dry, hardened*, ξύλα, βόειη. The neut. sing. αὔρον, as adv. *hollow*; spoken of a sound, as if it were produced by dry bodies, Il. 12, 160.

ἄυπνος, *ον* (ὑπνος), *without sleep, sleepless*, νύκτες, ἀνῆρ, Il. 9, 325. Od. 10, 84.

αὔρη, ἡ, Ion. for αὔρα (ἄω, αὔω), *a breath, a breeze, air*, ὀπωφίνη, h. Merc. 147; espec. the cool air from water, or of the morning, Od. 5, 469.

αὔριον, adv. (αὔρη, *prop. neut. of αὔριος*), *the morrow*, Il. 8, 538. Od. 11, 351.

ἄυσταλός, *η*, *ον*, poet. (αὔω, αὔστός), *prop. dried up, withered, dirty, filthy*, Od. 19, 327. †

ἀντάγρετος, *ον* (ἀργέω), poet. for ἀνθαί-

εαυτός, *self-chosen, at one's option, voluntary*, Od. 16, 148; † with infin. h. Merc. 474.

αὐτάρ, conj. (from αὐτὶ ἄρ), = *ἀτάρ, but, still, however, furthermore*; like *ἀτάρ* used at the beginning of a sentence, to indicate an antithesis, Il. 1, 133; or to mark a sudden transition, Il. 1, 488. 3, 315. 20, 38. αὐτάρ ἄρα, Il. 2, 103.

αὐτε, adv. poet. (from αὐ and τε) = *αὐ, again*, Il. 1, 202. 578. 2) *but, on the other hand*, also used to mark an antithesis or a transition, or instead of *δέ* after *μέν*, Il. 3, 241. Od. 22, 6.

αὐτέω (αὐῶ) *to cry, to shout*, Il. 20, 50; spoken of things: *to resound, to sound*, Il. 12, 160. 2) With accus. *τινά*, to call any one, \* Il. 11, 258.

αὐτή, ἡ (αὐῶ), *a cry, a loud shout, espec. the battle-cry*, with *πτόλιμος*, Il. 6, 328; and *the battle itself*, Il. 11, 802. *ἔκτ' αὐτή*, Il. 11, 466; ed Spitzner (where Wolf reads *ἔκτο φωνή*).

αὐτῆμαρ, adv. (ἡμαρ), *on the same day*, Il. 1, 81. Od. 3, 311.

αὐτίκα, adv. (αὐτός), *at once, instantly, on the spot*; often *αὐτίκα νῦν* and *μᾶλ' αὐτίκα*, also *αὐτίκ' ἄρα, αὐτίκ' ἐπεί*, soon as; *αὐτίκ' ἔπειτα*, directly then; with part. *αὐτίκ' ἰόντι*, immediately when thou art gone, Od. 2, 367. 17, 327.

αὐτίς, adv. Ion. for αὐθις (lengthened fr. αὐ), *again, back*. *πάλιν αὐτίς φέρειν*, to carry back again, Il. 5, 257; often with verbs: *αὐτίς ἵνα*, to go again. 2) *hereafter, at a subsequent time*, Il. 1, 140. 3, 440.

αὐτμή, ἡ (αὐῶ), *a breath, air, wind*, spoken of the breath of men, Il. 9, 609; of the wind of the bellows, Il. 18, 471; of the wind, Od. 11, 400, 407. 2) *fume, vapor, smoke*, Il. 14, 174. Od. 12, 369; *heat, flame*, Od. 9, 389.

αὐτμήν, ἑός, ὁ, poet. = αὐτμή, Il. 23, 765. Od. 3, 289.

αὐτοδιδαστος, ὃν (διδάσκω), *self-taught, self-educated*, Od. 22, 347. †

αὐτόδιον, adv. *on the same way, on the spot, at once*, Od. 8, 449. † (Either fr. ὁδός or only lengthened fr. αὐτός, as *μαυφιδίος* fr. *μάψ*).

αὐτότετος, adv. (ἔτος), *in the same year, in one year*, Od. 3, 322. †

αὐτόθεν, adv. (αὐτός), *from the same place, from here, from there*; comm. with prep.: *αὐτόθεν ἐξ ἰδρύων*, directly from the seats, Il. 20, 77. Od. 13, 56.

αὐτόθι, adv. poet. and Ion. (αὐτός), *in the same place, here, there*, Il. 3, 428. Od. 4, 302.

\* *Ἀντοκάνης ὄρος, τό*, a promontory in Æolis near Phocæa in Asia, h. in Ap. 35. Ilgen would read *Ἀρκοκάνης*; and refers it to the promontory *Κάνη* of Strabo. Herm. thinks the reading is not to be changed, and that perhaps we are to understand by it a part of the promontory.

αὐτοκασιγνήτη, ἡ, *an own sister*, Od. 10, 137. †

αὐτοκασιγνήτος, ὁ, *an own brother*, \* Il. 3, 238.

Ἀντόλκκος, ὁ (λύκος), son of Mercury and Chione or Philonia, father of Anticlia, grandfather of Ulysses. He had his residence on Parnassus, and was noted for dissimulation and cunning, Od. 19, 394 seq. He bore off the famous helmet of Amyntor from Eleon, Il. 10, 267; and gave to his grandson the name of Ulysses, Od. 19, 439.

αὐτόματος, ἡ, ὃν (μέμας), *acting from one's own motion, spontaneous, self-moved*; αὐτόματος ἦλθε, Il. 2, 406. 5, 749; spoken espec. of the wonderful tripods of Vulcan, which moved themselves, \* Il. 18, 376.

Ἀυτομέδων, ὄρος, ὁ (μέδων), son of Diorea, charioteer of Achilles from Scyryus, Il. 9, 209. 17, 429.

Ἀιτορόη, ἡ, a handmaid of Penelope, Od. 18, 182.

Ἀντόνοος, ὁ, 1) a Greek slain by Hector, Il. 11, 301. 2) a Trojan whom Patroclus slew, Il. 16, 694.

αὐτορυγί, adv. (ρύξ), *in the same night*, Il. 8, 197. †

\* *αὐτοπρεπής, ἐς (πρέπω)*, a doubtful reading in h. Merc. 86. This word yields here no sense. Wolf adopts the reading of the Cdd. Paris and Mosc.: *ὁδὸν αὐτοτροπήσας*, which is equally unsatisfactory. The conjecture of Hermann accords best with the connection: *ὁδὸν ἀντιτροπήσων*, about to pass over a way.

αὐτός, ἡ, ὁ (from αὐ—τος), prop. *again he, then the same; he, she, it*. 1) *the same, self*, and spoken of all three persons which are indicated by the verb; the personal pronouns are however often connected with it; in the third person it stands alone. It gives prominence and distinctness to an object, and occurs in many senses: 1) In the Hom. language, αὐτός frequently indicates an anti-

thesis to a person or thing. Thus the body in distinction from the soul is called *αὐτός*; *αὐτός*, bodies in opposition to souls, Il. 1, 4; *αὐτός*, the prince in distinction from his subjects, Il. 8, 4; *αὐτοί*, men in distinction from the ships, Il. 7, 338. *b) even*, to render the connected noun emphatic, Il. 6, 451; in designations of place, *precisely, exactly*, Il. 13, 614; especially with *σύν*: *αὐτῇ σὺν φόρμιγγι*, together with the lyre, Il. 9, 194; and without *σύν*: *αὐτῇ γαίῃ αὐτῇ τε θαλάσῃ*, Il. 8, 24. 2) *self, of oneself, of one's own accord*, Il. 17, 254. *οἱ δὲ καὶ αὐτοὶ παύσασθαι*, Od. 2, 168. *b) self*, i. e. without another, *alone*, Il. 8, 233. 8, 99. 13, 729. Od. 1, 53. 15, 310. 3) Often in connection with the personal pronouns, but always separated in the oblique cases: *ἐμέθεν αὐτῆς, οἱ αὐτῆ, σὶ αὐτόν*, etc.; the pron. once stands after, as *αὐτόν μιν*, Od. 4, 244. Also *αὐτός* alone stands for the pron. of the first and second persons: *αὐτός* for *ἐγὼ αὐτός*, Il. 13, 252; *περὶ αὐτοῦ*, i. e. *ἐμευτοῦ*, Od. 21, 249. 4) Often in the gen. *αὐτοῦ, αὐτῶν*, etc. is put for emphasis' sake with the possessive pron. *τὰ δ' αὐτῆς ἔργα*, thine own works, Il. 6, 490; *αὐτῶν σφετέρῃσιν ἄτασθαλίῃσιν ὄλοντο*, by their own folly, Od. 1, 7. 5) *the same, the very same*, for *ὁ αὐτός*, often in Homer, Il. 12, 225. Od. 8, 107. II) *he, she, it*, especially in the oblique cases. *αὐτόν* is regarded by the Grammarians as enclitic when it signifies barely *him*. In the Il. 12, 204, the Schol. found their clue; the moderns reject it, cf. Thiersch § 205, 11. Anm. III) With the article, *ὁ αὐτός, ἡ αὐτή, τὸ αὐτό*, *the same, the very same*; still rare in Hom. *τὸ δ' αὐτὸ*, Il. 1, 338; *τὴν αὐτὴν ὁδόν*, 6, 391. IV) In composition it signifies 1) *self-originated*, not formed by human instrumentality. 2) *mixed with nothing*; *αὐτόφυλος*, merely of wood. 3) *personally, of one's own power*.

*ἀντοστανίη, ἡ (ἰσσημι)*, close combat, where man fights with man (with the sword or spear), Il. 13, 325. †

*αὐτοσχεδία*, adv. = *αὐτοσχεδόν*, Il. 16, 319. †

*αὐτοσχεδία, ἡ* (prop. fem. from *αὐτοσχεδῖος*, very near), in Homer, a combat where man contends with man: = *ἀντοστανίη*, a close combat; only in the dat. and accus. *αὐτοσχεδῖι μίξει χεῖρας τε μένος τε*, to mingle hands and strength in close fight, Il. 15, 510. *αὐτοσχεδῖον κλήτειν τινα*, to strike any one

close at hand, i. e. with the sword, Il. 12, 192. 2) *ἐξ αὐτοσχεδῖος, suddenly, without premeditation*, h. Merc. 55.

*αὐτοσχεδόν*, adv. once *αὐτοσχεδὰ (σχεδόν)*, very near, close at hand, *cominus*; *μάχεσθαι*, to fight man to man; *οὐτάξασθαι τινα*, to wound any one in close fight, i. e. with the sword, Il. 7, 273.

*αὐτοτροπήσας*, see *αὐτοπρεπής*.

*αὐτοῦ*, adv. (prop. gen. from *αὐτός*), in the same place, there, here; often with another word: *αὐτοῦ ἐν Τροίῃ*, Il. 2, 237; *αὐτοῦ ἔρ-θαι*, just there, Il. 8, 207; *καὶ οὖν αὐτοῦ*, h. Ap. 374; *αὐτοῦ ἀγρῶν*, Od. 4, 639. 2) *on the spot, directly*, Il. 15, 349.

*αὐτόφι, αὐτόφιν*, ep. gen. and dat. sing. and plur. from *αὐτός*, always with prep. *ἐπ' αὐτόφιν, ἐπ' αὐτόφιν, παρ' αὐτόφιν*, Il. 11, 44. 12, 302.

*Ἀντόφορος, ὁ*, a Theban, father of Polyphontes, Il. 4, 396.

*αὐτοχόωνος, ον*, ep. for *αὐτόχωνος* contr. from *αὐτοχόωνος (χόωνη)*, barely cast, rough cast, not smoothed by filing and polishing, epith. of the discus, Il. 23, 826. † (Others: whole cast, not hollow.)

*αὐτως* or *αὐτως*, (the old Gramm. distinguish *αὐτως*, idly, and *αὐτως* for *οὕτως*, thus; cf. Schol. on Il. 1, 133; Etym. Mag. Butt. Lex. I. p. 37, would take *αὐτως* everywhere as a form of *οὕτως*. Herm. de pron. *αὐτός*, Opusc. I. p. 338, and Thiersch Gram. § 198, 5, consider *αὐτως* alone as the true form, and as an adv. from *αὐτός*, with the *Æol.* accent, which last we may regard as most correct. Wolf follows them in the Il. but *αὐτως* stands still in the Od.) It signifies prop., 1) *even so, just so, thus; hoc ipso modo. αὐτως ὥστε γυναικα*, Il. 22, 125. Od. 14, 143; hence, ep. *ὥς δ' αὐτως*, later *ὡσαύτως*, in the same way, Il. 3, 339. Od. 3, 64. 2) *even thus still, as yet*, in reference to a past state, Il. 18, 338; *λέβης, λευκὸς ἔξ' αὐτως*, Il. 23, 267; or, *even so, even thus*, in reference to a present state: *ἀλλὰ καὶ αὐτως ἐντίον εἰμ' αὐτῶν*, but even thus I will go against them, Il. 5, 255. 18, 198; often *καὶ αὐτως, even thus, nevertheless*, i. e. without reward, Il. 9, 598; hence, 3) *only thus, nothing more; nil nisi. ἀλλ' αὐτως ἄχθος ἀρούρης*, but a mere burden of the earth, Od. 20, 379; often in connection with adv. *μόν' αὐτως, ἀκλεῖς αὐτως*, etc.; hence also, *ἐν ταῖν, to no purpose. αὐτως ἢ ἐπιδεσθ'*

ἐριδαιόμεν, we contend with words to no purpose, Il. 2, 342; without reason, Il. 6, 55.

αὐχένιος, η, ον, belonging to the neck. τέροντες αὐχένιοι, the sinews of the neck, Od. 3, 450. †

\* αὐχέω (from αὐχή related to εὐχή), to vaunt oneself, to boast, ἐπὶ τινί, Batr. 57.

αὐχὴν, ἑνός, ὁ, the neck, spoken of men, Il. 5, 147, 161; of brutes, Il. 5, 657.

αὐχμέω (αὐχμής), prop. to be dry, withered; to look squalid, rough; equalere. αὐχμῆς πακῶς, Od. 24, 250. †

\* αὐχμήεις, ἑσσα, εν (αὐχμή), dry, dusty, dirty, equalidus, h. 18, 6.

I. αἶω, ep. for αἰω, prop. to make dry; hence, to kindle, to light, Od. 5, 490. †

II. αἶω, aor. 1 ἦῦσα and αἶσα (ῥ), to cry, to shout aloud; often with the adv. μακρόν, μίγα, δυνόν. b) Spoken of inanimate things: to sound, to resound, Il. 13, 409; αἶον, 441. 2) Trans. to call, τινά, any one, rarely, Il. 11, 461. 13, 477. (αἶω, dissyllabic in pres. and imperf., but in the farther flexion with ῥ.)

ἀφαιρέω, and poet. ἀποαίρω, Il. 1, 275 (αἶφω), fut. ἀφαιρήσω, aor. ἀφείλον, part. ἀφελών, fut. mid. ἀφαιρήσομαι, aor. 2 mid. ἀφειλόμην and ἀφελόμην, 1) to take away, to take from, τινί τι, Od. 14, 455. 2) Mid. more frequent, to take away any thing for oneself, to bear off; always with the idea of one's own advantage; τι, any thing, νόστον, νίστην, Il. 16, 82. 690. The pers. from whom something is taken stands in the dat. accus. and rarely gen.: to take away any thing from any one, to deprive him of a thing; τινά πούτην, Il. 1, 275; τινί γέρας, Il. 1, 161. Od. 1, 9; πολλῶν θυμόν, to deprive many of life, Il. 5, 673. Od. 22, 219.

ἀφαλος, ον, without a crest-comb or socket, into which the crest is inserted, Il. 10, 258. †

ἀφαιμαρτάνω (ἀμαρτάνω), aor. 2 ἀφάμαρτον and ἀπήμβροτον, Il. 16, 466, to miss, not to hit, τινός, any one, said espec. of arrows, spears, etc. Il. 8, 119. 2) to lose what one possessed, to be bereft or deprived of a thing, with gen. Il. 6, 411.

ἀφαιμαρτοεπής, ἑς (ἑτος), = ἀμειστοεπής, who misses his point in speaking, loquacious, Il. 3, 215. †

ἀφανδάνω (ᾠδάνω), not to please, to displease, Od. 16, 387.

ἄφαντος, ον (φαίνω), invisible, not seen, vanished, destroyed, forgotten, \* Il. 6, 60, 80, 303.

ἄφαρ, adv. poet. (either from ἄπτω, or from ἀπό and ἄφα, cf. Thiersch § 198, 3. Anm.), originally it signified an immediate consequence; hence, 1) directly, immediately, quickly, suddenly, Il. 19, 405. In certain phrases, as 'it is better,' it means directly, forthwith, in promptu, i. e. the advantage accrues immediately after the act, Od. 2, 169. Il. 17, 417. 2) Often without the idea of immediate consequence, then, thereupon, Il. 11, 418. Od. 2, 95; ἄφαρ αὐτίκα, then immediately, Il. 23, 593. 3) continually, constantly, according to Damm, only Il. 23, 375.

Ἀφαρῆς, ἦρος, ὁ, son of Caletor, slain by Aeneas, Il. 13, 541.

ἀφαρπάζω (ἀρπάζω), aor. 1 ἀφάρπαξα, to tear away, κόρυθα κρατός, the helmet from the head, Il. 13, 189. †

ἀφάργερος, η, ον, (compar. fr. adv. ἄφαρ), quicker, fleetier, ἔπποι, Il. 23, 311. †

ἀφανερός, ἦ, ὄν, weak, powerless, feeble, παῖς, Il. 7, 235; oftener in compar. ἀφανρότερος, and superl. ἀφανρότατος, (fr. αἶω, ἀφανα, or fr. παῖρος with ἀ intens.)

ἀφάω (ἀφή), to feel, to touch, to examine, ἀσπίδα, Il. 6, 322; † only part. pres. ἀφώνοντα, ep. from ἀφώντα; ἀφώνοντα, ed. Wolf; ἀφώνοντα, Spitzn. which last according to Cd. Venet. and Apoll. Lexic. alone is correct; cf. Spitzner ad loc.

Ἀφείδας, αντος, ὁ (from ἀ and φαίδω, unsparing), son of Polyphemon from Alybea, father of Eperitus, for whom Ulysses gave himself out, Od. 24, 305.

ἀφείη, see ἀφήμι.

ἄφενος, τό, abundance, wealth, riches, in connection with πλούτος, Il. 1, 171. Od. 14, 99. (Apoll. and Schol. think it from ἀπό and ἑνος, prop. ἑ ἀφ' ἑνός ἐνιαυτοῦ πλεόοντα, the products of a year.)

ἀφείω and ἀφείσομαι, see ἀπείω.

\* ἀφῆλιξ, ιως (ῥιλιξ), beyond the years of youth, growing old, h. in Cer. 140.

ἄφημαι (ῆμαι), to sit apart, separate, only part. pres. Il. 15, 106. †

ἀφήτωρ, ορος, ὁ (ἀφήμι), the harrier, he that shoots arrows, appellat. of Apollo, Il. 9, 404. † (Some derive it from φάω, and regard it as = ὁμαφίτης, the diviner.)

ἄφθιτος, ον (φθίω), not destroyed, imperishable, everlasting, comm. spoken of what belongs to the gods, Il. 2, 46. Od. 9, 133.



\* ἀφθόγγος, ον (φθόγγος), *soundless, voiceless, dumb*, h. Cer. 198.

ἀφθόρος, ον, without envy, 1) Act. *not envious, benevolent, giving freely*, h. 30, 16. 2) Pass. *not penurious, abundant, in abundance*, h. in Ap. 536.

ἀφίημι (ἵημι), 3 plur. imperf. ἀφίουν, as if from ἀφίω, fut. ἀφήσω, aor. 1 ἀφέηκα and ἀφήκα, aor. 2 dual. and plur. subj. ἀφέη ep. for ἀφῇ, optat. ἀφείην, 1) *to send away, to dismiss, to let go*, τινά, any one, in a good and bad signif. Il. 1, 25; ζών τινα, *to let one go alive*, Il. 20, 464; spoken chiefly of missile weapons: *to cast, to discharge, to hurl*, as δόρυ, ἔγχος and κεραιόν, Il. 8, 133; gener. *to cast away*; ἄνθος, *to cast the flower*, said of grape-vines just setting for fruit, Od. 7, 126; metaph. δίψαν, *to remove thirst*, Il. 11, 642; μένος, *to lose the strength*, Il. 13, 444. 16, 613, etc.; in Pass.: τοῦ δὲ τε πολλοὶ ἀπὸ σπινθήρες ἱένται, *from it (the star) many sparks were emitted*, Il. 4, 77. II) Mid. *to send oneself away from any thing; hence, to let go of, to let loose*; with gen. δειψὲς οὐκ ἄπλετο πῆχες, *she did not let her arms loose from his neck*, Od. 23, 240. (i prop. short, long only by augm.; once however without this reason, Od. 22, 231.)

ἀφικάνω, poet. (ἰκάνω), only pres. and imperf. = ἀφικνέομαι, *to go to, to come to, to reach*; comm. with accus., once with πρὸς, Il. 6, 386.

ἀφικνέομαι, depon. mid. (ἰκνέομαι), fut. ἀφίξομαι, aor. ἀφικόμην, perf. ἀφίχμην, Od. 6, 297; *to go to, to come to, to reach*, to go to a person or a place; comm. with accus. ῆρας, *to the ships*; more rarely with εἰς, ἐπὶ, κατά, and ὑπὸ and πρὸς τι, Od. 6, 297; metaph. *to overtake, to affect*. ἄλγος ἀφικτό μιν, Il. 18, 395.

ἀφίστημι (ἴστημι), aor. 2 ἀπίστην, perf. ἀφίστηκα, syncop. form in dual and plur. ἀφιστάσι, part. ἀφισταώς, 3 plur. pluperf. ἀφίστασαν, aor. mid. ἀπεστήσαμην, 1) Trans. *to put away*, not used in Hom. 2) Intrans. in aor. 2, perf. and pluperf., like the mid. *to stand apart, to stand aloof, to remove*, Il. 4, 340. Od. 11, 544; *to be removed, τινός, from a thing*, Il. 23, 517. b) In the mid. *to weigh out for oneself*, in order to pay; once, δαῖδα, μή τὸ χθιὲν ἀποστήσωμαι χρεῖος, *I fear, lest they should pay back to us the debt of yesterday, i. e. requite evil for evil*, Il. 13, 745.

ἀφλασιν, τό, *the curved stern of a vessel*, with its decorations, Il. 15, 716. † (In the Schol. on Ap. Rh. σανίδιον κατὰ τὴν πρύμνην.)

ἀφλοισμός, ὁ (related to ἀφρός), *foam, the froth of one enraged*, Il. 15, 607. † (Others more improb. ψοφὸς ὀδόντων, gnashing of teeth.)

ἀφνειός, ὄν (ἄφνεος), *rich, wealthy, opulent*, with gen. βιότοιο, *in the means of living*, Il. 5, 544; χρυσαῖο, Od. 1, 165. The compar. ἀφνειότερος and superl. ἀφνειότατος, Il. 20, 220.

ἀφοπλίζω (ὀπλίζω), *to disarm*, only mid. *to disarm oneself*, with ἔντα, *to lay aside one's arms*, Il. 23, 26. †

ἀφορμάω (ὀρμάω), in Hom. only depon. pass. ἀφορμάομαι, in aor. pass. ἀφορμήθην, *to rush away, to hasten away*, ναῖφιν, Il. 2, 794; hence absolute, *to go away, to depart*, Od. 2, 376.

ἀφώοντα, or ἀφώοντα, see ἀφάω.

ἀφραδέω (ἀφραδής), *to be imprudent, indiscreet, to speak or act inconsiderately*, Od. 8, 294. Il. 9, 32.

ἀφραδής, ἐς (φράζομαι), *inconsiderate, irrational, imprudent, μνηστῆρες*, Od. 2, 282. νεκροὶ ἀφραδέες, *the unreflecting, senseless dead*, Od. 11, 476; adv. ἀφραδέως, *thoughtlessly, indiscreetly*, Il. 3, 436.

ἀφραδίη, ἡ (φράζομαι), *inconsideration, imprudence, carelessness, folly*; often in the plur. Il. 5, 649; νόοιο, Il. 10, 122. 16, 354. 2) *ignorance, inexperience, πολέμοιο*, Il. 2, 368.

\* ἀφράδῃμος, ον = ἀφραδής, h. in Cer. 257.

ἀφραίνω, poet. (φρήν), *to be irrational, indiscreet, foolish*, Il. 2, 257. Od. 20, 360.

\* ἀφραστός, ον (φράζομαι), *not observed, unknown, ἔργα*, h. Merc. 80; *not to be discovered, invisible, τίβος*, h. Merc. 353. Compar. ἀφραστότατος, Epigr. 14.

ἀφρέω (ἀφρός), *to foam, to froth*. ἔπρεσ ἀφρεσιν στήθεα, *upon the breast*, Il. 11, 282. † (ἀφρεσιν with synizesis.)

ἀφρήτω, ορος, ὁ (φρήτην), *without society, without tribe, without connections, unsocial*, Il. 9, 63. †

'Αφροδίτη, ἡ, daughter of Jupiter and Dione, Il. 5, 348; or, according to a later tradition, born from the foam of the sea (ἀφρός), h. in Ven., wife of Vulcan, and paramour of Mars (Od. 8, 276.), goddess of sensual love and of marriage, of pleasure and of beauty, Il. 5, 429. Od. 20, 74. She is represented as

exceedingly attractive and beautiful, Il. 3, 396; distinguished by her smiling look (φιλομειδής), but tender and unfitted for war. She is beautifully adorned (χρυσείη), the Graces themselves having furnished her clothing, Il. 5, 339), and these constitute her society. She always carries a magic girdle, with which she subdues both gods and men, Il. 14, 214 seq. With this girdle Juno inspires Jupiter with great love for herself. Venus was on the side of the Trojans; she had given occasion to the war, Il. 5, 349 seq. Æneas was her son, Il. 5, 313. She had splendid temples in Cyprus and in Cythere. 2) Metaph. like Ἀρης, it signifies *love, the enjoyments of love*, Od. 22, 444.

ἀφρονέω (ἄφρων), *to be foolish, or to act irrationally, foolishly*, only part. pres. Il. 15, 104. †

ἀφρός, ὁ, *foam*, of water, Il. 5, 599; of a raging lion, \* Il. 20, 168.

ἀφροσύνη, ἡ (ἄφρων), *want of reason, indiscretion, folly*, Il. in plur. Od. 16, 278. 24, 457.

ἄφρων, ὃν (φρήν), *irrational, indiscreet, inconsiderate, foolish* (antith. to ἐπίφρων), Od. 23, 12; *rash, raging*, spoken of Mars and Minerva, Il. 5, 761. 875.

ἄφυλλος, ὃν (φύλλον), *leafless, deprived of leaves*, Il. 2, 425. †

ἀφυσγετός, ὁ (ἀφύω), *slime, filth*, which a river bears with it, Il. 11, 495. †

ἀφύσσω, fut. ἀφύσω, aor. 1 ἤφρσα and poet. σσ, aor. mid. ἀφυσάμην, ep. σσ, 1) *to draw off*, espec. from a larger vessel to a smaller, οἶνον ἀπὸ and ἐκ κρητῆρος, Il. 1, 598. Od. 9, 9; ἐν ἀμφιφορεῦσιν, Od. 2, 349; with gen. alone, pass. πολλὸς δὲ πίδαων ἠφύσσετο οἶνος, much wine was drawn from the vessels, Od. 23, 305. 2) Metaph. πλοῦτον, *to accumulate riches*; as if to draw up in full draughts. The passage Il. 1, 170, οὐδέ σ' οἶω ἐνθάδ' ἄτιμος εἶν, ἄφενος καὶ πλοῦτον ἀφύζειν, is explained in different ways: 1) In the ancients we find a twofold explanation. Some (Eustath. and Schol. Venet.) supposed an hyperbaton, and connected ἐνθάδ' ἄτιμος εἶν with τίμιος Φθίγηδε v. 169, so that the former words refer to Achilles. Others (Schol. Venet.) supposed the nom. stands for gen. and referred these words to Agamemnon. 2) In the modern annotators we find a threefold explanation: a) The first is connected

with that of Eustath. but differs in constructing ἐνθάδε with ἀφύζειν, viz. 'I do not believe, since I am dishonored (without reward), that you will here accumulate riches.' Ruhkopf and Stadelmann p. 62, prefer this, partly because the nom. ἄτιμος εἶν stands in close connection with οἶω, partly because it agrees with the connection, since Achilles thinks that Agamemnon will make little progress without his help. b) The second explanation (Clarke and Köppen) refers ἄτιμος εἶν, on account of v. 175, to Agamemnon, and constructs, οὐκ εἶω σε, ἄτιμος εἶν (for ἄτιμον εἶντα)—ἀφύζειν. Reference is made to Il. 2, 353, for a similar anacoluthon. 3) Both explanations, the one on account of the hyperbaton, and the other on account of the harsh anacoluthon, are justly rejected by almost all modern critics. They either make σ' a dat. σοὶ (cf. Wolf Vorles. 1. p. 102, and Spitzner Excurs. XIII. § 3), or they read with Bentley σοὶ οἶω, because οἶ is not elided in σοί (cf. Voss Anm. p. 6. Bothe and Thiersch § 333, 10). They read consequently, οὐδέ σοι οἶω ἐνθάδ', ἄτιμον εἶν, etc., i. e. 'I have no mind here, whilst I am dishonored, to gather riches for you.' With this explanation the words connect far better with the preceding γυνὴ δ' εἰμι Φθίγηδε, and the reply of Agamemnon turns mainly on this threat of Achilles. II) Mid. 1) *to draw off or out for oneself, to pour out or in*; with accus. οἶνον ἐκ κρητῆρος, Il. 3, 259; and ἀπὸ κρητῆρος, Il. 10, 579. 2) Metaph. *to heap up*, ἀμφὶ δὲ φύλλα ἠφυσάμην, Ol. 7, 285. On διὰ δ' ἔντερα χαλκὸς ἤφεντο, see διηφύσσω.

Ἀχαιαί, αἱ, *Achaian women*, fem. of Ἀχαιός, Od. 2, 119.

Ἀχαιῖās, ἄδος, ἡ, ep. for Ἀχαιῖās, *Achaian*. 2) As subst. an *Achaian woman*, Il. 5, 422.

Ἀχαιῖκός, ἡ, ὄν, ep. for Ἀχαιῖκός, *Achaian*; λαός, the Achaian people, Il. 13, 141; ἄγρος, Il. 9, 141.

Ἀχαιῖς, ἔδος, ἡ, *Achaian*, with or without γαῖα, the Achaian land, espec. the dominion of Achilles in Thessaly, Il. 1, 254; see Ἀχαιοί. 2) Subaud. γυνή, an Achaian woman, Il. 2, 235; in contempt Il. 9, 395.

Ἀχαιοί, οἱ, nom. sing. Ἀχαιῖός, ὁ, the Achaians, the most powerful of the Grecian tribes in the time of the Trojan war, whose

main residence was in Thessalia, Il. 2, 684; but who also had possessions in Peloponnesus as far as to Messene, chiefly in Argos, Il. 5, 114. The Danaï and Myrmidons were branches of this tribe. Perhaps they had spread themselves also to Ithaca, Od. 1, 90; and to Crete, Od. 19, 138. Tradition says they derived their name from Achæus, son of Xuthos, grandson of Hellen, Apd. 1, 7. 3. The entire Greeks are often so called in Hom. from the main tribe, Il. 1, 2. Od. 1, 90.

ἄχαρις, ι (χάρις), disagreeable, joyless; in compar. ἀχαρίστερος, Od. 20, 392. †

ἀχάριτος, ον (χαρίζομαι), disagreeable, displeasing, Od. 8, 236. †

\* ἀχειρής, ἐς (χείρ), without hands, epith. of the crabs, Batr. 300.

Ἀχελώϊος, ὁ, ep. for Ἀχελῷος, a river between Ætolia and Acarnania, which flows into the Ionic sea; now *Aspro-Potamo*, Il. 21, 194. 2) A river in Phrygia, which rises in the mountain Sipylus, Il. 24, 616.

ἄχερδος, ἡ, more rarely ὁ, a wild, thorny bush, suitable for hedging, the hawthorn, Od. 14, 10. †

ἄχερως, ἴδος, ἡ, the white poplar, the silver poplar, *populus alba* Linn., Il. 13, 389, 16, 482; prob. from Ἀχέρων, because it was believed that Hercules brought it from the under world, \* Il.

Ἀχέρων, οντος, ὁ (as if ὁ ἄχεα ῥέων, the river of wo), Acheron, a river of the under world, into which Pyriphlegethon and Cocytus flow, Od. 10, 513. \* Od.

ἀχέω (ἄχος), to be sad, afflicted, troubled, only part. with accus. θυμόν, in heart, Il. 5, 869; τινός, about any one, Od. 16, 139; and with εἵνεκα, Od. 21, 318.

ἀχέω = ἀχέω, also only part. τινός, about any one, Il. 18, 446; and with εἵνεκα, Il. 20, 298.

ἄχθομαι (ἄχος), 1) to be laden, freighted. πηὺς ἤχθετο τοῖσι, the ship was laden, Od. 15, 457. b) Metaph. ὀδύνησι, oppressed with pains, Il. 13, 354; with accus. ἄχθομαι Παις, I am pained by the wound, Il. 5, 361. 2) Espec. spoken of mental states: to be oppressed, pained, sad, indignant; with κῆρ, Il. 11, 274. 400; ἤχθετο δαμναμένους Τρωῶν, he was pained at their being conquered by the Trojans, Il. 13, 352 (ἤχθετο in Od. 14, 366. 19, 337, belongs to ἔχθομαι).

ἄχθος, εος, τό (related to ἄχω), load,

burden. ἄχθος ἀρούρης, burden of the earth, proverbially spoken of a worthless man, Il. 18, 104. Od. 20, 379.

Ἀχιλλεύς, ἦος, ὁ, also Ἀχιλῆς (regarding the necessity of the metre), son of Peleus and Thetis, king of the Myrmidons and Hellenes in Thessalia, the bravest hero before Troy. He was educated by Phœnix son of Amyntor, who also accompanied him to Troy, Il. 9, 448; in music and the healing art he was instructed by Chiron, Il. 11, 832. His friend is Patroclus; his son, Neoptolemus, who resided in Scyros, Il. 19, 326-333; and whom Ulysses brought to Troy, to engage in the contest, Od. 11, 509. Achilles is the hero of Homer: great physical power, a great mind, violent passions, but also a feeling heart, are his characteristics. Insulted by Agamemnon, he forgets himself in his wrath; he finally gives ear to his mother, but does not fight for the Greeks till the death of Patroclus, Il. 19, 321. According to Hom. he died in battle, Od. 24, 30. 5, 310. (The name is derived from ἄχος and λαός, the people's grief, Apd. *Molestinus*, Herm.)

ἄχλυσ, υος, ἡ, obscurity, darkness, cloud, espec. the darkness of death, the night of death; spoken of fainting, Il. 5, 696; of death, Od. 22, 88 (υ is long in nom. and accus.).

ἄχλυν (ἄχλυσ), aor. ἤχλυν, to become dark, to darken or cloud, spoken of the sea, Od. 12, 405. †

ἄχρη, ἡ, Ion. for ἄχνα (related to χρῆν), prop. what is abraded from the surface of a body; hence 1) chaff, Il. 5, 499. 2) foam of the sea, Il. 4, 426. Od. 5, 403.

ἄχρνμαι, ep. depon. only pres. and imperf. (ἄχος), to feel pain, to be afflicted, sad, troubled; often with accus. θυμόν, κῆρ ἐνὶ θυμῷ, and with gen. caus. τινός, about any one, Od. 14, 376; and περί τινι, h. Cer. 77; also θυμός ἄχρντο, Il. 14, 38; once spoken of lions, Il. 18, 320; conf. ἀποχίζω.

ἄχολος, ον (χολή), without bile, without anger. 2) which excels anger, anger-quelling, φάρμακον, Od. 4, 221. †

ἄχομαι, mid. to be sad, to be afflicted, Od. 18, 256. 19, 129.

ἄχος, εος, τό (a word derived from the natural ejaculation of one in pain, as ah!), pain, grief, sadness, affliction, trouble; always spoken of the mind: ἐμοὶ δ' ἄχος, it

pains me, Il. 5, 759; with gen. about any one, ἐμοὶ ἄχος σίθεν ἔσσεται, I shall have pain on thy account, Il. 4, 169; also in plur. ἄχεια, sufferings, pains, Il. 6, 413. Od. 19, 167.

ἄχρεῖον, adv. (prop. neut. of adj. ἄχρεῖος, or), unprofitably, uselessly, aimlessly, only twice; 1) ἄχρεῖον ἰδών, Il. 2, 269, looking foolish or confused, spoken of Thersites, who looked confounded or embarrassed when he received blows from Ulysses. Voss translates, 'with a wry look;' and with this agrees the explanation of Wolf in Vorles. zu Il. p. 44. "But it is uncertain, says Wolf, whether Thersites does this from pain or purposely, to excite the pity of the Greeks. The latter agrees well with his character." 2) ἄχρεῖον ἐγέλασεν, Od. 18, 163, she laughed without cause, she uttered a forced laugh; spoken of Penelope, who, notwithstanding her inward trouble, wished to appear cheerful to the suitors. Here again ἄχρεῖον expresses something artificial, unnatural (ἐκπλαστον, ὑποκρυμμένον, Schol. A.), Usteri.

ἀχρημοσύνη, ἡ (ἀχρήμων), poverty, want, penury, Od. 17, 502. †

\* ἄχρηστος, or (χρηστός), profitless, vain, neut. as adv. Batr. 70.

ἄχρι, before a vowel ἄχρῃς (related to ἄκρος), adv. 1) Of place: at the extreme, on the surface, Il. 17, 599. b) to the extreme, entirely, Il. 4, 522. 2) Of time: until, with gen. ἄχρι μάλα κνέφαος, till late at night, Od. 18, 369.

ἀχνυμί, ἡ (ἄχνυον), prop. the place where the chaff falls, a chaff-heap, Il. 5, 502. †

ΑΧΩ, see ἀναχίζω.

ἄψ, adv. of place: backwards, back, often with a verb: ἄψ ὀρέν, ὤθειν. 2) Of time: again, Il. 5, 505.

Ἀψευδής (from ἀ and ψεύδος, not deceitful), daughter of Nereus and Doris, Il. 18, 46.

ἀψίς, ἰδος, ἡ, Ion. for ἀψίς (ἄπτω), a knot, a mesh. ἀψίδες λίνου, the meshes of the net, Il. 5, 487. †

ἄπορρόον, adv. see ἀπορρόος.\*

ἀπορρόος, or (ῥέω), flowing backwards, epith. of Oceanus, which like a river encircles the earth and flows back into itself, Il. 18, 399. Od. 20, 65.

ἀπορρόος, or (prop. abbreviated from ἀπορρόος), retreating back, ἀπορρόοι ἐκίμεν, ἀπονέοντο, Il. 3, 313. Oftener the neut. sing. ἀπορρόον as adv. back, with βαίνειν, ἀπονέεσθαι. b) again, Il. 4, 152.

ἄψος, εος, τό (ἄπτω), connection, articulation, espec. of the limbs, a joint. λύθεν δὲ οἱ ἄψα πάντα, all his limbs [joints] were loosed, Od. 4, 794. 18, 189.

ΑΩ, theme of ἄημι.

ΑΩ, theme of ἄεσα and ἄσα, q. v.

ΑΩ (ᾶ), pres. infin. ἄμεναι for ἀέμεναι, infin. fut. ἄσειν, aor. 1 ἄσα, infin. fut. ἄσεσθαι, aor. 1 ἄσασθαι, 1) to satiate, τινά, any one; with gen. mat. ἄσαι Ἀργα αἵματος, Mars with blood, Il. 5, 289; ἔππους δρόμον, Il. 18, 281; metaph. spoken of the spear: ἐμὴν χρὸς ἄμεναι ἀνδρομόιο, lusting to sate itself with human flesh, Il. 21, 70. II) Mid. to satiate oneself; ἦτορ σίτοιο, to refresh the heart with food, Il. 19, 307; ἔωμεν or ἔωμεν (Il. 19, 402) is assigned to this verb as subj. for ἄωμεν, see ἔωμεν.

ἄωρ, see ἄωρες.

ἄωρος, or (ἄρα), untimely, unformed; hence ugly, deformed (Schol. ἀπρεπής), πόδες, spoken of Scylla, Od. 12, 89. †

ἄωρτα, 2 sing. pluperf. pass. from ἀείρω.

ἄωτῶ (expanded form fr. ἄω), originally to snore; then to sleep, spoken especially of a deep sleep; in Hom. always with ὕπνον, Il. 10, 159. Od. 10, 548; see Buttm. Lex. II. p. 31.

ἄωτον, τό and ὁ ἄωτος (in Hom. the gend. is indeterminate; Pindar has only ἄωτος; later poets have also τὸ ἄωτον from ἄημι), prop. a flock, or lock of wool. εὐστρόφος οἶος ἄωτος, the well-twisted wool of the sheep, spoken of a sling, Il. 13, 599. 716; so also Od. 1, 443; spoken of the woolly skin of a sheep, Od. 9, 434; once spoken of the finest linen.: λίνιοι λεπτὸν ἄωτος, the delicate nap or down of the linen, Il. 9, 661; metaph. the best, the most beautiful, inasmuch as the woolly surface of cloths tests their beauty and newness. Conf. Buttm. Lex. II. p. 15. According to the old Schol. it signifies a flower, then metaph. like ἄρθος, the bloom, i. e. the finest, the most beautiful (still the signif. flower is nowhere found in the poets).

## B.

**B**, the second letter of the Greek alphabet; hence the index of the second rhapsody.

βαδην, adv. (βαίνω), *step by step, slowly*, antith. to running, Il. 13, 516. †

\*βυδιζω (βάδος), fut. *ισω*, to step, to go, to travel, h. Merc. 210.

βάζω, fut. βύζω, perf. pass. βέβηγαμαι, to prate, to speak, to talk; with accus. ἀνιμώλια, μεταμῶνια, to prate idle things; πεπνυμένα, ἄρτια, to speak discreetly, to the point, Od. 8, 240. δίχα βόζειν, to speak differently, Od. 3, 127; with double accus. βάζειν τινί τι, to say any thing to any one, Il. 9, 59; and pass. ἕπος βέβηκται, Od. 8, 408.

βάθιστος, η, ον, superl. for βαθύς.

\*βάθος, εος, τό (βαθύς), *depth, lymns*, Batr. 86.

βαθυδίνῃεις, εσσα, εν (δίνη), *deep-whirling, having deep whirlpools*, only twice, Il. 21, 15, 603; elsewhere the following.

βαθυδίνης, ον, ό (δινή), *deep-whirling, having deep whirlpools*, epith. of Oceanus and of rivers, Il. 20, 73. Od.

βαθύζωνος, ον (ζώνη), *deep-girdled*, i. e. girdled close under the breast, so that the garment might hang in full folds down to the feet, because this took place only on festival days; hence in general: *splendidly clothed, or beautifully girdled*, epith. of the Trojan women, Il. 9, 594. Od. 3, 154. [According to Passow, not girdled close under the breast, but above the hips.]

\*βαθύθριξ, τριχος, ό, ή (θρίξ), with thick hair, *thick-wooled*, spoken of sheep, h. Ap. 412.

\*βαθύκληρος, ον (κλήρος), *rich in land, having great estates*, Ep. 16, 4.

Βαθυκλῆς, ἦος, ό, son of Chalcon, a Myrmidon, slain by Glaucus, Il. 16, 594.

βαθύκολπος, ον (κόλπος), *deep-bosomed*, either literally from their full bosoms, or from the folds of the dress; hence, *splendidly-clothed*, epith. of the Trojan women, Il. 18, 122; and of the nymphs, h. Ven. 258.

βαθίλειμος, ον (λειμών), *having rich meadows, having deep grass*, epith. of a town, Il. 9, 151, 293.

βαθυλήϊος, ον (λήϊον), *having high grain, fruitful*, τέμενος, Il. 18, 550. †

βαθύνω (βαθύς), to make deep, to deepen, to excavate; with accus. χώρον, Il. 23, 421. † βαθυρύειτης, αο, ό (ρύει) = βαθύρύοος, Il. 21, 195. †

βαθυρύοος, ον (ρύει), *deep-flowing*, epith. of Oceanus, Il. 14, 314. Od. 11, 13.

βαθύς, εἶα, and ep. βαθύη, βαθύ, superl. βαθιστος, 1) *deep or high*, according to the position of the speaker; τάφος, ἄμαθος, Τάρταρος, ἡών, lofty coast [or, perhaps, having deep sand], Il. 2, 92; metaph. of the soul: φῆν βαθεῖα, the inmost soul, Il. 19, 125. 2) *deep*, with the idea of *thick, dark, ύλη*, Il. 5, 555; also metaph. ἄηρ, the thick air, Od. 1, 144; λαίλαψ, the strong tempest, Il. 11, 306. 3) *deep in length, or extending inward, ἄγκος*, Il. 20, 489; hence ἀνὰ, a deep court (V. with lofty enclosure), Il. 5, 142.

\*βαθύσχιος, ον (στιά), *deep-shaded*, h. Merc. 229.

\*βαθύστερος, ον (στήρον), *high-breasted, wide-arched*; and generally, *broad, εἶα*, frag. Hom. 23.

βαθύσχοιρος, ον (σχοῖνος), *deeply overgrown with rushes, rushy*, epith. of Asopus, Il. 4, 383. h. 8, 5.

\*βαθύτριχα, see βαθύθριξ.

βαίνω, fut. βήσομαι, aor. 1 trans. ἔβησα, aor. 2 ἔβην, ep. βῆν, 3 plur. ἔβησαν, ep. βῆσαν, ἔβαν, βάν, subj. βῶ, ep. βείω, optat. βαιήν, infin. βήμεται and βῆναι, part. βάς, βᾶσα, βάν, perf. βέβηκα, also the sync. forms βεβᾶσσι, infin. βεβήμεν, part. βεβᾶως, βεβανῖα, pluperf. ἐβέβηκεν, syncop. 3 plur. βέβησαν, also ep. aor. mid. ἐβήσετο, more rarely ἐβήσατο = ἔβη. According to Buttin. Gr. Gram. ἐβήσατο is correct only when used in a causative sense for ἔβησε. N. B. The form βέβηκα, rare in Homer, has only the signif. *to have gone*; the sync. forms βέβηα, that of the pres. *to go*, and the pluperf. mostly an uorist sense. (The ground form is ΒΑΣΩ, ep. forms βιβᾶω, βιβήμι, βιβᾶσθω.) 1) Intrans. *to go*, and 1) *to walk, to step, to pro-*

*ceed*, spoken of men and beasts, the direction of the motion being indicated sometimes by the prep. *εἰς*, *ἐν*, *ἐπὶ*, *κατά*, *μετά*, *πρός*, etc., and sometimes by the accus. merely: *εἰς δόρυ*, Od. 5, 837; also *δόρυ*, *ρέας*, Il. 3, 262. Od. 3, 162; *ἐπὶ νηός*, to ascend the ship, to embark, Il. 13, 665; but *ἐπὶ νηυσίν*, to sail away in ships, Il. 2, 351; [also *ἐν νηυσίν*, Il. 2, 510;] *ἐπὶ τινα*, to go to any one, Il. 2, 18; *ἀμφὶ τινι*, to go about any one (to defend him), Il. 5, 299; *μετ' ἔχνια τινός*, to follow one's steps, Od. 3, 30. b) In a hostile sense: *τοῦ ῥυθὸς ὑποπ ἀπὸ οὐ*, with *ἐπὶ*, *μετά* and accus., also *ἐπὶ τινι*, Il. 16, 751. 2) With part. of another verb, by which the kind of motion is determined: *ἔβη φεύγων*, he fled; *ἔβη αἰτῶσα*, see *αἰτῶ*; the part. fut. denotes the aim: *ἔβη ξιναρίζων*, he went to slay, Il. 11, 101; *ἀγγελεύων*, Od. 4, 28. 3) With infin. following: *τοῦ σὺν οὐ*, to proceed, to begin. *βῆ δ' ἰέναι*, he set out to go, quickly he went, Il. 4, 199; so also *βῆ θέιν*, *ἐλάαν*. 4) Metaph. spoken of inanimate things: *ἐννέα ἔνιαυτοὶ βεβῆασσι*, nine years have passed away, Il. 2, 134. *πῇ ὄρνια βήσεται ἡμῖν*, whither will our oaths go, i. e. what will become of our oaths, Il. 2, 339. *ἰκμῶς ἔβη*, the moisture (of the bull's hide) vanished, Il. 17, 392. II) Trans. in aor. 1, only poet. and Ion. act. *ἔβησα*, 1) *to cause to go, to conduct, to cause to mount or alight*. *φώτας βῆσεν ἀφ' ἵππων*, Il. 16, 810; but *ἀμφοτέρους ἐξ ἵππων βῆσε κακῶς αἰκοντας*, he hurled both down from the chariot, unwilling as they were, Il. 5, 164. *βῆσαι ἵππους*, Il. 11, 756.

\* *Βάκχειος*, *ειη*, *ειον*, relating to Bacchus or to his orgies, *drunken, intoxicated, frantic*, *Βάκχειος Διόνυσος*, hymn. 18, 46.

*βάλανος*, ἡ, an acorn, fruit of the oak, \* Od. 10, 242. 13, 409.

*Βαλῖος*, ὁ (adj. *βαλῖός*, spotted), *Piebald*, a horse of Achilles, Il. 16, 149.

*βάλλω*, fut. *βαλέω*, aor. 2 *ἔβαλον*, perf. *βέβληκα*, pluperf. *βεβλήκειν* (often in the sense of the aor. Il. 5, 66. 73. 661.), perf. pass. *βέβλημαι*, ep. also *βεβόλημαι*, yet with the difference that the former is used literally of body, the latter metaph. of mind, Il. 9, 3; pluperf. *βεβλήμεν*, 3 plur. *βεβλήατο* for *βέβληντο*. Of an aor. sync. mid. with pass. signif. occur *ἔβλητο*, infin. *βλήσθαι*, part. *βλήμενος*, subj. *βλήσεται* for *βλήηται*, optat. (*βλήμεν*) *βλέω*, etc. I) Act. *to cast, to throw, to*

*hurl*; *λέματα εἰς ἅλα*, Il. 1, 314; spoken of all kinds of missile weapons: *ἰόν*, Od. 20, 62; hence, *το σθόον, το κῆλ, το wound, τινά, or τί τινι*, e. g. *τινά δοιφί*, any one with the spear, Il. 5, 73; *δοιφί*, Il. 5, 393; *στήθος χειμαδίω*, Il. 14, 410; *τινά λάεσσιν*, Il. 3, 80; also *τινά τί τινι*, Il. 11, 563; still the dat. is generally wanting: *τινά στήθος*, to hit any one in the breast, Il. 4, 480; also absol. *το κῆλ*, in opposition to *ἀμαρτάνω*, to miss, Il. 11, 351. 13, 160; as a consequence, *το prostrete, to slay, τινά ἐν κονίῃσι*, Il. 8, 156. cf. 4, 173. 5, 17; metaph. *ἄχῃ, πένθει βεβόλημένος*, hit, wounded by pain, sorrow, Il. 9, 3. Od. 10, 247. b) *to cast*; spoken of a strong motion: *το drive*; e. g. *ἐτέρωσε χάρη*, to cast the head to the other side, Il. 8, 306; *ἐτέρωσε ὄμματα*, to turn away the eyes, Od. 16, 179; spoken of ships, *νῆας ἐς πόντον*, to urge the ships into the sea, Od. 4, 359; *ρέας πρὸς πύργους*, Od. 12, 71. 2) *to hit*, spoken of touching a surface, *το besprinkle, to bespatter, to bestrew*. *ῥαθάμιγγες ἔβαλλον ἄντην*, the drops besprinkled the chariot-rim, Il. 11, 536. 20, 501; of dust, *τινά*, Il. 23, 502. *κτύπος οὐατα βάλλει*, the noise strikes the ear, Il. 10, 535. *τόπον ἀκτίσι βάλλει ἥελιος*, the sun irradiates the place, Od. 5, 479. 3) *to cast away, to let fall, to lose*; *δάκρυ*, to shed tears. 4) In a softer sense, *το put, to put on, to annex, to put off, τι ἐν χερσίν τινος*, Il. 5, 574; *κύκλα ἀμφ' ὀχέεσσι*, Il. 5, 722; *φιλότητα μετ' ἀμφοτέροισι*, to establish friendship between the two, Il. 4, 16; *ἵππον ἐπὶ βλεφαρόισι*, to let fall, Od. 1, 364. b) Oftener of clothing and weapons: *το put on*. 5) *to fall, to flow, to run*, spoken of a river, *εἰς ἅλα*, Il. 11, 722; of steeds: *περὶ τέγμα*, about the goal, Il. 23, 462. II) Mid. 1) *to hit, to touch for oneself*; *χερσὶν λουτροῖς*, to cleanse one's limbs in the bath, h. Cer. 50. 2) *to cast any thing about oneself, to put on*; *ἀμφὶ ὁμοῖσιν ἕλκος*, to suspend, Il. 3, 334; *αἰγίδα*, Il. 5, 738; metaph. *ἐν θυμῷ χόλον τινί*, to cherish anger against any one in the heart, Il. 14, 50; *μετά, or ἐν φρεσίν, ἐν θυμῷ*, to lay any thing to heart, to consider, to ponder, *νοστήν*, Il. 9, 435. 611. Od. 11, 428; more rarely, to lay up, to preserve in the heart, Il. 15, 566; absolute, *ἐτέρως ἐβόλοντο*, they determined otherwise, Od. 1, 234; where Nitzsch with Spitzner prefers *ἐτέρως ἐβόλοντο*; the reading of other manuscripts: *ἐβόλοντο* for *ἐβούλοντο*, is approved by

Thiersch Gram. § 168. 12, and Buttm. Lexil. I. p. 28. [For the pass. signif. of the 2 aor. sync. mid. see Buttm. § 110. 7.]

βαμβαίνω (related to βάζω), to stammer, to shudder for fear, to chatter with the teeth, II. 10, 375. †

βάν, ep. for ἔβαν, see βαίνω.

βάπτω, 1) to dip, to immerse, with accus. πέλεκυν εἰν ὕδατι (to harden it), Od. 9, 392. † 2) to tinge, to color, Batr. 224.

βαρβαρόφωνος, ον (φώνη), speaking a foreign tongue, rude of speech, epith. of the Carians, II. 2, 867. † (Voss, 'with a barbarous utterance,' since the Carians as Pelasgians spoke Greek, but their pronunciation was uncouth.)

βάρδιτος, η, ον, ep. for βράδιτος, superl. see βραδύς.

BAPEΩ=βαρύθω, only used in the ep. part. βεβαρηώς, burdened, heavy. οἶνω βεβαρηότες, drunken with wine, \* Od. 3, 139. 19, 122.

\* βάρος, τό, weight, load, Batr. 91.

\* βαρύβρομος, ον (βρίμω), heavily thundering, crashing, fr. 78.

βαρύθω (βαρύς), to be loaded, burdened, incommoded. βαρύθει μοι ὤμος ὑπ' αὐτοῦ, my shoulder is distressed by the wound, II. 16, 519. †

βαρύνω (βαρύς), aor. 1 ἐβάρυνα, aor. 1 pass. ἐβαρύνην, also ep. perf. βεβαρηώς (see BAP-EΩ), to load, to burden, to oppress, with accus. τινά, II. 5, 664. Pass. βαρύνεσθαι γυῖα, χεῖρα, to be distressed, lame in the limbs, in the hand, II. 19, 165. 20, 490. κάρη πῆληκε βαρυνθῆναι, the head burdened with the helmet, \* II. 8, 308.

βαρύς, εἶα, ύ, 1) heavy, great, strong. βαρεῖαι χεῖρες, II. 1, 89. b) heavy, i. e. heavily pressing, severe, troublesome, oppressive; ὀδύναι, great pains; so also ἄτη, ἔρις, etc. 2) Spoken of sound, φθόγγος, Od. 9, 237; espec. the neut. sing. and plur. βαρύ and βαρεῖα, as adv. with στενάχειν, to groan heavily, aloud, II. 8, 334.

βαρυστενάχων, ονσα, ον (στενάχω), sighing, groaning heavily, \* II. 4, 153.

\* βαρύφθογγος, ον (φθογγή), deep-voiced, loud-roaring, λίων, h. Ven. 160.

βασιλεία, ή, fem. of βασιλεύς, queen, princess, \* Od. 7, 241.

βασιλεύς, ἦτος, ό, 1) ruler, king, sovereign, and generally commander, leader, II.

1, 9. In the heroic age, βασιλεύς was the designation of the chief of any community or district, who owed his authority to his valor, his wealth or his intelligence. As all bodily and mental endowments were considered a direct gift of the deity, so also was the regal dignity; hence he was called διογενής, διοτρεφής. The duties and employments of the king, II. 2, 197. Od. 1, 386, (δίκη βασιλῆων,) were 1) He assembled the public council, and led in debate, II. 2, 50. 9, 33. Od. 2, 26. 2) He was leader of the nation in war. 3) He was obliged to decide upon right and wrong, II. 16, 542. Od. 19, 110. 4) It was his place to present the solemn sacrifices, II. 2, 402. 412. [Cf. Jahrbüch. Jahn und Klotz, März 1843, p. 255.] His power was limited; he could decide nothing without consulting the most respectable men of the nation (βουλὴ γερόντων), and in important cases, the general assembly of the people (ἀγορά). His prerogatives (γέρας) were 1) The presidency on public occasions, and a larger portion at feasts, II. 8, 162. 2) A distinct portion of land (τέμενος). 3) [Tributes or] gifts established by custom (θέμιστες), II. 9, 156. The ensigns of regal dignity were the sceptre (σκῆπτρον) and the service of heralds (κηρυκες), cf. Cammann Vorschule z. Hom. p. 277 seq. Helbig die sittlich. Zustände des griech. Heldenalters, Leipz. 1839, p. 277 seq. II) a prince, a king's son; also, all of the nobility who had possessions great or small, Od. 1, 394. 8, 41. 390. III) lord, master of a family, II. 18, 556. From this word comes the ep. compar. βασιλεύτερος, a greater king, more royal, and superl. βασιλεύτατος, the greatest king, II. 9, 69. (Prob. from βαίνω in the trans. sense, and λαός, that conducts the people to war.) [The royal dignity, even in the heroic age was hereditary, cf. Ph. Humpert: De civitat. Hom. Bonnæ, 1839, p. 4-11.]

βασιλένω (βασιλεύς), to be king, to rule, to reign, ὑπὸ Πλάκῃ, II. 6, 425. 2) to rule over any one, to govern, with dat. II. 2, 206; [espec.] once with gen. [to be queen] Πύλον, Od. 11, 285. [cf. II. 6, 425.]

βασιλῆϊος, ιή, ήιον, Ion. for βασιλῆϊος (βασιλεύς), royal, princely, γένος, Od. 16, 401. †

βασιλῆϊς, ίδος, ή (adj. fem. of βασιλῆϊων), τιμή, the royal dignity, II. 6, 193. †

**βάσκε**, only in connection with **ἔθι**, **βάσκ' ἔθι**, go, hence away, haste, Il. 2, 8. The imper. of an ep. form of **βαίνω**, which occurs in compoe. in the infin. **ἐπιβύσσω**, q. v.

**βαστάζω**, fut. **σοι**, to lift up, to elevate, to raise, with accus. **λῆαν**, τόσον, Od. 11, 593. 21, 405. 2) to bear, **τί νῶτοισι**, upon the back, Batr. 78.

**βάτην**, for **ἐβίτην**, see **βαίνω**.

**Βατίεια**, ἡ (prob. from **βάτος**, thorn-hill), a hill before the Scæan gate of Troy, by tradition the sepulchral mound of Myrinna, q. v. Il. 2, 813.

\* **βατοδρόπος**, **ον** (δρόπω), plucking or extirpating brambles, h. Merc. 190.

**βάτος**, ἡ, a bramble, a thorn-bush, Od. 24, 230. †

\* **βιτραχηνομαχία**, ἡ, battle of the frogs and mice, a well known mock-heroic poem, incorrectly ascribed to Hom.

\* **βάτραχος**, ὁ, a frog, Batr.

**βεβάσσι**, **βεβάμεν**, **βίβασαν**, **βεβᾶως**, see **βαίνω**.

**βεβαρηώς**, see **βαρέω**.

**βεβίηκε**, see **βιύω**.

**βεβλίγεται**, **βεβλίγεται**, see **βάλλω**.

**βεβολίγεται**, see **βάλλω**.

**βεβρώθω**, ep. form for **βιβρώσκω** (theme **ΒΡΩ** with epenth. **θ**), to consume, to devour. **εἰ δὲ σὺ γ'—ὦμόν βιβρώθους Πριάμον Πριάμοιο τε παῖδας**, if thou couldst devour Priam and his sons raw [alive], Il. 4, 35. † (According to Buttm. Gram. **βιβρώθους** belongs to a peculiar verb with strengthened sense **βιβρώθω** (from **ΒΡΩ**, with epenth. **θ**), cf. Rost p. 284).

**βεβρωκώς**, **βεβρώσεται**, see **βιβρώσκω**.

**βέη**, **βείομαι**, see **βείομαι**.

**βείω**, ep. for **βύω**, see **βαίνω**.

**βέλεμνον**, τό, poet. = **βέλος**, only in the plur. a missile, arrows or spears, \* Il. 15, 484. 22, 206.

**Βελλεροφόντης**, **ον**, ὁ (from **Βέλλης** and **φόντης**), the slayer of Bellerus, an appellation of Hipponous, son of Glaucus, who slew unintentionally Bellerus, prince of the Corinthians, Il. 6, 155; see **Ἰππινόους**. [The tradition in regard to Bellerus is post-Homeric.]

\* **βελότης**, ἡ (**βέλος**), needle, a point, Batr. 130.

**βέλος**, **εὖς**, τό (**βάλλω**), 1) a missile weapon, telum, especially, a javelin, an arrow, and generally whatever is hurled at an

enemy, a stone, Od. 9, 493; poet. the gentle arrows of Apollo and Diana, to indicate a sudden death, see Apollo and Diana; but also of plague, Il. 1, 51. 2) the direction or stroke of a missile weapon, Il. 8, 513; hence, **ἐκ βέλειον τινά ἔλκειν**, to draw any one from the track of missile weapons, Il. 4, 465. 3) Metaph. spoken of the pangs of parturition, Il. 11, 269.

**βέλτερος**, **η**, **ον**, poet. irreg. compar. of **ἀγαθός**, better, more excellent, prob. related to **βάλλω**.

**βελτίων**, **ον**, irreg. compar. of **ἀγαθός**. Od. 17, 18. † Earlier reading for **βέλτερον**.

**βένθος**, **εὖς**, τό, ep. for **βάθος**, τό, deep, depth, especially of the sea, Il. **θαλάσσης πάσης βένθεα εἰδέναι**, to know the depths of the sea, i. e. to possess great intelligence, in contradistinction from the physical strength of Atlas, who bore the pillars of heaven, Od. 1, 53. cf. 4, 386. **βένθεα ὕλης**, the depths of the forest, Od. 17, 316; **βένθοςδε**, Od. 9, 51.

**βείομαι** and **βείομαι** (**ΒΕΙΩ**), 2 sing. **βέη**, 1 plur. **βιόμεσθα**, h. Ap. 528; **βιόμεσθα**, an ep. pres. with fut. signif.: **I will go, I will walk**. **οὔτε Διὸς βείομαι φρεσίν**, I will not walk (conduct) according to the mind of Jupiter [i. e. I will not obey him], Il. 15, 194; **I will live**, Il. 16, 852. 22, 431; (either an ep. fut. like **κείω**, or a subj. used as a fut. from **βάω**, **βαίνω**, Buttm. Gr. Gram. § 114. Thiersch Gram. § 223, 88. Rost p. 284.)

**βέρεθρον**, τό, ep. for **βάρεθρον**, abyss, gulf, spoken of Tartarus, Il. 8, 14; and of Scylla, Od. 12, 94.

**βῆ**, poet. for **ἔβη**, see **βαίνω**.

**βηλός**, ὁ (prob. from **ΒΑΣ**), a threshold, poet. dwelling-house, \* Il. 1, 591. 15, 23.

\* **βήμα**, τό (**βαίνω**), a step, a pace, a foot-step, h. Merc. 222. 345.

**βήμεν**, **βήμεναι**, see **βαίνω**.

**Βῆσα**, ἡ, a town of the Locrians, Il. 2, 532; according to Strabo **Βῆσσα**, and only a forest valley.

**βήσαμεν**, **βῆσε**, see **βαίνω**.

**βήσετο**, see **βαίνω**.

**βῆσσα**, ἡ (**βαίνω**), a ravine, a forest valley, Hom. comm. οὐρεὺς ἐν βῆσσει, in the glades of the mountain; alone Il. 18, 588. Od. 19, 435. h. Ap. 284.

**βητάρμων**, **ονος**, ὁ (ἀρμός), a duncer, prop. one who takes steps after measured time, \* Od. 8, 250. 363.



βιάζω, ep. earlier form, βιάω (βία) whence perf. act. βεβίηκα, pres. mid. 3 plur. βιόονται for βιόνται, Od. 11, 503; 3 plur. opt. it. βιόατο ep. for βιόντο, Il. 11, 467; imperf. 3 plur. βιόοντο ep. for ἐβιόντο, Od. 23, 9; fut. mid. βιήσομαι, aor. mid. ἐβιήσαμην; (βιῶζω in the act. occurs in Hom. as pres. only Od. 12, 297; elsewhere Hom. employs βιάζομαι in the pres. and imperf. as depon. mid. These tenses are pass. in Il. 15, 727. 16, 102.) 1) Act. to subdue, to overpower, to oppress, to force, τινά, Od. 12, 297; metaph. ἄχος βεβίηκεν Ἀχαιοῦς, pain oppressed the Achaeans Il. 10, 145; hence pass. βιάζεσθαι βιλιέσσειν, to be harassed by weapons, Il. 11, 576. 2) Mid. more freq. as dep. to overcome, to subdue, τινί, Il. 22, 229. Od. 21, 349: τινὰ ψεύδεσι, to vanquish any one by deceit, to overreach him, Il. 23, 576; with double accus. τινὰ μισθόν, to wrest from one his hire, Il. 21, 451.

• βίαιος, η, ον (βίη). violent, acting by violence, ἔργα, Od. 2, 236. † Κῆρς, h. 7, 17.

βιαίως, adv. violently, forcibly, \* Od. 2, 237.

Βίας, αἰτός, ὁ, 1) son of Amythaon and Idomene from Pylos, brother of Melampus. He courted Pero the daughter of Neleus; and after Melampus had procured for Neleus the cattle of Iphiclus, he received her as a wife. His sons are Talous, Perialees, etc. Apd. 1, 9. 11. Whether the companion of Nestor mentioned Il. 4, 296, is brother of Melampus, accord. to Od. 15, 225 seq. is uncertain. 2) an Athenian, Il. 13, 691. 3) a Trojan, Il. 20, 460.

βιάω, ep. form for βιάζω, q. v.

βιβάς, ἄσα, ἄν, part. from the obsol. βιβη-μα, a form of βάλνω, comm. μακρὰ βιβάς, long-striding, with ὕψι, Il. 13, 371.

βιβάζων, οὔσα; ον, part. from the obsol. βιβανθω=βαίνω, always with μακρὰ, taking long strides, \* Il.

βιβάω, ep. form of βάλνω, to stride. πέλωρα βιβᾶ, he strode prodigiously, h. Merc. 245; imperf. ἐβιβασκεν, h. Ap. 133; also part. βιβῶν, βιβῶσα, Il. 3, 22. Od. 11, 539.

βιβρώσκω (ful. βρώσω), aor. 2 ἐβρον, ep. h. Ap. 127; perf. βέβρωκα, fut. pass. βεβρώσεται, to eat, to devour, to consume, with accus. Il. 22, 94; and with gen. Od. 22, 403. χρήματα κακῶς βεβρώσεται, the property will be riotously consumed (ep. form βεβρώθω).

βίη, ἡ, ep. for βία, ep. dat. βιῆφι, 1) strength, force, spoken chiefly of bodily power, rarely of mental, Il. 3, 45; also of brutes and inanimate things, ἀνέμων; Homer often uses it periphrastically of distinguished men, like μένος, σθένος, etc. e. g. Πριάμιο βιῇ, the force of Priam = the powerful Priam, Il. 3, 105; so Διομήδεος, and with an adj. Ἡρακλεΐη, the power of Hercules, Il. 2, 665. 11, 649. 2) violence, comm. in plur. violent acts, Il. 5, 521. Od. 15, 329.

Βιήνωρ, οἶος, ὁ, ep. for Βιάνωρ, a Trojan, slain by Agamemnon, Il. 11, 92.

\* βιοθάλμιος, ον (θάλλω), in the vigor of life, in the bloom of vigorous life, h. Ven. 190.

βίος, ὁ, life, life-time, \* Od. 15, 491; and Batr.

βιός, ὁ, a bone, = τόξον, Il. and Od.

βιοτή, ἡ=βίωτος, life, Od. 4, 565. †

\* βιότης, ητος, ἡ=βίωτος, h. 7, 10.

βίωτος, ὁ (βιῶω), life, as μοῖρα βιότοιο, the measure of life, Il. 4, 170. 2) the means of living, bona viua, property, ἀλλότριος, another's property, Od. 1, 160. 377.

βιῶω (βίος), aor. 2 ἐβίων, infin. βιῶναι, aor. 1 mid. ἐβιωσάμην, 1) to live, spoken of men and beasts. 2) to restore life, to save life. σὺ γὰρ μ' ἐβιώσας, thou hast saved my life, only O. 1.8, 468. On βιόμεσθα, h. Ap. 523, see βίωμα.

βιῶμετο, βιῶνται, βιῶντο, see βιῶω.

\* βλυβερός, ἡ, ον (βλάπτω), injurious, hurtful, h. Merc. 36.

βλάβω, th. of βλάπτω, obsol. except in βλάβεται, see βλάπτω.

\* βλαισός, ἡ, ον, crooked, bent outwards, spoken chiefly of the feet, crooked-legged, Batr. 299.

βλάπτω (βλάβω), aor. 1 ἐβλαψα, perf. pass. βέβλαμμαι, aor. 1 pass. ἐβλάφθην, aor. 2 pass. ἐβλάβην, Il. 23, 461 (from βλάβω only βλάβεται occurs), 1) to impede in running, to obstruct, to hinder, with accus. Od. 13, 22; τινὰ πελεύθου, to hinder one from returning, Od. 1, 195; γούνατα, to lame any one's knees, Il. 7, 271; hence, pass. βλήβεται γούνατα, Il. 19, 166. βλάβειν (for ἐβλάβησαν) ἄρματα καὶ ἵππων, chariots and horses were hindered, remained behind, Il. 23, 545. βέλεμνα Διόθεν βλαφθέντα, arrows obstructed by Jupiter, or rendered ineffectual, Il. 15, 489. βλαφθῆναι ἐνὶ ὄφει, to be held in a

branch, to be entangled, Il. 6, 39; *ἐν ἀσπίδι*, Il. 15, 647; *κατὰ κλόνον*, to be impeded in the tumult of battle, Il. 16, 331. 2) Metaph. to confuse, to astound, to mislead, *φρένας*, Il. 15, 724. Od. 14, 178; also without *φρένας*, Il. 9, 507. Od. 21, 294; and *βλαφθεῖς*, Il. 9, 512; hence: *βλάβεται ἀγορητής*, the orator is confused, Il. 19, 82. 2) to injure, to hurt, Batr. 180; in Hom. only *βεβλαμμένος ἦτορ*, wounded in heart, once Il. 16, 660; still others, more correctly: *βεβλημένος*, see Spitzner ad loc.

*βλεῖο*, see *βάλλω*.

*βλεμεαίνω*, to feel one's strength, to be arrogant, to be proud, always with *σθένει*, of one's strength, \*Il. 8, 337. 2) In the Batr. 275, to desire earnestly, to strive for, to threaten.

\* *βλέπω*, to see; with accus. *ὄμους*, Batr. 67.

*βλέφαρον*, τό (*βλέπω*), the eyelid, in plur. Il. 10, 26. Od. 5, 271 [dual Od. 17, 490; also with var. lec. in Il. 10, 187.]

*βλήεται*, ep. for *βλήηται*, see *βάλλω*.

*βλήμενος*, η, ον, see *βάλλω*.

*βλήτρον*, τό (*βάλλω*), a cramp or nail. *ξύστον κολλητόν βλήτροισι*, a pike fastened with cramps (rings) or nails, Il. 15, 678. † (less probably, joint).

*βληχή*, ἡ, a word derived from the sound, the bleating of sheep, *οἶων*, Od. 12, 266. †

*βλοσυρός*, ἡ, ὄν, honorable, manly; terrific, savage (*δαιμός, σιμνός*, Eustath.), *ὄφρ' ἔς, πρόσωπα*, \*Il. 7, 212. 15, 608.

*βλοσυρώπης*, ἡ (*ὤψ*), of frightful look, epith. of Gorgo, Il. 11, 36. †

*βλωθρός*, ἡ, ὄν (*βλώσσω*), growing up, shooting up, slender, spoken of trees, Il. 13, 390. Od. 24, 234.

*βλώσσω*, poet. (for *μλώσσω* from *μύλω*), aor. 2 *ἐμολον*, perf. *μύμβλωκα* (for *μύμλωκα*), to go, to come, spoken of ships, Il. 15, 720; also metaph. chiefly of time, Il. 24, 781. Od. 17, 190.

*βοάγιον*, τό (*βοῦς* — *ἄγριος*), a shield formed of the wild-ox hide (*βόαργος*), Il. 12, 22. Od. 16, 296. [Others derive it from *βοῦς* and *ἀγρίος*, hence: *de bove captum*, i. e. *scutum corio bubulo tectum*. Cf. Jahrb. Jahn und K., März 1843, p. 256; and Schol. ad Il. 12, 22, where the idea of wildness is not introduced.]

*Βοάγριος*, ὁ, a stream in Locris near

Thronium, which in Strabo's time was called *Μάνης*, the raging, Il. 2, 533.

*βοάω* (*βοή*), fut. *βοήσω*, aor. 1 *ἐβόησα*, part. *βοήσας*, Ion. contr. *βώσας*, Il. 12, 337; ep. pres. indic. *βοάω* for *βοῶ*, *βοόωσω* for *βοώσιν*, part. *βοόων* for *βοών*, etc. 1) to call aloud, to cry, spoken chiefly of heroes; of animals: of the cock, to crow, Batr. 193; of inanimate things: to resound, to roar, to re-echo. *κῦμα βοάει ποτὶ χεῖρον*, the wave roared upon the land, Il. 14, 394; *ἤϊόνες βοόωσιν* (poet. for *βοώσιν*), Il. 17, 265.

*βοήη*, fem. from the following.

*βόειος*, η, ον, and *βόεος*, η, ον (*βοῦς*), relating to cattle, made of ox-hide. ἡ *βοειή* and ἡ *βοήη*, subaud. *δορά*, ox-hide, Il. 11, 843; then a) a shield covered with ox-hide, Il. 5, 542 (as Il. 10, 155, *φινὸν βόος*). b) a thong, h. Ap. 487. 503.

*βοεὺς*, ἦος, ὁ, a thong of ox-hide attached to the sails, Od. 2, 426. 15, 291. h. Ap. 407.

*βοή*, ἡ, a cry, a loud call, also a cry of grief, lamentation, Od. 14, 265; espec. the battle-cry, the tumult of battle. *βοήν ἀγαθός*, a common epith. of distinguished heroes, in reference to their loud voice of command, good in the battle-cry [or in the battle itself, Passow]. 2) Metaph. spoken of the sound of instruments, Il. 18, 495; of the noise, tumult of the sea, Od. 24, 48.

*Βοηθοίδης*, ον, ὁ, son of Boethous = Eteoneus, Od. 4, 31.

*βοηθός*, ον (*θίω*), hastening to the tumult of battle, swift in battle, spoken of heroes, Il. 13, 477; ἄρμα, Il. 17, 481.

*βοηλασίη*, ἡ (*ἐλαίνω*), the driving off of cattle, the plunder of cattle, the common kind of robbery in the Homeric age; and gener. plundering, robbery, Il. 11, 672. †

*βοητός*, ὅς, ἡ, Ion. for *βόησις*, the act of calling, crying, clamor, Od. 1, 369. †

*βοθρός*, ὁ (related to *βάθος*); a hole, ditch, pit, Il. 17, 58. Od. 11, 25.

*Βοιβή*, ἡ, a town in Pelasgiotis, in Thessalia, not far from Phæræ; now *Bio*, Il. 2, 712; hence: *Βοιβηῆς, ἴδος, ἡ*. *Bæbean*; ἡ *λίμνη*, the Bæbean lake, near the town thus called, Il. 1. c.

*Βοιώτιος*, ἰγ, ιον, a Boeotian, an inhabitant of Boeotia, a district in Hellas, which derived its name from Boeotus, or from its rich pastures, Il. 4, 294.

(βολέω), obs. theme of βεβόλημαι, see βάλλω.

βολή, ἡ, a cast, the act of throwing; metaph. as βίλος, αἱ βολαὶ ὀφθαλμῶν, the glance of the eyes, \*Od. 4, 150.

βόλομαι, ep. for βούλομαι, q. v.

βομβέω (from βόμβος), fut. ἦσω, to give a hollow sound, to rattle, spoken only of falling bodies, Il. and Od.

βοῶν, ep. for βοῶν, see βοάω.

\*βορβοροκοίτης, *pudd-tier*, name of a frog (from βόρβορος, slime, and κοίτη, bed), Batr. 229.

Βορέης, αὐ, ὁ, ep. for Βορέας, gen. Βορέω, Il. 23, 692; 1) the north wind, or, more exactly, the north-northeast. 2) Boreas, as a mythic personage, son of Astræus and Eos, Hes. Th. 379; he dwelt in Thrace, Il. 9, 5. He is sire of the mares of Erichthonius, Il. 20, 205. (Βορέης, Il. 9, 5.)

βόσις, ιος, ἡ (βόσχω), food, pasture, Il. 19, 268. †

βόσχω, fut. βοσκήσω, 1) to pasture, to drive to the pasture, spoken of a herdsman. βούς, Il. 15, 548. [cf. Spitzner ad Il. 16, 150.] 2) to feed, to nourish, primarily of animals, but also of men: τινά, Od. 14, 325; and γαστέρα, to fill the stomach, Od. 17, 228. 559. II) Mid. to pasture or feed oneself, to graze, spoken of animals, κατὰ τι, Il. 5, 162 [also absol. Od. 12, 355]. 2) to crop, to feed upon; with accus. ποίην, h. Merc. 232. cf. 559.

βοτάνη, ἡ (βόσχω), pasture, food, grass, Il. 13, 493. Od. 10, 411.

βοτήρ, ἦρος, ὁ (βόσχω), a herdsman, Od. 15, 504. †

\*βοτής, οὔ, ὁ = βοτήρ, Epigr. 11, 1.

βοτός, ἡ, ὅν (βόσχω), pastured, fed; τὰ βοτά, every thing which is pastured, cattle, Il. 18, 521. †

βοτῦδόν, adv. (βότρυς), in clusters, like grapes, πίονται, Il. 2, 89; said of bees. †

βότρυς, ὅς, ἡ, the grape, a cluster of grapes, Il. 18, 562. † h. 6, 40.

βοῦ (βούς), often in composition indicates that which is very great, prodigious, e. g. βούβρωστις, etc.

βούβοτος, ον (βόσχω), grazed by cattle, Od. 13, 246. †

βούβρωστις, ἡ (βούς, βιβρώσχω), prop. *bulimty*, voracious hunger, and gener. *hunger*, poverty, want, Il. 24, 532. †

βουβών, ὤρος, ὁ, the groin, the pudendum, the thigh, Il. 4, 492. †

βουγᾶϊος, ὁ (γαίω), one who is proud of his strength, a boaster, only as a term of reproach, Il. 13, 824. Od. 18, 79.

Βούδειον, τό (ἡ Βούδεια, Steph.), Il. 16, 572; a town of uncertain position, prob. a town in Magnesia, according to Steph., or in Phthiotis, according to Venet. Schol.

βουκολέω (βουκόλος), to pasture cattle; with accus. of βούς, Il. 21, 448. 2) Mid. to feed, to graze, Il. 20, 221.

Βουκολίδης, ον, ὁ, son of Bucolus = Sphelus, Il. 15, 338.

\*βουκολίη, ἡ, a herd of cattle, h. Merc. 496.

Βουκολίων, ὤρος, ὁ, eldest son of Laomedon, husband of Abarbarea, Il. 6, 22.

βουκόλος, ὁ, a herdsman (from βούς and the obsol. κολέω), with ὠνήρ, Il. 13, 571. Od. 11, 293.

βουλευτής, οὔ, ὁ (βουλευώ), counsellor, senator; as adj. γέροντες, the old men of the council, Il. 6, 114. †

βουλευώ (βουλή), fut. σω, aor. 1 σα, and aor. 1 mid. σάμην, 1) to hold a council, to consult, to deliberate, absol. Il. 2, 347; often with βουλήν, to give counsel, Il. 9, 75. 10, 147; to hold a council, to deliberate, Il. 10, 415; τινί, to counsel any one, to consult for any one, Il. 9, 94. 2) to plot, to decide upon, to purpose; with accus. ὅλεθρον, φῦξιν, κέρδεα, ὁδὸν φρέσιν, Od. 1, 144; and with dat. of the pers. τί τινι, to purpose any thing against any one, with infin. following, Il. 9, 458; also περί τινος, Od. 16, 234; ἐς μίαν, sc. βουλήν, to take like counsel, to be unanimous, harmonious, Il. 2, 379. II) Mid. to advise oneself, to form a resolution, to decide, to purpose; with accus. ἀπάντην, Il. 2, 114; βουλευεῖν τινά, h. Merc. 167, is false Greek; hence Hom. connects ἐμὶ and σὺ with ἐπιβήσομαι, cf. Franke ad loc.

βουλή, ἡ, counsel which one imparts, advice, Il. 2, 55. 10, 147. 2) purpose, will, resolution, espec. of the gods, Il. 12, 235. Od. 8, 82. 3) a council or assembly, as βουλὴ γερόντων, the assembly of the elders, in distinction from ἀγορά, q. v. Il. 2, 143. 194.

βουληφόρος, ον (φέρω), giving counsel, who deliberates, epith. of sovereigns in the Il. and of the ἀγορά in Od. 9, 112.

βούλομαι, ep. βόλομαι (only βόλεται, Il. 11, 319; βόλεσθε, Od. 16, 387), fut. βουλήσο-

μαι, h. Ap. 264, 1) *to will, to wish* (accord. to Butt. Lex. I. p. 28, *βούλομαι* is distinguished from *ἐθέλω*, the latter expressing a mere wish, or proclivity, whereas the former expresses an active willing, with purpose; still in Hom. *βούλομαι* also stands for *ἐθέλω*); with accus. τί, any thing, Il. 3, 41; comm. with infin. or with accus. and infin. Il. 1, 117. Od. 16, 387. Ζεὺς Τρῳάσσειν ἐβούλετο κῦδος ὀρέσθαι, Jupiter wished to bestow glory upon the Trojans, Il. 11, 79. cf. 319. 2) τί τινα, without infin. *to grant, to purpose, to accord* any thing to any one, Τρῳάσσειν βούλετο νίκην, said only of the gods, because with them to will and to accomplish are identical, Il. 7, 21. 2) *to wish rather, to prefer*; with ἢ or ἢ ἔπειτα following: βούλομ' ἐγὼ λαὸν σὸόν ἔμμεναι ἢ ἀπολίσθαι, I would rather that the people should be safe than that they should perish, Il. 1, 117. 11, 319. Od. 3, 232; sometimes also without ἢ, Il. 1, 112.

βουλυτός, ἡ (λύω), subaudit. καιρός, the time when the cattle are unyoked; this took place at sunset; in Hom. only adv. βουλυτόνδε, at evening, Il. 6, 779. Od. 9, 58.

βουπλήξ, ἦρος, ἡ (πλήσσω), prop. adj. goading the oxen; in Hom. subat. an ox-goad, stimulus, Il. 16, 135. †

Βουπράσιον, τό, a town in Elis, on the borders of Achaia; in the time of Strabo, a territory in addition had this name (perhaps from πρᾶσον, a leek), Il. 2, 615.

βοῦς, βοός, ὁ and ἡ, dat. plur. βοσσί, ep. βοῖσσι, a bull, an ox, a cow; also βοῖς ἄρσσην and ταῦρος βοῖς, Il. 17, 389. 2) ἡ, subaud. ὀπίς, a shield covered with ox-hide, Il. 7, 238 (where the Dor. accus. βῶν is found), Il. 12, 105.

βουφονέω (βουφόνος), *to slaughter cattle*, Il. 7, 468. †

\*βουφόνος, ον (φονεύω), *slaughtering or sacrificing cattle*, h. Merc. 436.

βοῶπις, ἰδος, ἡ (βοῦς, ὤψ), *ox-eyed*, i. e. *large-eyed*, epith. of distinguished women, Il. 3, 144, and of the majestic Juno, Il. 1, 551.

Βούτις, ον, ὁ = βούτης, the herdsman, in Homer the constellation of Arcturus, near the Great Bear; so named by the Ionians, who made the Great Bear a wagon, Od. 5, 272.

βραδύς, εἷα, ὕ, compar. βραδύτερος and βρασσών, superl. βράδιστος and by metathesis βάρδιστος, Il. 23, 310. 530; slow, sluggish;

spoken also of the mind, dull, stupid, νοός, Il. 10, 226.

βραδυτής, ἦτος, ἡ (βραδύς), *slowness, sluggishness*, Il. 19, 411. [†]

βράσσων, ον, compar. of βραδύς, Il. 10, 226.

βραχίον, ἴονος, ὁ, the arm; πρυμνός, the upper part of the arm, the shoulder, plur. Od. 18, 69.

βράχω, a word derived from the sound it describes, *to crash, to rattle, to creak, to resound*, spoken chiefly of inanimate things; of the rattling of armor, Il. 4, 420; of the creaking of a chariot, Il. 5, 835; of the resounding of the earth, Il. 21, 387; and of the roaring of a river, Il. 21, 9. 2) Of living beings: *to cry, to roar*; of the wounded Mars, Il. 5, 863; of a horse, Il. 16, 468 (where Spitzner, however, with probability, understands the noise of his fall).

\*βρέγμα, ατος, τό, the upper part of the head, the skull, Batr. 231.

βρέμω, fremo, *to murmur, to roar, to resound*, spoken of the sea, Il. 4, 425; in like manner the mid. βρέμομαι, Il. 2, 209; and of the wind, Il. 14, 399.

βρέφος, τό, the embryo in the womb, Il. 23, 266. † later an infant (related to τρέφω).

βρεχμός, ὁ = βρέγμα, the upper part of the head, Il. 5, 586. †

Βριάρεως, ὁ, a hundred-handed giant, see Αἰγάλων (the strong).

βριαρός, ἡ, ὄν (βριάω), strong, stout, epith. of the helmet, \* Il. 11, 375.

βρίζω, poet. (related to βρίθω), *to feel heavy*; gener. *to be drowsy, to be inactive*, Il. 4, 223. †

βριήπυος, ον (ἄπύω), *crying aloud, roaring*, epith. of Mars, Il. 13, 521. †

βριθοσύνη, ἡ (βριθύνω), *heaviness, burden, load, weight*, Il. 5, 839. 12, 460.

βριθύνω, εἷα, ὕ (βρίθω), *heavy, burdensome, weighty*, always epith. of the spear, ἔγχος, Il. and Od.

βρίθω, fut. βρήσω, h. Cer. 456; aor. 1 ἐβρίσα, perf. 2 βέβριθα, with pres. signif. and mid. 1) *to be heavy, to be burdened, weighed down*, τινί and τινός, σταφυλῆσι μέγα βρήθουσα ἄλωή, a vineyard heavily laden with grapes, Il. 18, 561. βεβρίθει (subaud. ναῖς) σάκεσσι καὶ ἔγχεσιν, Od. 16, 474. cf. 19, 112.

ταρσοὶ μὲν τυρῶν βριθον, Od. 9, 219. 15, 334; also mid. μήκων καρπῷ βριθομένη, a poppy loaded with fruit, Il. 8, 307; and with the

idea of an oppressive surcharge, *ὅπο λάλλασι πᾶσα βέβριθε χθών*, the whole earth is burdened with the tempestuous rain, Il. 16, 384; metaph. *ἔρις βεβριθυῖα* (for *βαρεῖα*), Il. 21, 385. 2) *to have preponderance, to be superior*, in aor. 1 *ἔιδονος βρίσας* (prevailing by bridal gifts, V.), Od. 6, 159; spoken of an overpowering multitude: *to press hard, to prevail*, Il. 12, 346. 17, 233. 512.

\* *βρίμη*, ἡ, *rage, anger, noise*, h. 28, 10.

\* *βρίσαρματος*, *ον* (*ἄρμα*), *loading a wagon*, epith. of Mars, h. 7, 1. cf. Il. 5, 839.

*Βρίσηϊς*, ἴδος, ἡ, daughter of Brises, *Hippodamia*, a female slave of Achilles, who had slain her husband Mynes and her brothers, Il. 19, 291–300. Agamemnon took her from him, Il. 2, 689 sqq.

*Βρίσης*, εὖς, ep. ἦος, ὁ, son of Ardyas, king of the Leleges in Pedasus, or a priest in Lyrnessus, Il. 2, 689. 1, 392.

*βρομέω* (*βρόμος*), *to hum*, spoken of gnats, Il. 16, 642. †

*βρόμος*, ὁ (*βρέμω*), *roaring, crackling*, spoken of fire, Il. 14, 896. † 2) Of the loud sound of flutes, h. Merc. 452. h. 26, 10.

*βροντάω* (*βροντή*), aor. 1 *ἔβρόντησα*, *to thunder*, always spoken of Jupiter. Il. 8, 133. Od. 12, 415.

*βροντή*, ἡ, *thunder*, Διός, Il. 13, 796; Ζήνός, Od. 20, 121.

*βρότειος*, *ον*, ep. for *βρότειος* (*βρότος*), *mortal, human, φωνή*, Od. 19, 545. † h. Ven. 47.

*βροτόεις*, *εσσα*, *εν* (*βρότος*), *sprinkled with blood, bloody*; *ἔπαρμα*, bloody spoils, Il. 6, 484; once *βροτόεντ' ἀνδράγρια*, \* Il. 14, 509.

*βροτολογίς*, *ον* (*λογός*), *man-destroying, man-slaying*, epith. of Mars, often in Il.; once Od. 8, 115.

*βροτός*, ὁ, ἡ, *mortal*, prop. adj. *βροτός ἀνὴρ*, Il. 5, 604; often as subst. *a mortal, a man*, and *ἡ βροτός*, *a mortal woman*, Od. 5, 334 (related to *μόρος*).

*βρότος*, ὁ, the blood which is flowing from a wound or which has already coagulated, *gore*, always with *αἱματόεις*; according to Voss, bloody slaughter, Il. 7, 425; *μέλας*, Od. 24, 189 (*Æol.* from *ῥέω*, *φότος*).

*βροτώω*, *to make bloody*; *βεβροτωμένα τεύχεα*, arms defiled with blood, Od. 11, 41. †

*βρόχος*, ὁ, *a noose, a knot*, for suspending, \* Od. 11, 278. 22, 472.

\* *βρύκω*, *ξω*, *to bite, to tear by biting*, prop. *to gnash with the teeth*, Epigr. 14, 13.

*Βρύσειαί*, ep. for *Βρύσιαί*, an old town in Laconia, south of Sparta, Il. 2, 583 (perhaps from *βρύσις*, ἡ, *welling up*).

*βρυχάομαι*, depon. mid. perf. *βέβρυχα*, *to roar, to howl, to murmur*; Homer has only the perf. and pluperf. with pres. signif.; spoken of the shriek of one falling with a mortal wound, Il. 13, 393. 16, 486 (not 'gnashing the teeth'); and of the noise of waves, Il. 17, 284. Od. 5, 412. 12, 242.

*βρύω*, *to overflow, to be swollen, distended, full*. *ἔρνος ἀνθεῖ βρύει*, is distended with bloom, bursts into flower, Il. 17, 56. †

*βρώμη*, ἡ, poet. for *βρώμα*, *food*, connected with *ποτῆς*, \* Od. 10, 177. h. Cer. 394.

*βρώσις*, *ις*, ἡ (*βιβρώσκω*), *the act of eating, food*, in distinction from *πόσις*, Il. 19, 210. Od. 1, 191.

\* *βρωτός*, ἡ, *όν*, adj. verb. (*βιβρώσκω*), *eaten, edible*, Batr. 30.

*βρωτός*, *ύος*, ἡ = *βρώσις*, Il. 19, 205. Od. 18, 407.

*βύβλινος*, ἡ, *ον*, *made of papyrus, ὅπλον νεός*, Od. 21, 391. † According to Eustath. not here the Egyptian paper-plant, from the inner bark of which ropes were made, but either hemp or tree-bark. Voss translates, 'from the bark of the byblus.'

\* *βυθός*, ὁ, *depth, abyss*, Batr. 119.

*βύκτης*, *ον*, ὁ (*βύω*), *blowing, blustering, roaring, ἀνεμοί*, Od. 10, 20. † [Conf. Jahrb. Jahn und K., März 1843, p. 256.]

\* *βύρσα*, ἡ, *skin, hide*, Batr. 127.

*βυσσοδομεύω* (*δομεύω*), prim. *to build in the depths*; hence metaph. *to meditate, to purpose any thing secretly*; only in a bad sense, *κακὰ φρεσί*, to purpose evil secretly in the heart, Od. 8, 273. 17, 66; *μύθους ἐνὶ φρεσί*, Od. 4, 676. \* Od.

*βυσσός*, ὁ = *βυθός*, *depth*, Il. 24, 80. †

*βύω*, fut. *βύσω*, perf. pass. *βέβυσμαι*, *to stop up, to fill up, τινός*, with any thing; *τάλαρος νήματος βεβυσμένος*, a basket filled with yarn, Od. 4, 134. †

*βῶλος*, ἡ (prob. from *βάλλω*), *a clod, a lump of earth*, Od. 18, 374. †

*βωμός*, ὁ (*βαίνω*), an elevation, a support, upon which something is placed, *a pedestal*, a base of a statue, Od. 7, 100; a stand for a chariot, Il. 8, 441. 2) Espec. *an altar*, often *ἱεροὶ ὁ θεῶν βωμοί*. *βωμός* is distinguished from *ἱσχύρα* by having steps or an *ἀνάβασις*, cf. Nitzsch on Od. 2, p. 15.

[βῶν, Il. 7, 228, see βούς, and cf. Buttm. Gram. § 50, note 2.]

Βῶρος, ὁ, 1) son of Perieres, husband of Polydora, daughter of Peleus, Il. 16, 177; cf. Apd. 3, 13. 2) father of Phæstus from Tarne in Lydia, Il. 5, 44.

βῶσαντι, see βοάω.

βωστρέω, to call, to call to, for help, τινά,

Od. 12, 124. † [from βοάω lengthened, like ἱλαστρέω].

βωτιάπειρα, ἡ (βόσκω, ἀνήρ), man-nourishing, nurse of heroes, epith. of Phthia, Il. 1, 155. †

βώτωρ, ορος, ὁ, ep. (βόσκω), herdsman, connected with ἀνής, Il. 12, 302. Od. 14, 102.

## Γ.

Γ, the third letter of the Greek alphabet, and hence the sign of the third rhapsody.

γαῖα, ἡ, like αἶα, poet. for γῆ (which form rarely occurs in Homer, Il. 21, 63. Od. 11, 67, etc.), 1) the earth, the ground, the land, in distinction from the heavens or the sea, Il. 8, 16. 46. 479. 2) land, region, often with πατρίς, father-land, country; in the plur. also often spoken of islands, Od. 8, 284. 3) earth, ground, Il. 2, 699. 15, 715; also dust. ἡμῖς πάντες ὕδαρ καὶ γαῖα γένοισθε, to become earth, dust, Il. 7, 99; hence also κωφή γαῖα, spoken of Hector's corse, Il. 24, 54.

Γαῖα, ἡ, pr. n. Gæa (Tellus), wife of Uranus (Cælus), mother of the Cyclopes, Titans, etc. h. 30, 17; μήτηρ πάντων.

Γαίῃος, η, ον (γαῖα), springing from Tellus. Γαίῃος υἱός, son of Tellus = Τίτυος, Od. 7, 324.

γαίῃοςος, ον (ἔχω), earth-holding, earth-embracing, epith. of Neptune; earthquakes being, on the one hand, ascribed to him (see ἐνοσίχθων), and he could, on the other, hold together and secure the earth (Voss, earth-girdling, not however with perfect propriety, since ἔχειν is in Homer never equivalent to cingere, and Neptune is god only of the Mediterranean sea); later, earth-defending, cf. Cammanns Vorsch. p. 173. Il. 9, 183. Od. 1, 68.

γαῖω, only part. pres. to be proud of any thing, to exult in, always with κύδει, one's strength; spoken of Jupiter, Mars, etc. \* Il. 1, 405 (an old theme, to be seen in many derivatives, as γάνυμαι, γηθίω, etc.).

γάλα, γάλακτος, τό, milk, λευκόν, Il. 4, 434. Od. 4, 88.

γαλαθηγός, ὅν (θῶσθαι), milk-sucking; hence young, tender, νεβροί, \* Od. 4, 336.

\* Γαλαξάνρη, ἡ, a nymph, companion of Proserpine, h. Cer. 423.

Γαλάτεια, ἡ, daughter of Nereus and Doris, Il. 18, 45.

\* γαλήη, ἡ, a weasel, a marten, Batr. 5.

γαλήνη, ἡ, quiet, rest, serenity, a calm, espec. spoken of the sea. γαλήνη ηἰρεμένη, a windless calm, Od. 5, 392. 2) the quiet surface of the sea. ἱλάνυν γαλήνην [to proceed during a calm, Passow], \* Od. 7, 319.

γάλως, gen. γάλω, ἡ, nom. pl. γάλω, sister-in-law, husband's sister, \* Il. 3, 122.

γαμβρός, ὁ (γάμος), any one related by marriage; hence 1) son-in-law, most freq. 2) brother-in-law, sister's husband, Il. 5, 474. 13, 464.

γαμέω (γάμος), fut. γαμέσω and γαμέω, Il. 9, 391; aor. 1 ἔγημα, fut. mid. γαμέσομαι, poet. σσ, Il. 3, 394; aor. 1 ἐγημάμην, 1) Spoken of the man, to take a wife, to marry, τινά, also ἄλοχον, Il. 9, 399; also in a mere physical signif. Od. 1, 36. 2) Mid. spoken of the woman, to get married, to marry, τινί, Od. 18, 269. b) Of the parents, to give in marriage, to marry, γυναῖκα τινί, Il. 9, 394.

γάμος, ὁ, a marriage, 1) As a festal day, a wedding. γάμον τείχειν ἀρτίειν, to prepare the nuptial solemnity, Od. 1, 277. 4, 770; espec. nuptial feast, Il. 19, 299. Od. 1, 226 (in distinction from εἰλαπίνη). Od. 4, 3. 3) nuptials, wedlock, Od. 18, 272. Il. 13, 382.

γαμφηλαί, αἱ (related to γνάμπτω), the jaw-bones, the cheeks, only plur. \* Il. 13, 200.

γαμφρόνυξ, υχος, ὁ, ἡ (ὄνυξ), with crooked claws, epith. of birds of prey, αἰγυπιοί, Il. 16, 428. Od. 16, 217.

γανάω (γάνος), *to gleam, to glitter, to shine*, only part. pres. γανόντες, γανώσαι, ep. for γανόντες, γανώσαι, prim. spoken of polished metals, Il. 13, 265; of garden-beds: πρασιαι γανώσαι, splendid beds, Od. 7, 128; of a flower, h. Cer. 10.

γάνυμαι, depon mid. (γαίω), fut. γανύσομαι, ep. σσ., *to be glad, to be delighted, to rejoice in*, with dat. ἀνδρὶ οὐκ γανύσσεται, Il. 14, 504; also γάνυται φρένα, he is glad at heart, Il. 13, 493. Od. 12, 43.

Γανυμήδης, εὖς, ὅ, accus. εα and ην, son of king Tros in Troy, great-grandson of Dardanus, the most beautiful youth of his time; he was borne off by Jupiter, through the instrumentality of an eagle, and chosen by him as cup-bearer instead of Hebe, Il. 5, 266; and 20, 232 (of cheerful disposition).

γάρ, conj. (γί, ἄρα), *for, since, because*, employed in assigning a reason. This particle, which never stands at the beginning of a sentence, unites properly the signif. of γί and ἄρα, and is used in introducing a proof, an explanation, a supplement, and a consequence. It can generally be translated *for*, although, with the exception of the Hom. γάρ τε, it never annexes a clause so closely to the preceding. 1) In introducing a proof and explanations: *for, because, namely*. The explanatory signif. is especially preponderant, when a demonstrative pronoun or subst. precedes, Il. 1, 9, 12, 55, 8, 148. As a peculiarity of the Greek language, note the following: a) Very common is it for the explanatory clause with γάρ to precede the clause to be explained, in which case it must be translated *indeed*, or *since*, Il. 1, 423, 7, 73. The following clause is introduced by τῷ: πολλοὶ γὰρ τεθνήσκουσιν Ἀχαιοὶ—τῷ σε χρή—παῦσαι, Il. 7, 328. Most frequently it follows an address, Od. 1, 337, 10, 174, 190, 226. b) Often the clause to be proved must be supplied from the connection, Il. 11, 408. Od. 10, 501. 2) In introducing a supplement or consequence; here belongs γάρ, a) In exclamatory and optative clauses: αἶ γάρ, εἰ γάρ, q. v. b) In questions: τίς γάρ, for who; πῶς γάρ, Il. 1, 122, 10, 424, 18, 182. 3) In connection with other particles: ἀλλὰ γάρ, *at enim, sed enim*, in which use the proving clause sometimes follows, but is generally omitted, Il. 7, 242. Od. 14, 355; γαρ δέ, for indeed, Il. 2, 301. Od. 5, 23; γὰρ

οὖν, for now; γάρ ῥα, for certainly; γάρ τε, for, Il. 1, 81; γάρ τοι, for certainly; οὐ μὲν γάρ, for certainly not, Il. 24, 66. cf. Rost p. 706. Kühner § 629. [καὶ γάρ, for indeed, Il. 3, 188, 4, 43; καὶ γάρ ῥα, for indeed now, Il. 1, 113.]

Γάργαρον, τό, the southern point of Mount Ida in Troas, on which stood a temple of Jupiter, Il. 8, 48, 14, 292. (As appellat. *multitude, fullness*.)

γαστήρ, ἔρος, contr. γαστρός, ἡ, the belly, the paunch, venter; the womb, Il. 6, 58. 2) Chiefly, the stomach; hence, *appetite, greediness*. βόσκειν γαστέρα, to fill the stomach, Od. 17, 228. Batr. 57; but γαστρίν νένυν πένθῃσαι, to mourn for one dead with the stomach, i. e. by fasting, Il. 19, 223. 3) stomach, a stomach-sausage, a stomach filled with minced meat, Od. 18, 44.

γάστρη, ἡ, the belly, a round belly of a vessel, Il. 13, 348. Od. 8, 437.

γανλός, ὁ [but γαῦλος, ship], a milk-pail, a pail, Od. 9, 223. †

\* γανρόω (related to γαίω), *to make proud, mid. to conduct proudly, to pride oneself*, Batr. 267.

(γάω), obsol. theme fr. which the ep. perf. γέγαα for γίγονα is derived, see γίγνομαι.

γδουπέω, poet. for δουπέω=δουπιέω.

γέ, an enclitic particle, marking the emphatic character of an idea, and giving it prominence. It stands always after the word to which it gives force. It can sometimes be translated by *truly, indeed, still, at least*; but can generally be expressed only by emphasis of voice. γέ serves consequently 1) To give prominence to an idea, whether in amplification or limitation. In this case it cannot generally be translated, but is to be indicated by stress of voice: χόλον γε, Il. 1, 81; ὅφρ' εὖ εἰδῶ, εἰ ἐτέον γ' Ἰθάκην τήνδ' ἐκόμεθα, Od. 24, 259. Very frequently it stands with personal and demonstrative pronouns: ἐγώ γε, σί γε. Also twice in one sentence, Il. 5, 236, 22, 266. εἰ σύ γε σῶ θνητῷ ἐθέλοις· κίλομαι γάρ ἐγώ γε, Il. 23, 894. cf. Il. 15, 48. On the use of γέ with the pronoun, the following is to be noted: a) When in disjunctive clauses the pronoun is placed in antithesis to itself, or to a substantive separated from it, γέ is found in the second member: εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἢ σ' ἐγὲ λαοὶ ἐχθαίρουσ', whether thou of thine own accord art overcome (dost

willingly suffer it), or whether *thice* the people hate, etc. Od. 3, 214. cf. 2, 237. Il. 10, 481. 12, 239. In this case the pronoun is for us often superfluous. b) γέ is attached to a pronoun in order to recall with emphasis a preceding idea. For us in this case the pronoun is often superfluous: πατήρ δ' ἐμὸς ἄλλοθι γαίης, ζῶει ὅγ' ἡ τέθνηκεν, Od. 2, 131. cf. 3, 89. Il. 10, 504. The last is true also in adversative sentences. 2) γέ assumes rather the character of a conjunction, and serves to give prominence to the proof or supplement of a clause, and has either an adversative or concessive signif. Od. 19, 86. It is then often connected with relatives and conjunctions, and can be translated by *indeed, at least, certainly, namely*. a) With relatives, as ὅς γε, ὅστις γε, οἷός γε, Il. 5, 303. Od. 1, 229. b) With conjunctions, εἰγε, if *indeed, since, si quidem*, Od. 9, 529. Il. 1, 393; εἰ μή γε, Od. 10, 343; ὅτε—γε, Od. 2, 31; ὅτε—μή—γε, Il. 13, 319; πρὶν γε, οὐ πρὶν γε, namely not before; also repeated πρὶν γε, πρὶν γε, Il. 5, 288; ἐπει—γε, *quandoquidem*, Il. 1, 299. 3) οὐδέ—γε, μηδέ—γε, at least not, Il. 14, 221. γέ with a preceding negat. can generally be translated *never*, Il. 1, 261. Od. 4, 291. γέ μὲν has an adversat. signif.: *but*, at, Il. 2, 703. Od. 5, 206. cf. Kühner § 596. Thiersch § 303.

γέγα, γεγάσσι, γεγαῖς, see γίγνομαι.

γέγηθα, perf. of γηθίω.

γέγονα, poet. perf. with pres. signif. of which the 3 sing. is also imperf. with aor. signif., part. γεγωνώς, infin. γεγωνέμεν, plupf. ἐγεγώνει. From a pres. γεγωνέω, derived from this perf., the following forms occur: infin. γεγωνεῖν, imperf. ἐγεγωνευν, Od. 9, 47; *to call audibly, to cry, to proclaim*. ὅσον τε γέγωνε βοήσας, as far as he crying called audibly, i. e. as far as his voice reached, Od. 5, 400. Il. 12, 337; *τινί*, to call to any one, Il. 8, 227; also μετὰ θεοῖς, Od. 12, 370.

γεγονάω, see γίγνασθαι.

γεῖνομαι (obsol. theme ΓΕΝΩ), aor. 1 ἐγενάμην, 1) In the pres. only ep. and pass. *to be born, to be begotten*. οἱ γεγόνοντες, those who are born, Il. 10, 71. Od. 4, 208. 2) Aor. 1 mid. *to bear, to beget*, spoken both of mother and father, Il. 5, 800. ἐπὶν γείνεται αὐτός, when thou hast begotten them (men), Od. 20, 202 (this is subj. aor. 1, with shortened mood-vowel, γένηται).

γείτων, ονος, ὁ, *neighbor*, Od. 4, 16; as adj. *neighboring*, Od. 9, 48. Batr. 67.

γελαστός, ἥ, ὄν (γελάω), *laughed at, laughable, ridiculous, ἔργα*, Od. 8, 307. † cf. ἀγέλαστος.

γελάω, contr. γελῶ, and ep. γελῶα, part. γελῶντες and γελῶντες, Od. 18, 111; ep. form γελοιάω, aor. 1 ἐγέλυσα, poet. σσ, 1) *to laugh, ἐπὶ τινι*, at any thing, Il. 2, 270; μάλα ἤδύ, very heartily, Il. 11, 378; δακρύνειν, tearfully, Il. 6, 484; χεῖλεσιν, with the lips, i. e. apparently, Il. 15, 102; see ἀχρεῖον, ἀλλοτρίοις γναθμοῖς, see the adj. 2) Spoken of inanimate things: ἐγέλασε δὲ πᾶσα περὶ χθονὶ χαλκοῦ ὑπὸ στεροπῆς, laughed round about, i. e. the whole earth gleamed with the brightness of the brass, Il. 19, 362. cf. h. in Cer. 14.

γελοιάω, ep. form from γελάω, aor. 1 ἐγελοίησα, h. Ven. 49; whence γελοῖων, 3 plur. imperf. and part. γελοῖοντες (γελοῖοντες), Od. 20, 390.

γελοῖος, η, ον, ep. for γέλοιος (γέλος), *laughable, ridiculous*, Il. 2, 215. †

γελοῖοντες, Od. 20, 390; either poet. for γελῶντες, or read with Buttm. γελοῖοντες, and derive from γελοιάω.

γέλος, ὁ, Æol. for γέλως; γέλον for γέλω stood before Wolf, Od. 20, 346.

γελῶν, γελῶντες, see γελάω.

γελῶντες, see γελάω.

γέλως, ωτος, ὁ, dat. γέλω for γέλωτι, Od. 18, 100; accus. γέλω for γέλωτα and γέλων, Od. 18, 350. 20, 346; *a laugh, laughter* (more correctly in the dat. γέλω; Buttm. Gram. § 56, note 6. Thiersch Gram. § 188. Kühner Gram. I. § 295, 1.).

γενεή, ἥ, Ion. for γενεά, 1) *birth, family, race, descent*, Il. 6, 145. 151. 21, 153. γενεῆς καὶ αἵματος, of race and blood, Il. 6, 211. γενεή τινος and ἔκ τινος, Il. 21, 157. γενεῖρ Διὸς εὐχομαι εἶναι, Il. 21, 187. Of steeds: *race, stock*, Il. 5, 208. 265; hence with τόκος, *race and birth*, Il. 7, 128. 15, 141; hence, a) *birth-place*, Il. 20, 340; and with πατρὶς ἄρουρα, Od. 1, 407; also of the eagle's eyrie, Od. 15, 175. b) *race, stock, family, espec. noble descent*, Il. 20, 306. Od. 4, 27. αὐτῷ γὰρ γενην ἄγχιστα ἐφικναι, Il. 14, 474. c) *offspring, descendant*, as with Spitzner it is perhaps to be understood in Il. 21, 191. 2) *race*, i. e. all who belong to a species, spoken of men, espec. those who are contemporary (ἀσυναιέτες), Il. 6, 146; and in like manner, φύλλον



γενεή, the race (crop) of leaves (*folia uno eodemque vere prognata*); hence also, a) the age of man, a generation, which accord. to Herod. was 33 years, so that three generations amounted to 100 years, Il. 1, 250. Od. 14, 325. b) age in general: γενεῇ ὀπλότερος, Il. 2, 707; ὀπλότερος, Il. 9, 38; πρότερος, Il. 15, 166. cf. Spitzner Excurs. IX. § 2, p. 7.

γενέθλη, ἡ (γένος), 1) birth, generation, race, stock, of men: εἶναι γενέθλης or ἐκ γενέθλης, Od. 4, 232; of horses: stock, Il. 5, 270. 2) place of origin, origin, ἀγύρου, Il. 2, 657. 3) offspring, descendant, h. Ap. 135. cf. Spitzner Excurs. IX. § 3, p. 12.

γενειάς, ἄδος, ἡ, beard, Od. 16, 176. †  
γένειον, τό (prob. from γένος), the chin.  
γενεῖον ὑπτεσθαι, Il. 10, 454. Od.

γενειάω (γένειον), aor. ἐγενείσθαι, to become bearded, to obtain a beard, to arrive at manhood, \* Od. 18, 176. 269.

γένεσις, ὡς, ἡ (ΓΕΝΩ), generation, creation, origin, spoken only of Oceanus: θεῶν γένεσις, \* Il. 14, 201.

γενετή, ἡ, poet. for γενεή, birth. ἐκ γενετῆς, from birth, Il. 24, 535. Od. 18, 6. h. Merc. 440.

γενναῖος, η, ον (from γέννα, ἡ, ep. for γένος), suited to one's descent, inbred, natural. οὐ μοι γενναῖον, Il. 5, 253. †

γένος, τό (ΓΕΝΩ), 1) race, birth, descent, Il. 6, 209; hence γένος (accus. absol.) εἶναι ἐκ τίνος, to spring from any one, Il. 5, 544. γένος βασιλῆων εἶναι, to spring from kings, Od. 4, 63; hence also place of birth, father-land, Od. 15, 267. 24, 269. Espec. a) race, family, kindred, Od. 8, 563. 15, 533. b) offspring, descendant, Il. 19, 122; so also with adj. θεῖον γένος, Il. 6, 180. 9, 533. 2) race, as the collective body of individuals in a species: ἱμειθίων ἀνδρῶν, race of demigods, Il. 12, 23, h. 31, 16; also βοῶν γένος, Od. 20, 212. 3) race, in reference to time, the age of man, Od. 3, 248; gener. age: γένει ὑστερος, younger in age, Il. 3, 215.

γένω, 3 sing. aor. of a theme elsewhere obsolete; accord. to some, Aëol. for ἔλετο, ἔλτο, as κέτω for κέλετο, he seized, he grasped, with accus. Il. 5, 25. 8, 43. cf. Buttm. Gram. § 114. Rost Gram. § 82, IV. 6.

γένυς, νος, ἡ, accus. plur. γένυας, contr. γένυς, Od. 11, 320; the cheek-bone, the jaw, both of men and brutes, Il. 11, 416.

ΓΕΝΩ, theme of γίγνομαι.

γεραιός, ἡ, ὅν (γῆραιός, not found in Hom.), old, aged, espec. venerable by age; subst. ὁ γεραιός, an old man, a venerable sage; αἱ γεραιαί, the aged women, matrons, Il. 6, 87. Compar. γεραιότερος, η, ον.

γεραιῶν (γέρας), prop. to distinguish by a gift; and generally, to honor, to distinguish, τινὰ νωτοῖσιν, any one with back-pieces, Il. 7, 321. Od. 14, 441.

Γεραιστός, ὁ, Geræstus, a promontory and port in Eubœa, orig. a temple and grove of Neptune, now Cabo Mantelo or Lion, the town is called Gerastro, Od. 3, 177.

γέρανος, ἡ, a crane, \* Il. 2, 460. 3, 3.

γεραρός, ἡ, ὅν (γεραιῶν), honorable, venerable, epith. of heroes. Compar. γεραρότερος, η, ον, \* Il. 3, 170. 211.

γέρας, αος, τό, plur. ep. γέρα for γέρας, gen. γεράων, related to γῆρας, 1) a present, a reward, a) a gift to distinguish any one, e. g. a larger portion of meat and wine, Od. 4, 66; or a part of the spoil, Od. 7, 10. cf. Il. 1, 118; also spoken of gods, Il. 4, 49. b) any act performed to honor any one, as to cut the hair in honor of [or mourning for] the dead, Od. 4, 197. Il. 16, 457. 2) office, prerogative, dignity, power, as τὸ γὰρ γέρας γερόντων, this is the office of the aged men (viz. to sit in council), Il. 4, 323. Od. 11, 184.

\* γεράσμιος, ον (γέρας), honoring, conferring honor, h. Merc. 122.

Γερόνιος, ὁ, the Gerenian, epith. of Nestor, from the town Gerenia (Γερηνία, Paus. 3, 21), or Gerenon (Γέρηνον, τό, Eust.), in Messenia, where Nestor was educated, whilst Hercules destroyed Pylus, Il. 2, 336.

γέρον, see γέρον.

γερούσιος, η, ον, belonging to old men, appertaining to old men as members of the council: ὄρκος, an oath which they swore, Il. 22, 119. γερούσιος οἶνος, wine of honor, a larger portion of wine by which the eldest were honored at the table of the king, Il. 4, 259. Od. 13, 7-9.

γέρον, οντος, ὁ, voc. γέρον, an old man, an elder; οἱ γέροντες, the eldest of the nation, who were distinguished by their experience and respectability of character, and whose counsel was first asked by the king, Il. 2, 83. 4, 344. cf. βουλή and βασιλεύς. 2) As adj. in neut. γέρον σάκος, an old shield, Od. 22, 184.

γένω, to cause to taste, in Hom. only mid. γίνομαι, fut. γήνομαι, aor. 1 ἐγένεσθαι, to

*taste*, τινός; προῖός Ἀχαιῶν, Od. 17, 413. 2) Metaph. to make a trial, to try, to taste, to feel, comm. spoken of fighting; χειρῶν, to try the fists, Od. 20, 181; so also δίστοῦ, ἀμωπῆς. γευσόμεθα ἀλλήλων ἐγγείησιν, we will try one another with spears, Il. 20, 258.

γέφυρα, ἡ, a dam, a dyke, a levee, a wall of earth, to prevent the overflowing of a river: τὸν δ' οὐτ' ἄρ τε γέφυραι ἐσχημέναι ἰσχυρόνσι, the well-fortified dykes do not restrain it, Il. 5, 88. 89. (Voss and Köppen, bridges, a signif. not found in Homer, see ἐργω and Il. 17, 797.) 2) the interval between two armies, which like a dyke separates them: battle-field. Thus modern critics explain πολέμοιο γεφύρα and γεφύραι, Il. 4, 371. The sing. is found only Il. 8, 553. The ancients more correctly understood by it, the spaces between the ranks, in which one could best flee: Between the hostile armies there was no space. Cf. Wolf's Vorles. II. p. 269.

γεφυρώω (γεφύρα), aor. 1 γεφύρωσα, to make a dam, to dam up, with accus. ποταμόν, to dam up a river, in that a fallen tree checks the current, Il. 21, 245; κέλευθον, to make a way or passage, \* Il. 15, 357.

γη, ἡ, contr. γαῖα = γαῖα, in Hom. as pr. n. Il. 3, 104. 15, 36.

\* γηγενής, ἑός, ὁ, ἡ (γένος), earth-born, son of the earth, epith. of the giants, Batr. 7.

γηθίω (γαῖω), fut. ἴσω, aor. γήθησα, perf. γέγηθα, with pres. signif. to rejoice, to be glad, joyful, with φρένα, θυμῷ, absol. often with part. τῶγε ἰδὼν γήθησεν, Il. 1, 330. νῦν δὲ πον' Ἀχιλλῆος κῆρ γηθεῖ, φόνον—Ἀχαιῶν δερκομένῳ for δερκομένῳ, now indeed the heart of Achilles rejoices, as he beholds the slaughter of the Achaians, Il. 14, 140 (cf. Rost p. 643, Anm. 3. Kühner § 587, c. Anm. 1). b) With accus. of that at which one rejoices, Il. 9, 77: εἰ νῶϊ—Ἰχτωρ γηθήσει προφανέισα, whether Hector will rejoice over us when we appear, etc. Il. 8, 377. 378. (προφανέισα is dual fem. gen. according to the reading of Aristarch.; others read προφανείσα and refer it to ἰδοίμαι.) Cf. Spitzner.

γηθοσύνη, ἡ (γηθίω), joy, gladness, \* Il. 13, 29. 21, 390; plur. h. Cer. 437.

γηθύνος, η, ον (γηθίω), joyful, glad, cheerful, τινί, about any thing, Il. 13, 82. Od. 5, 269.

(γήθω), obsol. theme of γηθίω.

γηράς, see γηράω.

γήρας, αος, τό, dat. γήραι and γήρη (Thier. § 189, 18.), age, old age, Il. 5, 183. Od. 2, 16.

γηράω and γηράσκω, aor. 2 ἐγήρα (like ἔδρα), Il. 7, 148; part. γηράς, Il. 17, 197. 1) to grow old, to become aged. 2) Metaph. spoken of fruits, to become old, to ripen, Od. 7, 120.

γῆρυς, vos, ἡ, a voice, a call, Il. 4, 437. †

\* γηρύω (γῆρυς), to utter a sound or voice. 2) Mid. to sing, h. in Merc. 426.

Γίγαντες, οἱ, sing. Γίγας, ατος, ὁ (from ΓΑΣ, Genitales Herm.), a savage race and odious to the gods, in the region of Hyperia, hence in the neighborhood of Trinacria, or perhaps in Epirus, which Jupiter destroyed on account of their crimes, Od. 7, 59. 206. 10, 120. According to Od. 7, 206, they were related to the Phæaces, and sprung from Neptune. 2) According to Hes. Th. 105, monstrous giants with serpent-legs, sons of Cælus and Terra, who endeavored to storm Olympus, but were vanquished by the lightnings of Jupiter, Batr. 7. Apd. 1, 6. 1.

γίγνομαι (γέρω), fut. γείσομαι, aor. 2 ἐγένομην, perf. γέγονα, ep. (γέγνα), 3 plur. γεγάσσι (anomalous 2 plur. γεγάστε Batr. 143, for which Thiersch § 217, reads γεγάσσι), part. γεγώς, infin. γεγόμεν, to be born, to come into being, to become, to happen. The aor. 2, I came, takes the place of the aor. of εἰμι, I was; in the perf. to be by birth, and gener. to be. 1) Spoken of men: to be born, to become. ἐξ ἐμέθεν γεγαῶτα, sprung from me, Il. 9, 456. Od. 4, 112. In the aor. 2, to be, Od. 6, 201. The perf. often with pres. signif.: ὀτλότεροι γεγάσσι, they are younger, Il. 4, 325. Od. 13, 160. 2) Of inanimate things: to arise, to come into being, to happen. γίγνεται ἄνθεα, the flowers arise, come into being, Il. 2, 468. τάδε οὐκ ἐγένοντο, this did not happen, Il. 3, 176. b) Of mental states: ἄχος γέμετο αὐτῷ, he was pained, πόθῃ Δαναοῖσι γέμετο, desire seized the Greeks, Il. 11, 471. 3) With predicate following:

a) Subst. to become something; χάρμα τι, a rejoicing to any one, Il. 6, 82. φῶς τι γίγνεσθαι, to become a light to, Il. 9, 282; μέλτηθρά τι, Il. 18, 179; proverbial, ὕδωρ καὶ γαῖαν, to become water and earth, i. e. to be destroyed, Il. 7, 99. πάντα γίγνεσθαι, to become every thing, Od. 4, 418. cf. 458. b) With adj. τοῖσι πόλεμος γλινκίων γέμετο, Il. 2, 453. 4) With prep. and adv. ἐπὶ νηυσίν, to

be at the ships, Il. 8, 180. ὅπως ὁχ' ἄριστα γένοιτο, Il. 3, 110.

γινώσκω, fut. γνώσομαι, aor. 2 ἔγνων, part. γνούς, subj. γνῶ and γνώω, optat. γνῶσιν, imper. γνῶθι, infin. γνῶναι and γνῶμεναι, 1) to observe, to perceive, to apprehend, to discover, to recognize, to become acquainted with, τινά, Il. 5, 815; ἀσπίδι, by the shield, Il. 5, 182; in a bad sense: εὐ νύ τις αὐτὸν γνῶνται, many a one will then become well acquainted with him [i. e. will fall by his hands], Il. 18, 270; sometimes with gen. γνῶχωμένοιο, he observed that he was angry, Il. 4, 357. Od. 21, 36, 23, 109. 2) to know, to understand, βουλῇ, Il. 20, 20. ὀρνίθας γνῶναι, to understand the flight of birds, Od. 2, 159. It is followed by ὅτι, also ὅ, quod, Il. 8, 140; ὡς and εἰ, Il. 21, 266.

γάλος, εὖς, τό, ep. for γάλα, milk, \* Il. 2, 471. 16, 643.

γαλκτοφάγος, ον (φαγεῖν), contr. for γαλκτοφάγος, milk-eating, epith. of the Hippomolgi, Il. 13, 6; later, name of a Scythian tribe.

Γλαύκη, ἡ, daughter of Nereus and Doris, Il. 18, 39.

γλανκιάω (γλανκός), to look about with sparkling eyes, spoken of lions, only part. pres. γλανκίων, of fiery look, Il. 20, 172. †

γλανκός, ἡ, ὄν (λάω, γλαύσω), prop. shining, bright, accord. to the derivat.; epith. of the eyes of lions, cats, hence bluish-grey, blue, clear ('dark,' Voss), only of the sea, Il. 16, 34. †

Γλαύκος, ὁ, Glaucus, 1) son of Sisyphus and Merope, father of Bellerophontes, with the appellation Ποτνιεύς, because he dwelt in Potniæ in Bæotia. Venus inspired his mares with such fury that they tore him in pieces, Il. 6, 154. 2) son of Hippolochus and grandson of Bellerophontes, leader of the Lycians, friend of Diomedes, Il. 2, 876. cf. 6, 119 seq.

γλανκῶπις, ἴδος, ἡ (ὦψ), accus. γλανκῶπιδα and γλανκῶπιν, Od. 1, 156; epith. of Minerva, either with sparkling eyes, as cats and owls, bright-eyed, with beaming eyes, cf. Il. 1, 200; or having light-brown, hazel eyes, clear-eyed, having special reference, however, to her piercing look, (Schol. Venet. ἀπὸ τῆς πρὸς τὴν πρόσοψιν τῶν ὀφθαλμῶν πασιπλήξεως), ('blue-eyed,' Voss), Il. 2, 166. 2) Substantive, the clear-eyed, Il. 5, 406.

conf. Nitzsch on Od. 1, 44; and Cammann, p. 187.

Γλαφύραι, αἱ, a town in Thessalia, otherwise unknown, Il. 2, 712.

γλαφυρός, ἡ, ὄν (γάφω), excavated, hollow, arched, epith. of grottoes, ships, and of the φόρμιγξ, πέτρῃ, Il. 2, 88; also λιμὴν, a deep, spacious harbor, Od. 12, 305.

γλήνη, ἡ (λάω), 1) the sight of the eye, the pupil of the eye, Il. 14, 494. Od. 2) a puppet (maiden), from the diminished image in the pupil of the eye; in contempt, πακὴ γλήνη, timorous puppet! Il. 8, 164.

γλήνος, εὖς, τό (λάω), an ornament, any thing precious, Il. 24, 192. †

\* γληχών, ὦνος, ἡ, Ion. for βληχών, penny-royal, h. in Cer. 209.

Γλίσας, αὐτος, ἡ (Γλίσσας and Γλισσῶς Paus.), an old town in Bæotia near Thebes, on Mount Hypaton, in ruins in the time of Pausanias, Il. 2, 504.

γλοντός, ὁ, the bullock, the seat, \* Il. in plur. 8, 340.

γλυκερός, ἡ, ὄν, = γλυκός, compar. γλυκυρωτερος, sweet, Il. Od.

γλυκύθυμος, ον (θυμός), of mild disposition, sweet-tempered, Il. 20, 467. †

\* γλυκυμειλιχος, ον (μειλιχος), sweetly flattering, sweetly caressing, h. 5, 19.

γλυκός, εἶα, ὦ, compar. γλυκίων, sweet, having an agreeable taste, νεκταρ, Il. 1, 598; metaph. lovely, agreeable, ἵππος, πόλεμος, ἡμερος, αἰών, Od. 5, 152.

\* γλύφανον, τό, (γλύφω), a carver's knife, a chisel, an auger, h. Merc. 41.

γλυφίς, ἴδος, ἡ (γλύφω), a notch cut in the arrow to fit it to the bow-string, Il. 4, 122. Od. 21, 419.

\* γλύφω, fut. ψω, to excavate, to hollow out, Batr.

γλώσσα, ἡ, the tongue of men and animals; γλώσσας τάνειν, to cut up the tongues of victims, Od. 3, 332. 341. (The tongues at the end of the sacrificial feast were offered especially to Mercury, i. e. they were cut up, laid on the fire and burned, cf. Athen. I. 14.) 2) dialect, language, Il. 2, 804. γλώσσ' ἐμίμικτο, the language was mixed, Il. 4, 438. h. Ven. 113.

γλωχίς or γλωχίς, ἴνος, ἡ (γλώξ), prop. any projecting, tongue-formed point; the end of the yoke-strap, Il. 24, 274. † (On the ending, see Buttm. Gram. § 41, 2.)

**γναθμός**, ὁ (γνάω, γνάω), *the jaw of men and beasts*; proverbial: πάντας ὀδόντας γναθμῶν ἐξилаύνειν, to knock all the teeth from the jaws, Od. 18, 29; and ἀλλοτρίοις γναθμοῖς γελᾶν, Od.; see ἀλλότριος.

\* **γνάθος**, ἡ = γναθμός, Ep. 14, 13; the common prose form.

**γναμπτός**, ἡ, ὅν (γνάμπτω), *curved, crooked, ἄγκιστρον*, Od. 4, 369; **γένυς**, Il. 11, 416. 2) *flexible, supple*, spoken of the limbs of animate beings; metaph. γναμπτὸν νόημα, a pliable disposition, Il. 24, 41.

**γνάμπτω**, aor. 1 γνάμψα, *to bend, to curve. ἐν γόνυ γνάμψε*, Il. 23, 731. †

**γνήσιος**, ἡ, ὅν (sync. from γενήσιος), *belonging to the race, genuine, pure, regular, εἰός* in opposition to νόθος, Il. 11, 102. Od. 14, 202.

**γνύξ**, adv. (γόνυ), *with bent knee*, always γνύξ ἐρεπεῖν, to sink upon the knees, \* Il. 5, 68.

**γνώ**, γνῶμεναι, γνῶμεν, see γιγνώσκω.

**γνώριμος**, ὅν (γιγνώσκω), *known, an acquaintance*, Od. 16, 9. †

**γνωτός**, ἡ, ὅν (γνῶναι), *known, noted. γνωτὸν δέ, καὶ ὅς μάλα νήπιός ἐστιν*, it is known even to him, who is very simple, for ἐκείνῳ, ὅς, Il. 7, 401. 2) *related, a relative by blood*, of any degree, Il. 3, 174; hence also for brother, Il. 15, 336. 17, 35.

**γνώω**, γνῶωσι, see γιγνώσκω.

**γοάω**, ep. γοῶω, infin. pres. ep. γοήμεναι, fut. γοήσομαι, aor. 2 γόον, Il. 6, 500; γοῶσκειν, iterat. imperf., 1) *to lament, to mourn, to complain*, often in part. 2) With accus. *to bewail, to mourn, πότμον τινός*. Of the mid. only the fut. occurs, Il. 21, 124. (γοήμεναι is, Butt. Gram. § 105, note 16, an infin. pres.)

**γόμπος**, ὁ, *a peg of wood, a nail, a pin*, Od. 5, 248. † Here, nails with which Ulysses fastened the vessel or raft together.

\* **γονεύς**, εἰως, ὁ, *a procreator, a father*, plur. parents, h. Cer. 241.

**γονή**, ἡ (γίνω), *that which is begotten, a child, offspring, progeny*, Il. 24, 539. Od. 4, 755.

**γόρος**, ὁ (γίνω), 1) *race, origin*, = γένος, Od. 1, 216. 4, 207. h. Ven. 104. 2) *what is begotten, child, descendant*, Il. 5, 635; and often.

**Γονόεσσα**, ἡ, ep. for Γορούσα, *Gonousa*, a fortified village, or a promontory between

Pellene and Ægira in Achaia, Il. 2, 573. cf. Paus. 5, 18. 2.

**γόνυ**, τό, gen. γούνατος and γουνός, nom. plur. γούνατα and γούνα, gen. γούναω, dat. γούνασι (γούνασσι) and γούνεσσι, Il. 9, 488; 1) *the knee. γόνυ κάμπτειν*, to bend the knee, i. e. *to rest, to sit*, Il. 7, 118. ἐπὶ γούνα ἔζεσθαι, to seat oneself upon the knees, Il. 14, 437. The ancients considered the knees as the chief seat of physical power, hence γούνατα τινός λύνει, to loose one's knees, to lame him, to prostrate him, to slay him, Il. 5, 176. εἰσοκέ μοι φέλα γούνατα ὀρώρη, whilst my knees move, i. e. as long as I am strong, Il. 9, 610. Od. 18, 133. ὥς τοι γούναθ' ἔποιτο, that your knees might obey you, Il. 4, 314. 2) In humble supplication, it was customary to embrace the knees, hence ἄψασθαι γούνων, Il. 1, 512: γούνα λάβειν, Od. 6, 147; γούνατα τινός ἱκάνεσθαι, Od. 3, 92; also γούνα κύειν, Il. 8, 371. Hence also, ἐν γούνασι θεῶν κείται, it lies in the lap of the gods, it depends on their will, Il. 17, 514. Od. 1, 267; accord. to Nitzsch, 'in the power of the gods,' since the early language indicated this by the term *knee*.

**γόον**, ep. for ἔγοον, see γοῶω.

**γόος**, ὁ (γοῶω), *wailing, lamentation, complaint*, always connected with weeping, τινός, for any one, Od. 4, 113; chiefly, lamentation for one dead, Il. 18, 316.

**γοῶω**, see γοῶω.

**Γοργεῖος**, ἡ, ὅν (Γοργώ), *of Gorgo, belonging to Gorgo, Gorgon. Γοργεῖη κεφαλή*, the Gorgon head, Il. 5, 741. Od. 11, 634.

**Γοργυθίων**, ὠνος, ὁ, son of Priam and Castianira from Æsyme; Teucer slew him, Il. 8, 302.

**Γοργώ**, ἡ, gen. Γοργῶς (the terrible, related to ὀργή), *Gorgo*, a frightful monster, whose head is mentioned chiefly as exciting terror. Medusa is commonly understood by it, one of the three Gorgones mentioned by Hesiod, whose look was petrifying, Il. 8, 349. 11, 26. Homer places her in the lower world, Od. 11, 634. Hesiod and later writers mention three: *Stheno, Euryale* and *Medusa*, daughters of Phorcys and Ceto, who had serpents for hair. According to Hesiod, they dwell far west on Oceanus; accord. to later writers, in the Gorgon isles.

**Γόρυς**, ὄρος, ἡ (Γορύνα, ἡ, Strab.), *Gortyna*, chief city of the island of Crete, near

its centre, on the river Lethæus, subsequently famed for its splendid edifices and two ports; the ruins are near the modern Messara, Il. 2, 646. Od. 3, 291. (On the nom. *Γόρτυν*, see Buttm. Gram. § 41.)

*γοῦν* (γε, οῦν), at least, hence, only twice, in the Il. 5, 258. 16, 30. Accord. to Thiersch § 329, 1. Anm. and Spitzner on Il. 5, 258, *γοῦν* is not Homeric; hence the latter has adopted γ' οῦν after the Cod. Venet.

*γονυάσσομαι*, depon. mid. (γόνυ), fut. *γονυάσσομαι*, prop. to embrace any one's knees; hence, to supplicate at one's feet, to supplicate earnestly, *τινά*, Il. 1, 427; *ἐπὶ τινος*, for any one, Il. 15, 665; *πρὸς τινος* and *τινός*, to conjure by any one, Od. 11, 68. 13, 324; but *γονῶν γονυάσσομαι*, to embrace one's knees, Il. 22, 345 (ep. form *γονυόομαι*).

*γοῦναια*, *γόννασι* and *γόννασσι*, see γόνυ. *Γοννεύς*, ὁ (field-man, *γουνός*), leader of the Arcadians before Troy, Il. 2, 747.

*γονυόομαι*, ep. for *γονυάσσομαι*, 1) to supplicate, with accus. Il. 9, 583. *πολλὰ θεοῖς γονυόμενος*, Od. 4, 443. 2) to vow in supplicating, Od. 10, 521. cf. v. 526.

*γουνός*, ὁ (γόνος), a cultivated field, a fruitful field, a fertile place, rarely alone, Od. 11, 193; comm. *γουνός ἀλώης*, a fertile field, Il. 18, 97. Od. 1, 193; also *Ἀθηνάων*, Od. 11, 323. (Others say the signif. fruitful field conflicts with *γουνός Ἀθηνάων*; for Attica was stony and not fertile. They cite as akin to it γόνυ, γῶνος, according to which it would signify prop. projecting angle; and then gener. elevation.)

*γραῖα*, ἡ (*γραῖος*), an aged female, an old woman, Od. 1, 438. †

*Γραῖα*, ἡ, a very ancient town in Bœotia, near Oropus; according to Pausan. the later *Tanagra*, Il. 2, 493.

*γραπτὺς*, ὅς, ἡ, a scratch, an injury, e. g. by thorns. *γραπτὺς* for *γραπτιάς*, Od. 24, 229. †

*γράψω*, nor. 1 *ἔγραψα*, to scratch, to engrave, with accus. *γράψας ἐν πίνακι θυμοφθόρα πολλά*, after he had inscribed upon the tablet many fatal signs, Il. 6, 168 (a kind of picture-writing or hieroglyphics; for Homer's heroes were not acquainted with alphabetic writing, cf. Wolf, Proleg. p. LXXXI; and also *σίματα*); spoken of the spear's head: to graze, to injure, *δοτέον*, Il. 17, 599.

*Γρήνικος*, ὁ, Ion. for *Γράνικος*, a river in

the Lesser Mysia, now *Uströla*, Il. 12, 31; afterwards famed by the battle of Alexander the Great (from *Γράς*, the conductor of a colony, and *νίκη*, Strab. XIII. 582).

*γρηῦς*, ἡ, ep. also *γρηῖς*, Ion. for *γραιῦς*, dat. *γρηῖ*, voc. *γρηῦ* and *γρηῖ*, an aged female, an old woman. (*γρηῖς* is incorrect; see Thiersch Gram. § 181, 46. c.)

\* *γρουνός*, ὁ = *γρυνός*, fire-brand, Fr. 67.

*γῦαλον*, τό (prob. related to *κοῖλος*), a hollow, an arch; *θώρακος*, the swell of the cuirass, Il. 5, 99. This piece of armor consisted of two curved plates, one of which covered the breast, the other the back; these were joined at the sides by hooks or thongs, see Pausan. 10, 26. 2; hence, *θώραξ γυάλοισιν ἀρρήθως*, a cuirass fitted together from convex plates, \* Il. 15, 530. 2) *ravine, valley*, h. Ap. 336. h. 25, 5.

*Γῦγαίη λίμνη*, ἡ, 1) the *Gygæan lake*, a lake in Lydia, at Mount Tmolus, not far from the Caystrus, later *Κολή*, Il. 20, 391. 2) the nymph of the lake, mother of Mesthles and Antiphus, Il. 2, 865 (from *γίγης*, a water-fowl).

\* *γυιάτιδος*, Epig. 15, 13; a corrupt word, for which Herm. proposes *ἀγυιάτη*.

*γνῖον*, τό, a limb, chiefly a hand, foot, knee; always in the plur. *τὰ γνῖα*, limbs; *ποδῶν γνῖα*, the feet, Il. 13, 512; hence, *γνῖα λῦειν*, to loose the limbs, Il. 7, 6; *ἐλαφρὰ θεῖται*, to render the limbs light, Il. 5, 122; *ἐκ δέος εἴλετο γνῖων*, Od. 6, 140. 2) *the body, the lap*, h. Merc. 20.

*γνιώω* (*γνιός*), *γνιώσω*, to lame, to enfeeble, *ἵππους*, Il. 8, 402. 416. †

*γυμνός*, ἡ, ὅν, naked, bare; comm. without arms, unarmed, Il. 16, 815; also spoken of things: *γυμνὸν τόξον*, the bared bow, i. e. the bow taken from its case, Od. 11, 607; *γυμνός οἰστός*, the bared arrow (taken from the quiver), Od. 21, 417.

*γυμνώω* (*γυμνός*), fut. *ώσω*, only aor. 1 pass. *ἐγυμνώθη*, 1) to lay bare, to uncover; in the pass. to strip oneself, to deprive oneself, with gen. *ῥακίων*, to free oneself from the rags, Od. 22, 1. 2) Chiefly spoken of warriors, who are spoiled of their arms, Il. 12, 428; and *τεῖχος ἐγυμνώθη*, the wall was laid bare, i. e. open to attack, Il. 12, 399.

*γυναικεῖος*, εἴη, εἶον (*γυνή*), female, belonging to women. *γυναικεῖα βούλα*, Od. 11, 437. †

γυναιμανής, ἐς, gen. ἑός (μαίνομαι), *woman-mad, extravagantly fond of women* (amorous, V.), epith. of Paris, \* Il. 3, 39. 13, 769.

γύναιος, α, ον = γυναικεῖος. γύναια δῶρα, presents to a woman, \* Od. 11, 521. 15, 247.

γυνή, ἡ, gen. γυναικός, 1) *a woman, a female*, in distinction from a man, Il. 15, 683, without reference to rank or age; therefore often in Od. *a maid*; also in a contemptuous signif. γυναικός ἄρ' ἂν τέτρεξο, thou art become a woman, Il. 8, 163. Often in connection with subst. which have the force of adj. γυνή ταμὴν, ἀλετρίς, etc. 2) *a wife, a consort*, Il. 6, 160. 8, 57. 3) *a mistress of a family, a mistress*, Od. 4) *a mortal woman*, in distinction from a goddess, Il. 14, 315. Od. 10, 228. In γυνῆκα θῆσατο μαζόν, Il. 24, 58, according to the Schol. γυνῆκα stands for γυναικεῖον, or this construction can be explained by the fig. καθ' ὅλον καὶ μέρος. Cf. Thiersch Gram. § 273.

Γυραί, αἱ (sc. πέτραι), the *Gyræan rocks*, where the Locrian Ajax suffered shipwreck; accord. to Eustath. near Myconus, or, more correctly, near the promontory Caphareus of Eubœa, Od. 4, 500; cf. Quint. Sm. 570 (from γυρός), whence adj. Γυραίος, αἴη, αἶον, *Gyræan*; hence Γυραίη πέτρα, Od. 4, 507.

γῦρός, ἡ, ὄν, *round, curved, crooked*. γυρός ἐν ὁμοίῳ, round-shouldered, hump-backed, Od. 19, 246. †

Γυρτιάδης, ον, ὁ, son of Gyrtius = *Gyrtius*, Il. 14, 512.

Γυρτώνη, ἡ (Γυρτών, ὦρος, Strab.), a town in Pelasgiotis (Thessalia), on the declivity of Olympus, on the Peneus, now *Salambria*, Il. 2, 738.

γύψ, γυπός, ἡ, dat. plur. γύπεσσι, *the vulture*, Il. and Od. 11, 578.

γωνιότης, ὁ, *bow-case*, Od. 21, 54 (related to χωρέω, equivalent to θήκη, ὡς χωροῦσα τὸ ὀντόν, Eustath.).

## Δ.

Δ, the fourth letter of the alphabet, hence the sign of the fourth rhapsody.

δα, an inseparable prefix, which strengthens the signif., according to some derived from διά, *very, exceedingly*.

δαίω, ep. for δαῶ, see ΔΑΩ.

(δάζομαι), obsol. theme, from which are formed the fut. and nor. of δαίω.

δαίμεναι, ep. for δαῖναι, see ΔΑΩ.

δαίμων, ον, gen. ονος (δαῖναι), *knowing, intelligent, acquainted with, expert, skilful*, with gen. ἄθλων, Od. 8, 159; ὀρχηθμοῖο, v. 263; ἐν πάντεσσ' ἐργοισι, Il. 23, 671.

δαῖναι, see ΔΑΩ.

δαῖρ, ἑρως, ὁ, voc. δᾶερ, *brother-in-law, husband's brother*. (On the word see Buttm. Gram. § 45, 5. note 1, and gen. plur. δαίρων, dissyllabic, Il. 24, 769.) \* Il.

δάηται, see ΔΑΩ.

δαῖ, ep. dat. see δαῖς. Il. 13, 256.

δαιδάλεος, η, ον (δαίδαλος), *artfully, skilfully made; beautifully wrought; artfully adorned*; spoken of weapons or furniture which are inlaid or adorned with metal or wood: ἔντεα, θρόνος, ζωστήρ, and other pro-

ductions of art; in Od. 1, 131, δαιδάλεον belongs to θρόνον. Conf. Nitzsch on the verse, p. 99.

δαιδάλλω (δαίδαλος), *to work artfully, to adorn skilfully, to ornament, to inlay*; to adorn with gold, silver, and ivory, λέχος χρυσῷ, ἀργύρῳ, Od. 23, 200; σάκος, Il. 18, 479.

δαίδαλον, τό, subst. *a work of art, embroidery*, sing. Od. 19, 227; plur. τὰ δαίδαλα, *works of art*, Il. 5, 60; pictures inwrought with metal-work and embroidery, Il. 14, 179 (prob. from δαῶ, δάλλω, δαιδάλλω).

Δαίδαλος, ὁ, prop. *the artist*, is a collective name, and indicates a series of Attic and Cretan artists, who, at the beginning of the arts, gave life and motion to statues. Homer calls him ὁ Κνωσσιος, from Gnosus in Crete, and as the inventor of an artificial dance which he wrought for Ariadne, Il. 18, 592; cf. ἀσκήω and χορός. Accord. to Attic tradition, he was the son of Eupalamus in Athens, father of Icarus. He fled on account of the murder of his nephew Talus to Crete, and built there the labyrinth; thence he went to Sicily, Apd. 3, 15. 8.

δαίζω, poet. (δαλώ), fut. ξω, aor. ἐδάϊξα, perf. pass. δεδαίγμενος, 1) *to divide, to share, to separate into parts*, Od. 14, 434; with accus. often *to tear in pieces, to split, to cut in pieces*, χιτῶνα χαλκῷ, Il. 2, 416; κόμην, *to tear out the hair*, Il. 18, 27; hence δεδαίγμενος ἦτορ, *pierced through at the heart*, Il. 17, 535. δ) Metaph. ἐδαίξετο θυμός ἐνι στήθεσσι, *the heart in their breast was torn (by disquiet and pain)*, Il. 9, 8; but ὠρμαινε δαΐζομενος κατὰ θυμόν διχθᾶδι, with ἦ, ἥ following, *he deliberated upon it doubly divided in mind, i. e. he was balancing between two purposes*, Il. 14, 20. ἔχων δεδαίγμενον ἦτορ, *having a torn (troubled) heart*, Od. 13, 320. 2) *to cut down, to slay*, ἔππους τε καὶ ἀνέρας, Il. 11, 497. Pass. often χαλκῷ δεδαίγμενος, *hewn down with the sword*, Il. 18, 236. 22, 72.

δαΐκτάμενος, ἦ, ον (δαΐς, κτείνω), *slain in battle*, \* Il. 21, 146. 301.

δαίμωνιος, ἴη, ον (δαίμων), prop. proceeding from a demon or divinity, *divine*, νύξ, h. Merc. 98. 2) Spoken of every thing which according to the belief of the old world indicated a higher power, which excited astonishment, and thus fear; *astonishing, admirable*. Homer uses it only in the vocative, as a word of address to men, to express astonishment, horror, etc. at a strange action or speech; *strange, wonderful*, sometimes in a good sense, as Il. 2, 190. 6, 407. Od. 14, 443; sometimes in reproach, *wretch, cruel, evil*, Il. 1, 561. 4, 31.

δαίμων, ονος, ό, ἥ, 1) any divine being, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, Il. 5, 438; we are not, however, to associate the later demons with those of Homer; *a demon, a divinity*. The demon guides the fate of men, Od. 16, 64; he sends them happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5, 396. κακός δαίμων, Od. 10, 64. δαίμονος αἶσα κακή, Od. 11, 61; hence often used for *fate, happiness, misfortune*. τοὶ δαίμονα δώσω, *I will give the demon to thee, i. e. death*, Il. 8, 166. πρὸς δαίμονα, *against destiny*, Il. 17, 98. σύν δαίμονι, with divine aid, Il. 11, 792. 2) *deity, god, goddess*, spoken of definitely named divine persons,

Venus, Il. 3, 420. h. 18, 22; and in the plur. gods, Il. 1, 122. 6, 115.

δαίνυ' for ἐδαινυσο, see δαίνυμι.

δαίνυμι, ep. (δαλώ), fut. δαίσω, aor. 1 mid. ἐδαισάμην, ep. forms: 3 sing. optat. mid. δαίνυτο (for νιτο), Il. 24, 665; 3 plur. δαινύατο, Od. 18, 248; imperf. mid. 2 sing. δαίνυ' for ἐδαινυσο, Il. 24. 63; 1) Act. prop. *to distribute, to give one his portion*, spoken only of a host: δαΐτα τινί, *to give any one food*, Il. 9, 70; τάφον, γάμον, *a funeral feast, a marriage feast*, Od. 3, 309. 4, 3. Il. 19, 299. 2) Mid. *to eat, to feast*, spoken of the guests; often absolutely, but also with accus. δαΐτα, *to consume a feast*; in like manner εἰλαπύρην, κρέα; and of the gods, ἐκατόμβας, Il. 9, 535.

δαΐς, ἴδος, ἥ (δαώ), 1) *a brand, a torch, a flambeau*, only plur. Od. 1, 428. 2) *war, battle*, only in the apocopat. dat. δαΐ, Il. 13, 286. 14, 387.

δαΐς, τός, ἥ (δαλώ), *a meal, a feast, an entertainment, a sacrificial feast*, often in Hom. spoken of men and gods. δαΐς ἔσση, *an equally distributed feast*, πλείφα, Il. 19, 179. 2) Of the *food of wild beasts*, Il. 24, 43, but not often [Aristarch. places the comma before βροτῶν, which would bring the signif. to no. 1].

δαΐτη, ἥ, poet. for δαΐς, Il. 10, 217. Od. 3, 44. 7, 50.

δαΐτηθεν, adv. *from the feast*, Od. 10, 216.

δαΐτρεΐω (δαΐτρός), fut. σω, prop. *to divide into equal portions, to distribute*, spoken of booty, Il. 11, 688. 2) *to cut off, to carve*, Od. 14, 433.

δαΐτρον, τό (δαλώ), *that which is distributed, a portion*; πίνειν, *to drink a given portion*, Il. 4, 262. †

δαΐτρός, ό (δαίω), *one who distributes, a carver, a distributor*, chiefly of meat at a feast in small pieces, because the hands were used in eating, \* Od. 4, 57. 17, 331.

δαΐτροσύνη, ἥ, *carving, distributing meat at table*, Od. 16, 253. †

δαΐτρυών, όνος, ἥ (δαΐτρός), gener. *a companion at table*, 1) one who is invited, a guest, a feaster, Od. 8, 66. 2) an ordinary companion at table, once, \* Od. 4, 621; see Nitzsch on the verse.

δαΐτρός, υός, ἥ, ep. for δαΐς, *a meal, an entertainment*, Il. 22, 496. †

Δαίτωρ, όνος, ό, a Trojan, slain by Teucer, Il. 8, 275.

δαΐφρων, ονος, ὁ, ἡ, signifies 1) (from δαΐς, φρήν), *thinking of battle, eager for battle, warlike*, Il. 2, 23; thus in the Iliad, except Il. 24, 325 (a book commonly regarded as of later date). 2) (from δαΐναι), *wise, intelligent, experienced*; so always in the Od. 15, 356. 8, 373. Buttm. Lex. I. p. 201. Anm. Nitzsch, on Od. 1, 48, derives it simply from δαΐναι in the signif. *to have proved, tried*; consequently spoken of a warrior: *proved, tried*; and of one in peace: *experienced, intelligent* [conf. G. Hermann Opusc. VII. p. 250].

δαίω, the ground meaning of the root ΔΑ is perhaps *to divide, to cut up, to destroy*. There occur:

1) δαίω, poet., in the act. only pres. and imperf., perf. 2 δέδωκα, aor. 2 mid. 3 sing. subj. δάηται = καίω. 1) Transit in the act. = καίω, *to kindle, to inflame, to set on fire*; with accus. πῦρ, φλόγα, Il. 9, 211; also δαΐς οἱ ἐκ κόρυθος—πῦρ, she (Minerva) kindled a flame upon his helmet, Il. 5, 4. cf. v. 7. 2) Mid. perf. 2 δέδωκα, intransit. *to burn, to burst into flames, to flame*, as δαίομενον σίλας, Il. 8, 75; metaph. ὅσσε δαΐεται, his eyes sparkle, spoken of the lion, Od. 6, 132; of Hector, Il. 12, 466. πόλεμος δέδωκε, the war is enkindled, rages, Il. 20, 18. ἔρις, στίφανος πολέμοιο; ὅσσα δεδήει, the report was enkindled, i. e. spread rapidly, Il. 2, 93; οἰμωγὴ δέδωκε, arose, Od. 20, 353.

2) δαίομαι, poet. (only mid. in Hom. in the signif. *to divide*, act. δαΐζω), fut. δάσομαι, ep. σσ, aor. 1 ἐδάσαμεν, ep. σσ, perf. δέδασμαι (δεδαΐσται, Od. 1, 23), also a form δατίομαι. 1) Reflex. (for oneself), *to divide, to distribute, to share*, τί τινι; in the pres. κρέα μη-στήσῃσι, Od. 17, 332. 15, 140; often in the fut. and aor. πάντα ἀνδιχα, *to divide all into two parts*, Il. 18, 511; also κτήματα, μοίρας, πα-τρώϊα: likewise, δ) *to tear in pieces*, Il. 23, 21. Od. 18, 87. 2) Pass. *to be divided*, in the perf. Il. 1, 125; spoken of the Ethiopians: διχρῶν δεδαΐσται, Od. 1, 23. δαΐεται ἡτορ, my heart is torn, Od. 1, 48.

δάκνω, aor. 2 ἔδακον, infin. ep. δακίειν, *to bite, to sting*, spoken of dogs and gnats, Il. 17, 572; σφ a mouse, Batr. 47; metaph. δάκνε φρένας "Εκτορι μῦθος, the discourse wounded Hector's heart, Il. 5, 493 (in the aor. 2 in Il.; pres. in Batr.).

δάκρυ, τό, poet. for δάκρυον, *tears*; in

nom. and accus. sing. and dat. plur. δάκρυσι.

δακρύνεις, εσσα, εν (δάκρυον), *tearful*, 1) Act. *weeping abundantly, shedding tears*, Il. 6, 455. The neut. as adv. δακρύνειν γελῶν, *to laugh with tears in the eyes*, Il. 6, 484. 2) *worthy of tears, lamentable*, πόλεμος, μά-χη, Il. 5, 737.

δάκρυον, τό (poet. δάκρυ), *a tear*; δακρύ-οσιν, ep. gen. Il. 17, 696. Od. 4, 705; often δάκρυι, χέειν, λείβειν, βύλλειν.

δακρυπλώω (πλέω), *to flow in tears*, spoken of an intoxicated man, whose eyes overflow, Od. 19, 122. †

δακρυγέω (χέω), *to shed tears, to weep*; only in part. pres., Il. and Od. [cf. Jahrbuch. Jahn und K., März 1843, p. 257].

δακρύω, aor. 1 ἐδάκρυσσα, perf. pass. δεδά-κρυμαι, intrans. *to weep, to shed tears*; in perf. pass. *to be in tears*, Il. 16, 7. δεδακρυ-νται ὅσσε, eyes were full of tears, Od. 20, 204; παρειά, v. 353.

\* δάκτυλος, ὁ, a finger, a toe, Batr. 45.

δᾶλός, ὁ (δαίω), a brand, a fire-brand, Il. 13, 320, and Od. 5, 488.

δαμαῖζω = δαμάω, as pres. not used in Homer; but aor. 1 pass. ἐδαμάσθην, Il. 19, 9. 16, 816.

δάμαρ, αργος, ἡ, poet. (δαμάω), a wife, a consort; prop. *domita*, in distinction from ἀδμής, Il. 3, 122. Od. 4, 126.

Δάμασος, ὁ, a Trojan, Il. 12, 183.

Δαμαστοριδης, ον, ὁ, son of Damastor = the Lydian Tlepolemus, Il. 16, 416. 2) the suitor Agelaus, Od. 22, 293.

Δαμάστωρ, ορος, ὁ (the tamer), father of Agelaus in Ithaca, Od.

δαμάω, fut. δαμάσω, poet. σσ, ep. δαμάω, thus δαμάω, δαμόωσιν, aor. 1 ἐδάμασα, poet. σσ, fut. mid. δαμάσομαι, poet. σσ, aor. 1 mid. ἐδαμασάμην, poet. σσ, subj. 3 sing. δαμάσ-σεται for δαμάσῃται, Il. 11, 478; perf. pass. δέδμημαι, aor. 1 pass. ἐδμήθην and ἐδαμά-σθην, aor. 2 pass. ἐδάμην, 3 plur. δάμην for ἐδάμησαν, subj. δαμείω, ep. for δαμῶ, optat. δαμείην, infin. δαμήναι, ep. δαμήμεναι, fut. 3 pass. δεδμήσομαι, h. Ap. 543; ground signif. 1) *to subdue*, hence 1) Spoken of animals: *to tame, to bring under the yoke*, for travelling or agriculture, Il. 10, 403. 2) Of maidens: *to bring under the yoke of wedlock, to marry, to espouse*, subigere, τινά ἀνδρί, Il. 18, 432. On Od. 3, 269, see πεδάω; also without reference to marriage: *to violate, to*



defile, Il. 3. 301. 3) Gener. to subdue, to conquer, to vanquish, spoken of fate, Od. 11. 398. Il. 16, 434. 816. 18, 119; τινά πληγῆσιν, Od. 4. 244. 18, 54; also by prayers: δμηθῆ-τω (cf. *vinci precibus*), Il. 9, 158. Espec. a) to conquer in battle, στίχus, often in pass. τινί, ἐπὶ τινί, or χειρὶν τινος, Il. 3, 429. 2, 860; hence also to kill, Il. 1, 61. 11, 98, and often. b) to bring into subjection, to subject, τί τινί, Il. 6, 159; and pass. often: ἡ τοι πολλοὶ δεδμηματο κοῦροι, truly many youths are subject to thee, Il. 3, 183. 5, 878. Od. 2, 304. c) Metaph. spoken of states and inanimate objects: to subdue, to overpower, to exhaust; of sleep, Il. 10, 2; of wine, Od. 9, 454; of passions, Il. 6, 74. 14, 316; of the waves of the sea: to be exhausted, Od. 8, 231. II) Mid. like the act. except with a reference to the subject, Il. 5, 278. 10, 210. δαμάσασθαι φρένας ὄντο, to stupify the mind with wine, Od. 9, 454. (Other forms are δαμνάω, δάμνημι).

δαμείω, δάμεν, δαμῆμεναι, see δαμάω.

δαμνάω = δαμάω, of which occurs only 3 sing. pres. δαμνῇ, Od. 11, 221; 3 sing. impf. ἔδαμνα and δάμνα, iterat. fr. δάμνυσκε, h. Ven. 252; and 2 sing. pres. mid. δαμνῇ for δάμνασαι, Il. 14, 199; cf. Spitzner.

δάμνημι, pass. δάμνημαι, ep. (like ἵστημι) = δαμνάω, to subdue, to overpower. Besides the pres. act. Homer uses the pres. and imperf. pass. The mid. only Od. 14, 488. h. Ven. 17.

δαμόωσιν, ep. for δαμῶσιν, see δαμίω.

Δανίη, ἡ, daughter of Acrisius, mother of Perseus by Jupiter, Il. 14, 319; see *Περσεΐς*.

Δαναοί, οἱ, the Danaï, prop. the subjects of king Danaus of Argos; in Hom., 1) the inhabitants of the kingdom of Argos = Ἀργεῖοι, the subjects of king Agamemnon. 2) Often the Hellenes in general, because Agamemnon was the principal leader, Il. 1, 42. 56, and Od. (Danaus, son of Belus, father of fifty daughters, contended with his brother Ægyptus concerning the kingdom of Egypt, fled to Greece, and founded Argos, about 1500 B. C. Apd. 2, 1. 4. According to Otf. Müller Gesch. hell. St. 1. p. 109, Danaus is only a mythic personification of the stock. He derives the name from δανός, dry, and thinks that originally τὸ δαναὸν Ἄργος was used in the same sense as τὸ δέμιον.)

δανός, ἡ, ὄν (δαίω), dried, dry, withered, ξηλά, Od. 15, 322. † [As δαίω means to burn, δανὺ ξηλά would better be rendered fire-wood, Jahrb. J. und K. p. 258.]

δάος, τό (δαίω) = δαλός, a pine torch, a fire-brand, a torch, Il. 24, 647. Od. 4, 300, and often.

δίπεδον, τό (δα, Dor. for γή or for διά), ground, earth, Od. 11, 577. 2) Comm. the floor of a chamber, the house-floor, Il. 4, 2; chiefly Od.

δάπτω, and with reduplicat. δαρδάπτω, fut. δάψω, to tear in pieces, to lacerate, spoken of wild beasts, Il. 11, 491; metaph. of a spear: χροά, to tear the skin, Il. 13, 831; and of fire: to consume, \* Il. 23, 183.

Δαρδανίδης, ον, ὁ, a son or descendant of Dardanus = Priam, Il. 3, 303; Anchises, h. in Ven. 178. [2] = Ilius, Il. 11, 166.]

Δαρδανίη, ἡ, Dardania, 1) an old city in Asia Minor, on the Hellespont, at the foot of Ida, which was founded by the old king Dardanus, and whose residence it was, Il. 20, 216; distinct from Ilium of Strab. XIII. p. 590; and from the Æol. town ἡ Δάρδαρος, which lay further south, 110 stadia from the mouth of the Rhodius, which falls into the Hellespont, Strab. XIII. 595. 2) sc. γῆ, a small district above Treas on the Hellespont, which Æneas ruled. Homer mentions only the inhabitants, the Dardanians, i. e. Δάρδαροι, q. v.; according to Strab. XIII. v. 561, p. 596, from Zeleia to Scepsis.

Δαρδάνιος, ἴη, τω, Dardanian, proceeding or named from Dardanus. αἱ Δαρδάνιαι πύλαι, the Dardanian gate, Il. 5, 789, = αἱ Σκαῖαι, q. v. 2) Subst. the Dardani, i. q. Δάρδαροι, q. v.

Δαρδανίς, ἴδος, ἡ, Dardanian, also Trojan, as subst. a Trojan woman, Il. 18, 122. 339.

Δαρδανίωv, ωρος, ὁ, prop. a descendant of Dardanus, in the plur. = Δάρδαροι, e. g. Τρωῖες καὶ Δαρδανίωvες, Il. 7, 414.

Δάρδαροι, οἱ, sing. Il. 2, 701, the Dardanians, prop. the inhabitants of Dardania, the subjects of Æneas; they were the more ancient stock, hence the poet joins Τρωῖες καὶ Δαρδανίωvες, Il. 3, 456. 7, 348.

Δάρδαρος, ὁ, son of Jupiter and Electra, brother of Jasius from Arcadia; he emigrated to Samothrace and thence to Asia Minor, where he founded the town Dardania. His wife Batia, daughter of Teucer,

bore him Ilus and Eriethonius, Il. 20, 215. 303. Apd. 3, 12. 1. 2) son of Bias, a Trojan, whom Achilles slew, Il. 20, 460. 3) Adj. = Δαρδάνιος: Δάρδαρος ἀνὴρ, Il. 16, 807.

δαρδάντω, a strengthened form of δάπτω, to tear in pieces, Il. 11, 479; metaph. κτήματα, Od. 14, 92; χρήματα, to squander property, Od. 16, 315.

Δάρης, ἥτος, ὁ, a priest of Vulcan in Troy, father of Phegeus and Idæus, Il. 5, 9. seq.

δαρθάνω, aor. ἔδαρθον, ep. ἔδαρθον, to sleep, only aor. Od. 20, 143. †

δασάσκετω, δάσασθαι, δάσσομαι, see δαίω.

δάσκιος, ον, poet. (δα, σκυῖ), very shady, deeply shaded, ὕλη, Il. Od. and h.

δασμός, ὁ (δαίω), division, distribution, Il. 1, 166. † h. in Cer. 86.

δασπλήτις, ἡ, difficult of approach, dreadful, terrible, epith. of the furies, Od. 15, 234. † (The correct deriv. is δα and πείλω, not πλήσσω, see Thiersch Gram. § 199, 5. cf. τευχισπλήτης.)

δασύμαλλος, ον (μαλλός), having thick wool, thick-woolled, Od. 9, 425. †

δασύς, εἶα, ὅ, rough, thickly planted, hairy, ῥώπες, ἔρμου, \* Od. 14, 49. 51.

δατέομαι (δαίω), ep. form in pres. and impf. for δαίομαι, 1) to divide, to distribute, λήϊδα, Il. 9, 139; metaph. μένος Ἄρης δατέονται, they divided among one another the fury of Mars, i. e. they fought on both sides with equal rage, Il. 18, 264. χθόνα ποσσὶ δατεῖντο, they divided the ground with their feet, i. e. passed over it in steps, Il. 23, 121. b) to allot to oneself, i. e. to receive, spoken of the gods, who are pleased with the savor of sacrifices, Il. 8, 550. c) Gener. to distribute, κρέα, Od. 1, 112. 2) to lacerate, to crush, Il. 20, 394.

Δανλῖς, ἴδος, ἡ, a town in Phocis, upon an elevation not far from Delphi, the scene of the old fable of Tereus, Progne, and Philomele, Il. 2, 520 (from δανλός, thickly overgrown).

δάφνη, ἡ, laurel, Od. 9, 183. † h. Ap. 396.

δαφνειός, ὄν = δαφνοῖός. εἶμα δαφνειὸν αἵματι, Il. 18, 538. †

δαφνοῖός, ὄν (δα, φοινός), blood-red, very red, dark-red, fire-colored, spoken of lions, serpents and jackals, \* Il. h. Ap. 304.

ΔΔΩ, ep. th. of διδάσκω, with the signif.

to teach and to learn; from this theme the following forms occur in Homer: \* aor. 2 act. δέδαε, perf. part. δεδαώς, aor. 2 pass. ἐδάην, subj. δαῶ, ep. δαείω, infin. δαῆναι, ep. δαίμεναι, whence fut. δαήσομαι, perf. act. δεδάηκα, and perf. pass. part. δεδαήμενος, h. Merc. 483; and an infin. pres. (as if fr. δέδαα) δεδάασθαι. 1) The signif. to teach has only the aor. 2 act. δέδαε, with double accus. τινά τι, Od. 6, 233. 8, 448; and with infin. Od. 20, 72. 2) To the signif. to learn, to know, to experience, belong the remaining forms. Thus aor. 2 pass. with accus. Il. 6, 150; once with gen: πολλέμοιο δαήμεναι, to be acquainted with war, Il. 21, 487; to become acquainted with, Od. 19, 325; part. perf. act. δεδαώς, having learned, instructed, ἐκ θεῶν, Od. 17, 519; and δεδάηκε ἄεθλον, has learned [is acquainted with] a combat, Od. 8, 134. οὐ δεδακότες ἀλκῆν, not acquainted with conflict, defence, Od. 2, 61. Pres. mid. to teach oneself, to become acquainted with. δεδάσθαι γυναῖκας, to inform oneself about the women, Od. 16, 316. (To the same theme belong also the ep. forms δέω and δέατο.)

δέ, conj. but, on the other hand, on the contrary. This conj., which, like the Lat. autem, may indicate every kind of opposition, has either an adversative or conjunctive force. 1) Adversative, 1) Most commonly in the apodosis of sentences whose protasis is marked by μέν, see μέν; also μέν, μέν, and δέ, δε succeed each other. b) δέ often stands also without a preceding μέν, when the speaker would not give a pre-intimation of the antithesis, or where the first member forms but a weak antithesis. In the last case it is found also with the repetition of the same or of an equivalent word, ὡς Ἀχιλλεύς θάμβησεν—θάμβησεν δέ καὶ ἄλλοι, Il. 24, 484; οἱ δέ καὶ οὗτοι—ἄλγε' ἔχουσιν, Od. 1, 33. Il. 14, 9. 12. From the last use of δέ without μέν has 2) The conjunctive force of this particle developed itself. Here it can generally be translated by and, but most often be omitted in translating. This takes place a) When a transition is made from one subject to another, cf. Il. 1, 43-49. b) When it connects sentences which may be regarded as standing in a subordinate relation, in which case δέ often expresses a reason, and stands for γάρ. It can then be translated by since, for, because: ἀλλὰ πῖ-

θεοῦ ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο, Il. 1, 259. 520. conf. 2, 26. 9, 496. 3) It often stands in the apodosis and has both an adversative and conjunctive force. α) The adversative δέ, on the other hand, on my part, again, α) After a hypothetical protasis: εἰ δέ κε μὴ δώσωιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι, I myself on the other hand, etc. Il. 1, 137. 12, 215. β) After a comparative or relative protasis: οἷη περ φύλλον γενεή, τοιῇ δὲ καὶ ἀνδρῶν, Il. 6, 146. Od. 7, 108. δ) The conjunctive δὲ annexes the apodosis to the protasis as if a relation not of subordination but of equality existed between them; thus, after a temporal protasis with ἐπει, ἐπειδὴ, ὅφρα, ὅποτε, ἔως, Il. 1, 57. 16, 129. 21, 53. 4) In connection with other particles: α) καὶ δέ, also on the other hand, but also, in Hom. Il. 23, 80. Od. 16, 418. β) δὲ δῆ, but still, but now, Il. 7, 94. γ) δὲ τε, but also, Il. 1, 404. Od. 1, 53. 4, 379 [also separated, as Il. 9, 519]. δὲ never stands at the beginning of a sentence, but takes the second, and often the third place.

δέ, inseparable enclitic particle, which is annexed 1) To nouns, to indicate the direction whither. It stands mostly with the accus. κλισίηνδε, Θρήνηνδε, οἰκόνδε. In Ἰδόςδε it is connected with the gen. because the accus. is to be supplied, see Ἰδής. More rarely we find it with adj. as ὅνδε δόμονδε, to his house. 2) To pronouns, to strengthen their demonstrative force; as ὅδε, τοιόςδε, etc. (The last probably originated from δῆ.)

δέατ' for δέατο, ep. the only form of an obsol. verb δέαμαι, Od. 6, 242. † πρόσθεν μοι αἰεκέλιος δέατ' εἶναι, before he appeared ugly to me. (According to Buttm. Lex. II, 104, from aor. 2 δαῖναι, to see, whence pass. δέσμαι for δάμαι, to appear. Before Wolf the reading here was δόατ', and was referred to δούζομαι, q. v.)

δέγμενος, see δέχομαι.

δέδαα, δεδάσσι, δεδάηκα, δεδαημένος, δεδαώς, see ΔΑΣ.

δεδαίαται, see δαίω 2.

δεδαϊγμένος, see δαΐζω.

δέδασται, see δαίω 2.

δέδηκε, δεδήκει, see δαίω.

δέδωκα, ep. δέδωκα, in the plur. after the analogy of verbs in μι, without union-vowel, δεδωμεν, δεδίτε, δεδωσι, imperat. δεδίθηθι,

etc. Perf. from the old th. δῶω with pres. signif. I fear, instead of the later pres. δεῖδω, see δῶω.

1) δεδίσκομαι and δειδίσκομαι, only pres. and imperf. ep. form (from δεικνυμι), to greet, to welcome, τινά, δεξιτερῇ χειρὶ, Od. 20, 197; δέπαι, to greet with the cup, i. e. to drink to, Od. 18, 121; absol. Od. 3, 41 (from δέχομαι, δίσκομαι, with reduplicat. δεδίσκομαι).

II) \* δεδίσκομαι, a form of δεδίσσομαι, h. Merc. 103.

δεδίσσομαι, poet. δειδίσσομαι, q. v.

δεδμήατο, see δαμάω.

δεδμημένος, 1) Perf. part. from δαμάω, Il. 10, 2. 2) From δέμω, to build, Il. 6, 245.

δεδοκμημένος, ep. part. perf. pass. from the Ion. δέχομαι for δέχομαι, watching, lying in wait, Il. 15, 730. †

δέδορκα, see δέρομαι.

δεδραγμένος, see δράσσω.

δέελος, η, ον, ep. for δῆλος, Il. 10, 466. †

δεῖ (from δέω), it is necessary, it is fitting; in Hom. Il. 9, 337; † elsewhere always χρεῖ, see δέω.

δεῖδεκτο and δειδέχατο, ep. strengthened form for δέδεκτο, δεδέχατο, see δεικνυμι.

δειδήμων, ον, gen. ονος (δεῖδω), fearful, cowardly, timid, Il. 3, 56. †

δεῖδια, etc., see δεῖδω and δῶω.

δειδίσκομαι, see δεδίσκομαι II.

δειδίσσομαι, ep. and δεδίσκομαι, only h. Merc. 163; depon. mid. (δεῖδω), fut. δειδίζομαι, infin. aor. 1 δειδίξασθαι, 1) Trans. to terrify, to frighten, to frighten away, τινά, any one, Il. 4, 184; τινά ἀπὸ νεκροῦ, any one from a corpse, Il. 18, 164. 2) Intrans. to fear, to be dismayed, Il. 2, 190.

δεῖδοικα, see δεῖδω.

δεῖδω, only 1 sing. pres. (formed from the ep. perf. δεῖδω), fut. δεῖσομαι, aor. 1 ἔδωκα, ep. ἔδδωκα, part. δέσας, perf. δέδοικα, ep. δέδοικα (also the ep. δέδια, δεῖδια, etc.), with pres. signif. 1) Intrans. to fear, to be anxious, to be alarmed, often absol.; only περὶ τινι, for any one, Il. 10, 240. h. Cer. 246; also with μή, that, following, δεῖδω, μή τι πάθῃσιν, Il. 11, 470; rarely with infin. δεῖσαν ὑποδέχθαι, Il. 7, 93. 2) Trans. to fear, to dread, τινά or τι, very often θεούς, Od. 14, 389. On the orthography ἔδδωκα, more correctly ἔδωκα, see Buttm. Gram. p. 274, margin. note. Kühner p. 120.

δεδωῖα (δεῖλος), only aor. 1 part. δεῖ-

λήσας, *to await the evening, to wait till evening.* σὺ δ' ἔρχεο δευιλήσας, Od. 17, 599. † (Accord. to Clarke and Buttm. Lex. II. 194, *to take an afternoon's repast*, which however the ancient Gramm. (οἱ παλαιοί) according to Eustath. rejected. The latter explains it: ἕως δέλης διατρίψας ἐνταῦθα.)

δείλος, *ον* (δείλη), *belonging to the declining day, relating to afternoon and evening.* δειλον ἡμαρ, evening, Od. 17, 606. ὁ δειλος ὀψὲ δύνων, sc. ἥλιος, the late-setting sun of evening, Il. 21, 232.

δεικανάομαι, *depon. mid. only pres. and imperf. δεικανόωντο* (δεικνυμι), *to offer the hand in greeting; and gener. to welcome, to salute, to receive, ἐπίεσαι, δέπασσιν*, Od. 18, 111. Il. 15, 86.

δείκνυμι, *th. ΔΕΚΩ, aor. 1 δέξα, aor. mid. ἐδειξάμην*, h. Merc. 367; *perf. mid. δειδγμαι*, *ep. for δίδγμαι*, 3 plur. δειδέχεται, 3 sing. pluperf. δειδέκτο, and 3 plur. δειδέχато, 1) Prop. *to present the hand; hence a) to show, to point out, to indicate, τί τινα*, spoken of the gods: *σῆμα, τέρας*, to let a sign or prodigy be seen, Od. 3, 174. Il. 13, 244; *ἔργα*, h. 31, 19. b) *to advertise, to inform*, Il. 19, 332. 2) Mid. a) *to point to*, εἰς τε, h. Merc. 367. b) *to show, τί τινα*, Il. 23, 701. c) *to greet, to welcome*, Il. 9, 196. Od. 4, 59; *perf. and pluperf. mid. with pres. signif. δεπάεσσιν* (dat. instrum.) *δεδέχατ' ἀλλήλους*, they greeted one another with cups, i. e. they drank to one another, Il. 4, 4; *κντέλλοις*, Il. 9, 671. cf. 9, 224; *μίθοις*, Od. 7, 72; see Buttm. Gramm. under δεικνυμι, p. 274.

δείλη, ἡ (contr. from δειλή sc. ὥρα), *the declining day, the latter part of the afternoon and the early part of the evening*, Il. 21, 111, † as the connection with ἥως and μύσον ἡμαρ shows. (According to Buttm. Lexil. II. p. 191, from εἴλη, heat, prop. the time in which the heat extends itself, afternoon; δειλή has the same relation to εἴλη, as διώκω to ἰώκω.)

δείλομαι (δείλη), *to incline towards evening*, according to Aristarch. δέλλετο for δύσετο, Od. 7, 289. †

δειλός, ἡ, ὄν (δειδω), *fearful, cowardly, timid*, opposed to ἄλκιμος, Il. 13, 278; hence in Hom. *weak, contemptible, miserable, bad*, Il. 1, 293; *δειλαὶ δειλῶν ἐγγύαι*, Od. 8, 351. On this passage cf. ἐγγυάω. 2) *wretched, unfortunate, miserable, poor*, in the address: ἂ δειλέ, ἂ δειλοί, Od. 14, 361. Il. 11, 816.

δεῖμα, *ατος, τό* (δειδω), *fear, terror, fright*, Il. 5, 682. †

\* δεμαίνω, *ανῶ, to be afraid*, h. in Ap. 404.

\* δειμαλῆος, ἡ, *ον*, *frightful, dreadful*, ὄπλον, Batr. 289.

δείματο, see δέμω.

δείμομεν, *ep. for δειμωμεν*, see δέμω.

Δεῖμος, ὁ (app. δειμός), *Terror*, in the Il. as a personified, mythic being, servant and charioteer of Mars, like Phobos, Il. 4, 440. 11, 37. 15, 119. According to Hes. the son of Mars.

δεινός, ἡ, ὄν (δειδω), *frightful, terrible, awful, terrific, αἰγλή, πέλωρον*, chiefly neut. as adv. *δεινὸν αὐτεῖν*, to shout terribly, Il. 11, 10; *δέρκεσθαι*, Il. 3, 342. 2) In a milder signif. applied to that which by its greatness and power inspires awe and admiration: *wonderful, sublime, venerable*, in connection with αἰδοῖος, Il. 3, 172. 18, 394. Od. 8, 22.

δεῖος, *ους, τό*, poet. for δειός, Il. 15, 4; only in gen.

δειπνέω (δειπνον), *aor. ἐδειπνησα, pluperf. δεδειπνήκει*, Od. 17, 359; *to breakfast, to take the morning meal*, Il. 19, 334, and often Od.; later, to take the principal meal; so even in h. Ap. 497.

δειπνηστος, ὁ (δειπνέω), *the time of breakfast, meal-time*, Od. 17, 170. (According to the Schol. the Gramm. make a distinction: δειπνηστος, *meal-time*; δειπνηστός, the meal itself.)

δειπνίζω (δειπνέω), *aor. 1 ἐδειπνισα, only part. δειπνίσσας, to entertain, to give a meal to any one*, with accus. \* Od. 4, 535. 11, 411.

δειπνον, *τό*, in Hom. *breakfast*, or, more correctly, the principal meal, which was taken by those not in service about noon; in distinction from δούπος, Il. 8, 53. 10, 578. Od. 15, 316. An army going to battle took this meal at day-break, Il. 2, 381; gener. *meal, repast, entertainment*, Od. 17, 176; spoken of horses: *food*, Il. 2, 383. (According to Nitzsch on Od. 1, 124, it is in Hom. everywhere the *principal meal*; according to Voss on h. Cer. 128, it is prop. *an early meal*, which as a feast indeed might last till towards evening; in Hom. it seems everywhere to signify *meal* in general.)

\* δειρας, *άδος, ἡ* (δειρή), *the ridge of a mountain, a mountain-chain*, h. Ap. 281.

δειρή, ἡ, the neck, of men and beasts, Il. 3, 396.

δειροτομέω (τέμνω), fut. ἴσω, to cut off the neck, to behead, Il. 21, 89. Od. 22, 349.

δείρις, see δέριω.

Δειρήνωρ, ορος, ὁ, a Lycian, Il. 17, 217.

(Δείω), assumed th. of δειδω.

δέκα, οἱ, αἱ, τά, indecl. ten (from δέκω, δείκνυμι, the ten fingers), often for an indefinite number.

δεκάκις, adv. ten times, Il. 9, 379. †

δεκάς, ἄδος, ἡ, a decade, the number ten, Il. 2, 123. Od. 16, 245.

δέκατος, η, ον (δέκα), tenth; often as a round number, Il. 1, 54.

δεκάχλιοι, αι, α, ten thousand (only in Hom.), Il. 5, 860. †

δέκτης, ον, ὁ (δέχομαι), prop. a receiver; then a beggar, Od. 4, 248. †

δέκτρο, see δέχομαι.

\* δέλτος, ἡ, a writing-tablet, a table, Batr. 2, in the plur.

\* Δέλφειος, η, ον (Δελφοί), Delphian, βωμός, h. in Ap. 496; doubtful. Herm. conjectures αὐτις ἄρ' ἀφνειός for αὐτός Δέλφειος.

δελφίν, see δελφίς.

\* Δελφίνιος, ὁ, the Delphian, appell. of Apollo, either from the name of the serpent slain by him, or because he, upon a dolphin, or changed into a dolphin, led the Cretan colony which emigrated to Delphi, h. in Ap. 493, see Paus. 1, 19. 1.

δελφίς, ἴνος, ὁ, more correctly δελφίν, a dolphin (see Buttm. Gram. § 41, note 1), Il. 21, 22. Od. 12, 96.

\* Δελφοί, ὦν, οἱ, Delphi, a famous oracle in Phocis, first found h. 27, 14; in Hom. elsewhere *Il*νθώ, q. v.

δέμας, τό, defect. (δέμω), the form of the body, the stature, a body, the external shape, comm. spoken of men with *φνὴ*, Il. 1, 115; and with *εἶδος*, Il. 24, 376; twice of animals, Od. 10, 240. 17, 307; and gener. body, *ρεκρόν*, Batr. 106. 2) As adv. like *instar*, in form, in the likeness of. *δέμας πυρός*, like fire, Il. 11, 596. 13, 673. (In Hom. only in accus., e. g. *μικρός, ἄριστος δέμας*.)

δῆμιον, τό (δῆμω), always in the plur. a bedstead, Od. 4, 297. 8, 277, and often; in Il. only 24, 644; and gener. a bed, a couch.

δέμω, aor. 1 ἔδειμα, perf. pass. *δίδημαι*, aor. 1 mid. *ἐδειμάμην*, 1) to build, to construct; with accus. *πέργον, τείχος, ἔρκος*

*ἄλωης*, h. Merc. 87. *θάλαμοι πληστοὶ ἀλλήλων δεδμημένοι*, Il. 6, 245. 249. 2) Mid. to build for oneself, *οἶκος*, Od. 6, 9 (the imperf. only Od. 23, 192; pres. h. Merc. 87).

δενδύλλω, only part. to wink with the eyes; accord. to the Schol. to give to understand by a side look; gener. to give the wink, *εἰς τινα*, Il. 9, 180. †

δένδρεον, τό, Ion. for δένδρον, a tree; in Hom. always the Ion. form (δενδρέω, *δενδρέων*, Il. 3, 152. Od. 19, 520, are dissyllabic).

δενδρίεις, εσσα, εν (δένδρον), wooded, covered with trees, \* Od. 1, 51. h. Ap. 221.

Δεξαμένη, ἡ, daughter of Nereus and Doris, Il. 18, 44 (on the contrary, *δεξαμένη, the fish-pool*).

Δεξιάρχης, ον, ὁ, son of Dexius = *Iphinous*, Il. 7, 15.

\* δεξιόμαι, depon. mid. (δεξία), to welcome with the right hand, h. 5, 16.

δεξιή, ἡ (sc. *χειρ*, origin. fem. of *δεξιός*), the right hand, as a mark of salutation or promise, Il. 10, 542. 2) a promise, an agreement, a contract, Il. 2, 341. 4, 159.

δεξιός, ἡ, ὄν, 1) right, on the right hand; μάζος, the right breast, Il. 4, 481; ὦμος, Od.; ἐπὶ δεξιῷ, on the right, to the right, opposed to ἐπὶ ἀριστερῷ, Il. 7, 238. 2) propitious, auspicious, lucky, chiefly spoken of the flight of birds and of other omens in divination. To the Greek diviner, who faced the north, auspicious omens came on the right from the east, inauspicious on the left from the west, Il. 12, 239; hence *ἄριος δεξιός* = *αἰσιος*, Il. 13, 821. Od. 15, 160; see *ἐνδεξιός, ἐπιδεξιός*. According to Buttm. Lex. I. p. 173, it never signifies in Homer *ingenious, dexterous*. (δεξιός, from δέκω, related to *δέχομαι* and *δείκνυμι*.)

δεξιόφιν, adv. (δεξιός), ἐπὶ δεξιόφιν, on the right, at the right, Il. 13, 308. †

δεξιτερός, ἡ, ὄν, poet. (lengthened from *δεξιός*), ep. dat. *δεξιτερῇφι*, at or on the right. *δεξιτερῇ χειρὶ*, Il. 7, 108. Od. 1, 121; and *δεξιτερῇ* alone, the right hand, Il. 1, 501.

δέξο, see δέχομαι.

δέος, ονς, τό, ep. *δειός*, of which only gen. *δείους* (δείω), fear, alarm, often with *χλῶρον, ἀκήριον*. 2) cause of fear. οὐ τοι ἐπὶ δέος, thou hast no cause of fear, i. e. thou hast nothing here to fear (cf. Nagelsbach), Il. 1, 515; and with infin. σοὶ οὐ δέος ἐστὶ ἀπολέσθαι, Il. 12, 246.

δέπας, αος, τό, plur. nom. δέπα, dat. plur. δεπάσσι, δέπασσιν, a goblet, a cup, generally of gold, or silver with a golden rim, Od. 15, 116. Also connected with ἀμφικύπελλον, q. v. Commonly it is a drinking cup, yet sometimes a larger cup in which the mixing was done, Il. 11, 632.

δέχομαι, depon. iterat. imperf. δερκέσκειτο, perf. δέδορκα, aor. 2 ἔδρακον, 1) to look, to see, to look on; often ἐμεῦ δερχομένου ἐπὶ χθονί, so long as I see the light on the earth, i. e. as long as I live, Il. 1, 88; δεινόν, to look terribly. The perf. with pres. signif. πῦρ ὀφθαλμοῖσι δεδρκώς, flashing fire from the eyes, Od. 19, 446. 2) Trans. to see, to perceive, to behold, with accus. Il. 14, 141.

δέρμα, ατος, τό (δέρω), the pelt, the skin, a hide, comm. of beasts, once of men, Il. 16, 341. 2) a prepared skin, leather, a skin-bottle, Od. 2, 291.

δερμάτινος, η, ον, leathern, τροποί, \* Od. 4, 782. 8, 53.

δέρων, for ἔδρων, see δέρω.

δέρτρον, τό (δέρω), the peritoneum or omentum, a membrane covering the bowels. δέρτρον ἔσω δύνειν, i. e. εἰς δέρτρον, to penetrate to the caul, spoken of the vultures of Tityus, Od. 11, 579. †

δέρω, aor. 1 ἔδειρα, to draw off the skin, to flay, with accus. βοῦν, Il. 2, 422; μῆλα, Od. 10, 533.

δέσμα, ατος, τό, poet. for δεσμός (δίδω), only in the plur. δέσματα, bonds, fetters, Od. 1, 204. 8, 278. 2) the band with which the hair of the higher classes of women was confined, a fillet, Il. 22, 468.

\* δεσμεύω (δέσμη), to bind, to fetter, h. 6, 17.

δεσμός, ό (δίδω), in the plur. δεσμοί, Il. and Od.; also δέσμα, τίς, h. Ap. 129. h. 7, 13; fetter, bond, Il. 5, 391; of a horse: the halter, Il. 6, 507; a cable, Od. 13, 100; the door-thong, Od. 21, 241.

\* δεσπόζω (related to δεσμός), fut. σω, to rule, to command, τινός, h. Cer. 366.

δέσποινα, ή, a female sovereign, a mistress, also ὀλοχος, γυνή δέσποινα, \* Od. 3, 403. 7, 347.

\* δεσπόσυνος, ον, belonging to the master of a family, λέχος, h. Cer. 144.

δετή, ή (prop. fem. from δετός sc. λαμπάς), a bundle of pine sticks tied together, a torch, Il. 11, 554. 17, 663.

δενύσσεσθαι, see δένω.

Δευκαλίδης, ον, ό, ep. for Δευκαλιωνίδης, son of Deucalion = Idomeneus, Il. 12, 117.

Δευκαλίων, ωνος, ό, son of Minos and Pasiphaë, father of Idomeneus, an Argonaut and Calydonian hunter, Il. 13, 452. Ulysses names him to Penelope as his father, Od. 19, 180. 2) a Trojan, slain by Achilles, Il. 20, 478.

δεῦρο, adv. of place, here, hither, comm. with verbs of motion, Il. 1, 153. Od. 4, 384. 2) As a particle of exhortation, ἦρ! ον! here! δεῦρ ἄγε, come on! δεῦρ ἔθι, come hither! Il. 3, 130. (With the plur. δεῦτε.) Instead of δειρό, Il. 3, 240, Spitzner and Dindorf have adopted δέιρω, after Herodian and the Schol. cf. Thiersch Gram. § 147, 5.

δέντατος, η, ον, the last, superl. of δέντερος, Il. 19, 51. Od. 1, 286.

δέντε, adv. here, hither, etc., like δεῦρο, always with the plur.: δέντε φίλοι, δέντ ἄγετε, Il. 7, 350; ἴομεν, 14, 128. (From δεῦρ ἔτε, contr. so Buttm.)

δέντερος, η, ον, superl. δέντατος, η, ον, the second, 1) In respect of rank and order, spoken of one inferior in combat, Il. 23, 265. 498. 2) In respect to time: δέντερος ἤλαθε, he came as the second, i. e. later, Il. 10, 368; with gen. ἐμείο δέντερος, later than I, after me, outliving me, Il. 23, 248. The neut. often as adv. δέντερον, for the second time, secondly, again, connected with αὐ and αἶτε, and plur. δέντερα, Il. 23, 538.

1) δένω (only pres. and imperf. act. and pass.), to moisten, to wet, with accus. γαῖαν, παρειάς, Il. 13, 655. Od. 8, 522; dat. δυνκρσι, with tears, Od. 7, 260. Pass. Il. 9, 570. 2) to fill, ἄγγεα, the vessels, Il. 2, 471.

11) δένω, prop. δεF, with digamma, ep. for δέω (cf. δεῖ), of the act. only aor. 1 ἐδείησε and διῆσε for ἐδείησε, to want, to fail. ἐδείησεν δ' οἰήιον ἄκρον ἰκίσθαι, it failed to reach the extremity of the rudder, Od. 9, 540. (483.) διῆσεν ἐμείο (without digamma), he lacked me, Il. 18, 100. More comm., 2) Mid. δένωμαι, fut. δηνύσομαι, to want, to be destitute, to need, τινός, Il. 2, 128. Od. 6, 192; θνητοῖ, to be deprived of life, Il. 3, 294. οὐ δένεσθαι πολέμοιο, not to lack battle, i. e. to have enough to combat, Il. 13, 310. Others, as Heyne, explain it without necessity, 'to be inferior' ['no where so much need battle, i. e. aid, as namely upon the left'; so Clarke, cf.

also Barnes; the connection demands either this sense or that of Heyne and Bothe]. 3) *to be wanting* in a thing, *to be inferior*. μάχης πόλλον ἔδευεο, thou wert far inferior in battle, with gen. of person. ἄλλα πάντα δέυεαι Ἀργείων, in all other things thou art inferior to the Argives, Il. 23, 484.

δέχεται, see δέχομαι.

δέχθαι, see δέχομαι.

δέχομαι, depon. mid. fut. δέξομαι, aor. 1 ἔδεξάμην, perf. δέδεγμαι, pluperf. ἔδεδэгμην or ἔδεγμην, part. δεδεγμένος or δέγμενος, fut. 3 δεδέξομαι = δέξομαι, ep. aync. aor. ἔδεγμην; from this ἔδεκτο and δέκτο, imper. δέξο, infin. δέχθαι. Thiersch, § 218, 59. 60. Rost Gram. p. 291, and Dial. 61. (Here belongs as an ep. perf. δεδοκήμενος from δέχομαι, Il. 15, 730, watching, lurking.) 1) *to take, to receive, to accept*, what is presented, with accus. ἄποινα, δέπας, and in various regards. a) Spoken of the gods: ἴσα, to receive the victims, Il. 2, 420. b) *to receive hospitably, to entertain*, τινά, Il. 18, 331. Od. 19, 316. c) *to receive as an infliction, to bear, to suffer*, μῦθον, Od. 20, 271; κῆρα, to suffer fate, Il. 18, 115. Comm. παρὰ τιος, to receive from one, Il. 24, 429; oftener τινός alone, Il. 7, 400; and with dat. δέχεσθαι τί τινι, to take any thing from any one, Il. 2, 196. Od. 15, 282; but χρυσὸν ἀνδρὸς ἔδεξάτο, she received gold for her husband [i. e. she betrayed him], Od. 11, 327. 2) *to receive, τινά*, a) In a hostile sense, *to await, to expect*. In Hom. in this signif. only the perf. δέδεγμαι or δέγμαι, with pres. signif. and pluperf. as imperf. ἔδεδэгμην or ἔδεγμην, part. δεδεγμένος and δέγμενος, fut. δεδέξομαι; often with dat. instrum.: ἔγχεῖ, δοῦρ, τόξοις; τόνδε—δεδέξομαι δοῦρ, Il. 5, 238; spoken of a hunter standing at his station, Il. 4, 107; also of the boar: ἀνδρῶν καὶ κυνῶν κολοσσιντόν δέχεται, they await the tumult of the men and dogs, Il. 12, 147. b) Generally, *to wait, to await*, with ὁππότε, εἰσόκε, Il. 2, 794. 10, 62; with accus. and infin. only Od. 9, 513. 12, 230. 3) Intrans. or pass. once *to follow*, like excipere: ὡς μοι δέχεται κακὸν ἐκ κακοῦ, thus one misfortune after another follows me, Il. 19, 290.

δεψέω (δέφω), fut. ἴσω, part. aor. 1 δεψήσας, prop. to prepare hides, *to soften, κηρόν*, Od. 12, 49. †

δέω, infin. pres. δεῖν, h. 6. in Dion. 12, fut. δήσω, aor. ἔδησα and δήσα, aor. 1 mid. ἔδησά-

μην, ep. iterat. δησάσκειτο, Il. 24, 15, perf. pass. δέδεμαι, ep. form. δίδημι, from this δίδη, Il. 11, 105. 1) *to bind, to fetter, to fasten*; τινὰ δεσμῷ, or ἐν δεσμῷ, to bind one with fetters, Il. 10, 443. 5, 386. χαλκίῳ ἐν κειράμῳ δέδετο, he lay bound in a brazen prison, Il. 5, 387; with ἕκ τιος, παρὰ τινι and τι, to fasten to any thing; metaph. πῶς ἂν ἐγὼ σε δέοιμι, how could I bind thee, i. e. hold thee to thy word, Od. 8, 352 (Nitzsch, however, takes it in lit. signif.). 2) *to restrain, to hinder*; μένος καὶ χεῖρας δῆσαι, Il. 14, 73; τινὰ κλείθου, to hinder any one from a journey, Od. 4, 380. 469. II) *to bind on any thing for oneself* (sibi), ἐπὶ ποσσὶ πέδιλα, Il. 2, 44; περὶ and παρὰ τι, Il. 8, 26. 17, 290; ὅπλα ἀνὰ ῥῆα, Od. 2, 430.

δέω, aor. 1 δῆσα, see δέω.

δή, adv. (prop. abbrev. from ἤδη), *already, now, just, certainly, indeed*. It is never found at the beginning of a clause, except in the ep. constructions δὴ τότε, δὴ γάρ, but as subordinate gives strength to another word. The orig. signif. is 1) temporal, 1) *already, just, now*, spoken of the immediate present in distinction from the past or the future, καὶ δὴ, and now, Il. 1, 161; δὴ νῦν, just now, Od. 2, 25; μὴ δὴ, *ne jam*, after verbs of fearing, Il. 14, 44. 2) *already, at last, still*, in numbering, Il. 2, 134. 24, 107; καὶ δὴ, and already, Il. 1, 161. 15, 251; ὡς δὴ, as already, Il. 17, 328; γὰρ δὴ, for already, Il. 17, 546. 3) Especially is δὴ connected with adv. of time, to express that now something becomes a reality, as νῦν δὴ, *now then*, ep. δὴ νῦν, espec. in the apodosis τότε δὴ, then at last, or δὴ τότε, ὁπότε δὴ; in the protasis ὅτε δὴ, ὁπότε δὴ, when now, etc. From this last use has arisen II) The determinative signif. by which δὴ defines precisely the degree and measure of an idea: *just, exactly, only, now*. 1) With verbs, espec. with the imper. ἄγε δὴ, come then, Il. 3, 441; φράζεσθον δὴ, consider only, Il. 6, 306. Often with μὴ: μὴ δὴ—ἐλπιο, hope now not, Il. 20, 200. 2) With adj. ὠκύμορος δὴ μοι ἔσσει, Il. 18, 95; espec. with superl. κράτιστος δὴ, Il. 1, 266. 3) With pronouns, it either marks the prominence of the word: ἐκείνος δὴ, he now; or it recalls a foregoing subject, τοῦπερ δὴ θυγάτηρ, his daughter now, Il. 6, 398. 4) With indefinite pronouns, it heightens the indefiniteness: ἄλλοι δὴ, others, whoever they may be [whom you

please], Il. 1, 295. 5) With particles, α) *just, exactly, now*, α) With conjunctions: ὥς δὴ, ἵνα δὴ, that, that now; ὥς δὴ, that however [with ὄφελον, *utinam*], Od. 1, 217. β) With particles of explanation: γὰρ δὴ, ep. δὴ γάρ, comm. with temporal signif.; ὥς δὴ, mostly ironical, Il. 1, 110. γ) ἀλλὰ δὴ, but now. δ) With interrogative particles: πῇ δὴ, Il. 2, 339; ποῦ δὴ. b) *certainly, truly, assuredly*; ἦ δὴ, ἦ μάλα δὴ, καὶ δὴ, δὴ πον, assuredly indeed; δὴ αὖτε, now again, which also by crasis form δηῦτε; incorrect therefore is δ' αὖτε, Il. 1, 340. 7, 448. cf. Kühner § 591. Rost § 133. p. 686.

δηθά=δήν, abbrev. δηθ', Il. 2, 435; adv. *long, a long time*; δηθά μάλα, very long.

δηθῆνω (δηθά), *to delay, to loiter, to linger*, Il. 127, and Od. 12, 121.

Δηϊκόων, ωντος, ὁ, son of Pergasus, a Trojan, slain by Agamemnon, Il. 5, 534 (ep. from Δηϊκῶν for Δηϊκάων, from δηΐς=δαΐς and κάω=κτείνω, slaying in battle).

Δηϊονίτης, ου, ὁ, son of Priam, slain by Ulysses, Il. 11, 420.

δηΐος, η, ου, Ion. for δαΐος (δαΐς), *hostile, destructive, angry, πόλεμος*; πῦρ, consuming fire, Il. 6, 331. 2) Subst. *an enemy*, Il. 2, 544. (ῖ; sometimes dissyllabic, ηι with synizesis, Il. 2, 415. 544. cf. Spitzner Pros. § 6. 5. d.) \* Il.

δηϊότης, ῆτος, ἡ (δηΐος), *the tumult of war, battle, contention*; often Il. generally, *slaughter, massacre*, Od. 12, 257.

Δηϊόχος, ὁ, a Greek, Il. 15, 341.

δηϊόω, contr. δηώω (δηΐος), fut. δηώσω, aor. ἐδήωσα, aor. pass. ἐδηώθην, prop. to treat in a hostile manner; *to desolate, to destroy, to cut down, to slaughter, to tear in pieces*, with accus. and dat. instrum. ἔγχεϊ, καλχῷ; ἀλλήλων ἀμφὶ στήθεσσι ἀσπίδας, to destroy the shields about each other's breasts, Il. 5, 452; ἔλαφον, to tear in pieces a stag, Il. 16, 158; περὶ τινος, to fight about any one, Il. 18, 195. (δηϊόω is often resolved like verbs in αω: δηϊόων, δηϊόωεν, etc.; the contr. form is found according to the necessity of the metre, δηίουν, δηώωσιν.)

Δηϊπυλος, ὁ, a companion of Sthenelus, Il. 5, 325.

Δηϊπυρος, ὁ, a Grecian hero, slain by Helenus, Il. 13, 576.

Δηϊφοβος, ὁ, son of Priam and Hecuba, one of the first heroes among the Trojans, Il. 12, 94. 13, 413. In Od. 4, 276, he accom-

panied Helen to the hollow horse, and according to a late tradition became her husband after the death of Paris.

δηλέομαι, depon. mid. (δαίω), fut. δηλήσομαι, aor. 1 ἐδηλησάμην, 1) *to destroy*, in opposition to δινάναί, h. Merc. 541; *to harm, to injure*, with accus. φινόν, Od. 22, 278; Ἀχαιοὺς ἐπὶ ὄρκια, to injure the Achaeans contrary to the oaths, Il. 4, 67. 72; *to slay*, Od. 11, 401. b) Of inanimate things: *to destroy, to lay waste, καρπὸν*, Il. 1, 156; ὄρκια ὑπερβασίῃ, to violate the oaths by transgression, Il. 3, 107. 2) Intrans. *to do injury, to do wrong*, Il. 14, 102; ἐπὶ ὄρκια, to do wrong contrary to treaty, Il. 4, 236. 271 (it is unnecessary to supply Ἀχαιοὺς, as Il. 4, 67).

δῆλημα, τό (δηλέομαι), *injury, destruction, δηλήματα νηῶν*, by the winds, Od. 12, 286. †

δηλήμων, ου, (δηλέομαι), gen. ονος, *pernicious, injurious, destructive*, Il. 24, 33. Subst. *destroyer*. βροτῶν δηλήμων, the destroyer of mortals, Od. 18, 85. 116.

\* δηλητήρ, ῆρος, ὁ (δηλέομαι), *destroyer*, Ep. 15, 8.

\* Δηλιάς, αδος, ἡ, *Delian*, belonging to the island Delos, h. Ap. 157.

Δῆλος, ἡ, *Delos*, a little island of the Aegean sea, which belonged to the Cyclades, with a town of the same name, birth-place of Apollo and Diana, originally Ὀρτυγία, Od. 6, 162. h. in Ap. 16, 61 (prob. from δῆλος, visible, because Jupiter caused it suddenly to emerge, when Latona was persecuted by Juno).

δῆλος, η, ου (ep. δέλος, Il. 10, 466. †), *visible, plain, manifest*, Od. 20, 333. †

Δημήτηρ, gen. τερος and τρος, accus. μήτερα and Δημητρα (prob. γῆ and μήτηρ, mother earth), Ceres, daughter of Saturn and Tellus, sister of Jupiter, mother of Proserpina by Jupiter, the symbol of productive fruitfulness; hence, the tutelary deity of agriculture, and through this of civil order and law, Il. 5, 500. She had a temple in Pyrasus in Thessalia, Il. 2, 696. She loved Jasione and by him bore Plutus, Od. 5, 125. Espec. h. in Cer.

δημοεργός, ὄν, ep. for δημιουργός (ἔργον), prop. prosecuting public business; *taking care of the public affairs; profitable to the commonwealth*. Thus Hom. Od. 17, 383, characterizes seers, physicians, architects, bards, and Od. 19, 135, heralds; metaph. ὄρθρος, labor-exciting morning, h. Merc. 98. δῆμος, ου (δήμος), *relating to the people*,



*pertaining to the commonwealth, public, οἶκος*, Od. 20, 264; *πρῆξις*, a public affair, opposed to *ιδίη*, Od. 3, 82; *αἰσινμνῆται*, O.I. 8, 259. *δίμιόν τι ἀγορεύειν*, to speak any thing for the public good, O.I. 2, 32; the neut. plur. *δίμια πίνειν*, adv. to drink at the public cost, Il. 17, 250. According to Nitzsch on Od. 1, 226, wine which stood as a common stock in the tent of the chief leader, cf. Il. 9, 71.

*δημιουργός*, see *δημιουργός*.

*δημοβόρος, ον* (βορά), *devouring the people*, i. e. that consumes the property of the people, *βασίλειός*, Il. 1, 231. †

*δημογέρον, οντος, ό* (γέρον), *an elder*, one who for age and worth is honored by the people, Il. 3, 149; the prince himself, Il. 11, 372. \* Il.

*Δημόδοκος, ό*, the blind bard in the house of the king of the Phaeaces, Alcinoüs in Scheria; the muse took away his sight and bestowed upon him the gift of song, Od. 8, 44 seq.

*δημόθεν*, adv. *from the people, at the public expense*, Od. 19, 197. †

*Δημοκώων, ωντος, ό*, son of Priam and of a female slave from Abydos, slain by Ulysses, Il. 4, 499.

*Δημολλέων, οντος, ό*, son of Antenor and Theano, slain by Achilles, Il. 20, 395.

*Δημοπτόλεμος, ό*, a suitor of Penelope, Od. 22, 242.

*δήμος, ό, 1) the people, a community*, Il. 2, 517. Od. 1, 237, governed by one king or by several chiefs. In the heroic age, every community or district was independent; states, properly so called, did not exist; at the extent, smaller communities only attached themselves to a larger. Thus, among the Phaeaces there were twelve princes; Alcinoüs was the thirteenth. As divisions of the people, Homer mentions tribes and families (*φύλα* and *φρεῖται*). Further, he distinguishes 1) *kings* (*ἄνακτες, βασιλῆες*), 2) *the chief men* (*γέροντες*), and 3) *the free citizens* (*δῆμος*), who were by no means proper subjects of the king, but only obeyed him when the public good required it. [But cf. Ph. Humpert. de civit. Hom. p. 44 seq.] Hence *δῆμου ἄνθρω*, a man of the people, Il. 2, 193; and as adj. *δῆμος εἰών*, perhaps for *δήμιος*, a man of the people, Il. 12, 213. 2) *the country, the territory*, which a people occupied, often with gen. *ἐν δήμῳ Ἰθάκης*,

*Αυκίης, Φαίηκων*; metaph. *Ὀνειρώων*, the land of dreams, Od. 24, 12. *κατὰ δήμων*, in the land, Od. 4, 167 (prob. from *δέμω*, culture; according to Rost from th. *Δ.Α.Μ.*, *δαμάω*, subjects).

*δημός, ό, fat, grease* (prop. of the caul), of beasts, Il. and Od.; and of men, Il. 8, 380.

*Δημοῦχος, ό*, son of Philetor, a Trojan slain by Achilles, Il. 20, 457.

\* *Δημοφῶων, ωντος, ό*, ep. for *Δημοφῶν* (from *φῶω*, brightest of the people, cf. Etym. Mag.), son of Celeus and Metanira, whom Ceres educated in Eleusis, h. in Cer. 234.

*δῆν* (related to *δίη*), *long, a long time*. οὐδὲ δῆν ἦν, he lived not long, Il. 6, 131 (before the δ the vowel always becomes long).

*δηναιός, ή, όν* (δῆν), *long-lasting, long-living*, Il. 5, 407. †

*δῆνεα, τά* (related to *δήω*), *resolutions, purposes, designs, thoughts*; *ήπια*, gentle thoughts, Il. 4, 361; in a bad signif. *artifices, plans, wiles, δλοφώια*, Od. 10, 239 (Hesych. assumes τὸ δῆνο; as sing.).

*δίποτε, δίπου*, in Homer only separated, see *δή*.

*δῆριόμαι*, depon. mid. poet. (*δῆρις*), pres. infin. *δῆριώσθαι*, ep. for *δῆριόσθαι*, imperf. 3 plur. *δῆριόωντο*, ep. for *ἐδῆριόωντο* (also aor. from *δῆριόμαι*), *to contend, to fight with arms*, Od. 8, 78; *περὶ νεκροῦ*, about a dead body, Il. 17, 134; with words: *ἀμφὶ τιμῇ*, Il. 12, 421.

*δῆριόμαι*, depon. aor. 1 mid. *δῆριόσθην*, and aor. pass. *ἐδῆρίσθην*, only in aor. in Hom. *to contend, to fight*, *δῆριόσαντο ἐπείσσει*, Od. 8, 76. † *τῷ περὶ Κεβριόναο δῆρινθήτην*, they fought about Cebriones, Il. 16, 756. †

*δῆρις, ιος, ή*, *contention, fighting, combat, battle*, Il. 17, 158. Od. 24, 515.

*δῆρός, ή, όν* (δῆν) = *δηναιός, long, long-lived*. *δῆρόν χρόνον*, a long time, Il. 14, 206. h. Cer. 282; the neut. *δῆρόν* as adv. *long, ἐπὶ δῆρόν*, for a long time, Il. 9, 415.

*δῆσε*, ep. for *ἔδῆσε* from *δέω*, but also for *ἐδεῖσε* from *δέω*, *to want*, see *δένω*.

*δήω*, ep. fut. without the tense characteristic, from *Δ.Α.Ω.*, there occur *δῆεις, δῆομεν, δῆετε, I shall find*; with accus. *οὐκ εἴτε δῆεστε τέκμωρ Ἰλίου*, you will not attain the destruction of Troy, Il. 9, 418. 685; *ἄλσος*, Od. 6, 291. (According to others, pres. with fut. signif.)

\* *Δηώ, οὐς, ή*, a name of Ceres, h. in Cer.

492. (The deriv. uncertain; prob. from *δήω*, to find; see Spanhem. Call. in Cer. 133.)

Δία, see Ζεύς.

Δία, ἡ, the island *Naxos*, near Crete; ἐν Δίῃ, Od. 11, 325. (It was called divine, because it was sacred to Bacchus.) See Ἀριάδνη.

διά, 1) Prepos. with gen. and dat., ground signif. *through*. 1) With gen. a) Of place: α) To indicate a motion which goes through an object and out again, διὰ ὤμου ἦλθεν ἔγχος, through the shoulder. ἔθυσεν διὰ προμάχων, Il. 17, 281. For greater exactness of idea, Hom. connects διὰ with ἐκ and πρό, see διέκ and διαπρό. β) Of motion in place, without the connected idea of emerging: *through*, διὰ νήσου ἰών, Od. 12, 335. b) Of the manner, prop. post-Homeric; only ἔπρεπε καὶ διὰ πάντων, before all, Il. 12, 104. 2) With accus. a) Of place, to denote extension through an object; only poet. διὰ δώματα, διὰ βήσσας, Il. b) Of time, to indicate extension through a period: διὰ νύκτα, through the night [by night], Il. 2, 57 [in some passages, as here, the two ideas of time and place are combined, see Passow]. c) Of cause, means, etc. α) The cause: *through, on account of*, δι' ἀτασθαλίας, Od. 23, 67. β) The means: *through*, διὰ μαντοσύνην, Il. 1, 72; Ἀθήναις διὰ βουλάς, Il. 15, 71. II) Adv. without case: *through*, espec. in the compounds διαπρό, διέκ, q. v. III) In compos. it denotes 1) A motion through any thing. 2) Completion and intenseness: *very, entirely*. 3) Separation [often like *dis-* in English]: *apart, asunder*. 4) Mutual operation: *with one another*. 5) A mingling in colors and materials: διάλευκος, mixed with white (διά prop. ~, but sometimes long in the beginning of a verse, Il. 3, 357. 4, 135. 11, 435).

διαβαίνω (βαίνω), aor. 2 διέβην, part. διαβάς, 1) Intrans. to place the feet apart, to stride, εὐ διαβάς, Il. 12, 458. 2) Trans. to go through, to cross, to pass over; with accus. τάφρον, to cross the ditch, Il. 10, 198; and absol. εἰς Ἡλίδα, to cross to Elis, Od. 4, 635.

διαγιγνώσκω (γιγνώσκω), aor. 2 infin. διαγνώσκειν, to distinguish, to discriminate, to inspect closely, τινά, Il. 7, 424; ὅστις, Il. 23, 240. \* Il.

διαγλάφω (γλάφω), aor. 1 part. διαγλάψας, to dig out, to hollow out, εἰνάς, Od. 4, 438. †

διάγω (ἄγω), aor. 2 διήγαγον, 1) to conduct through, to transport, τινά (by ship), Od. 20, 187. † 2) to spend a period of time, to live, αἰῶνα, h. 19, 7.

διαδαίνομαι (δαίω), Ion. to divide, to distribute, διὰ παῦρα, δασάσκετο, Il. 9, 333; † see διαδατέομαι.

διαδάπτω (δάπτω), aor. 1 ἔδαψα, to tear in pieces, to lacerate, χροά, \* Il. 5, 858. 21, 398.

διαδατέομαι, ep. (δατέομαι), to distribute, διὰ κτήσιν δατέοντο, Il. 5, 158. †

διαδέχομαι, depon. (δέχομαι), aor. 2 διέδρακον, to look through, to see through, with accus. Il. 14, 344. †

διαδιλέομαι, depon. mid. (δηλέομαι), to injure severely, to lacerate. ὀλίγου σε κύνας διεδηλίσσαντο, the dogs had nearly torn thee, Od. 14, 37. †

διαίει, see διάημι.

διαείδομαι, ep. mid. (εἶδω), fut. διαίσομαι, 1) to let be seen, to show clearly, ἀρετήν, Il. 8, 535. 2) to show oneself clearly. ἀρετή διαίδεται, Il. 13, 277.

διαειπεῖν, poet. for διειπεῖν, q. v.

διάημι, ep. (ἄημι), from the form διαίω, 3 sing. imperf. διαίει, to blow through, with accus. \* Od. 5, 478. 19, 440.

διαθειόω (θειόω), to fumigate with brimstone, δῶμα, Od. 22, 494. †

διαθρύπτω (θρύπτω), aor. 2 pass. διετρίφην, to break in pieces. ξίφος διατρυφέν, Il. 3, 363. †

διαίωω, aor. 1 ἐδίηνα, to moisten, to wet, with accus. Il. 21, 202. 22, 495. Pass. διαίετο ἄζων, \* Il. 13, 30.

διαιρέω (αἰρέω), aor. 2 διεῖλον, poet. διείλον, to take apart, to separate, with accus. only in tmesis, Il. 20, 280. †

διακέαζω (κεάζω), aor. ἐκέασα, poet. σσ, to split apart, to split, ξύλα, in tmesis, Od. 15, 322. †

διακείρω (κείρω), aor. 1 infin. διακείρσαι, prop. to cut apart or in pieces; metaph. to destroy, to render void, ἔπος, Il. 8, 8. †

διακλάω (κλάω), aor. 1 διεκλάσα, poet. σσ, to break in pieces, with accus. τόξον, Il. 5, 216. †

διακοιρανέω, formerly πολέας διακοιρανέοντο, Il. 4, 230; now, more correctly, πολέας διὰ κοιρανίοντα, see κοιρανέω.

διακοσμέω (κοσμέω), fut. ἔσω, to arrange separately, to divide, to place, τινά, Il. 2, 476; διακοσμηθῆναι ἐς δεκάδας, to be divided into decades, Il. 2, 126. διὰ τρία κοσμηθέντες, distributed into three parts, Il. 2, 665. 2) Mid. to arrange throughout, to adorn, with accus. μέγαρον, Od. 22, 457.

διακριδόν, adv. (διακρίνω), separately, distinctly, clearly, decidedly, ἀριστος, Il. 12, 103. 15, 108.

διακρίνω (κρίνω), fut. ep. διακρινέω for διακρίνω, aor. διέκρινα, aor. 1 pass. διακρίθην and διεκρίθην, optat. 2 plur. διακρινθῆτε, infin. ep. διακρινθήμενα, part. διακρινθείς, 1) to separate from one another, to put asunder, with accus. αἰπόλια, Il. 2, 475; to part, spoken espec. of combatants: μένος ἀνδρῶν, Il. 2, 387. cf. 7, 292; metaph. to distinguish, σῆμα, Od. 8, 195; hence pass. with fut. infin. mid. Od. 18, 149, to be separated, to separate, Il. 2, 815; of combatants: to separate, to withdraw from each other, i. e. to end the contest, to become reconciled, Il. 3, 98. οὐ γὰρ ἀναμωτί γε διακρινέσθαι ὅτω μνηστήρας καὶ κείνον, I do not think the suitors and he will separate without blood, Od. 18, 149. 20, 180.

διάκτορος, ὁ, a messenger, appell. of Mercury as messenger of the gods (in the Iliad this office is commonly discharged by Iris, cf. Il. 2, 786.), connected with Ἀργεϊφόντης, Il. 2, 103; with Ἐρμῆς, Od. 12, 390. 15, 319; and often alone in the hymns. (Commonly derived from διάγω: ὃς διάγει τὰς ἀγγελίας τῶν θεῶν, cf. Eustath. on Il. 2, 103. Butt. Lex. I. p. 120, derives it from an old theme διάκω, διώκω, intrans. I run, so that it is = διάκονος. Nitzsch, on the other hand, on Od. 1, 84, prefers the derivation from διάγω, and explains it: the conductor, one who conducts through.)

διαλέγομαι (λέγω), ep. aor. 1 διελέαμην, to separate (in thought), to revolve, to ponder any thing, to reflect upon. τίη μοι ταῦτα διελέατο θυμός, why did my heart ponder these things, \* Il. 11, 407. 17, 97.

διαμάω (ἀμάω), fut. ἔσω, to mow through, to cut through, with accus. χιτῶνα, \* Il. 3, 359. 7, 253.

διαμελίσσι, adv. (μελίσσι), limb from limb, piecemeal, τάμνειν, \* Od. 9, 291. 18, 339.

διαμετρέω (μετρέω), to measure through, to measure off, χώρον, Il. 3, 315. †

διαμετρητός, ἢ, ὄν (μετρέω), measured off, measured, χώρος, Il. 3, 344. †

\* διαμήδομαι = μήδομαι, Ep. 4, 12, doubtful. διαμοιράομαι, dep. mid. (μοιράω), to divide into parts, to separate. ἐπιταχα πάντα διμοιράτο, to divide all into seven pieces, Od. 14, 434; † in the following, τὴν ἱαν—θῆκεν, supply μοῖραν.

διαμπερές, adv. 1) through and through, entirely through, Il. 5, 284. Od. 5, 480; with gen. Il. 12, 429. 20, 362. κλήρω νῦν πεπάλανχθε διαμπερές, cast lots throughout, Il. 7, 171. 2) Spoken of time: continually, unceasingly. αἰεὶ διαμπερές, ἤματα πάντα διαμπερές, Il. 15, 70. 16, 499 (from διά, ἀνὰ and πέρας, with epenthetic μ).

διάνδιχα, adv. (διά, ἀνά, δίχα), in two ways, in two parts; μερμηρίζειν, to be of two opinions, to hesitate, to ponder anxiously, Il. 1, 198. 13, 455; with ἦ, ἡ following: σοὶ διάνδιχα δῶκε, he gave to you in a divided manner, i. e. but one of two things, Il. 9, 37. Schol. διηρημένως.

διανύω (ἀνύω), fut. ἔσω, aor. διήνυσσα, to complete entirely, to finish; ὁδόν, to finish a way or journey, h. Cer. 380. κακότητα διήνυσεν ἀγορεύων, he finished narrating his sufferings, i. e. he recounted his sufferings to the end, \* Od. 17, 517. †

διαπείρω (πέρω), to pierce through, Il. 16, 405. † in tmesis.

διαπέρθω (πέρθω), fut. διαπείρω, aor. 1 διέπερσα, aor. 2 διέπραθον, infin. διαπραθέειν ep. for διαπραθεῖν, aor. 2 mid. διεπραθόμην, to destroy utterly, to lay waste, to ravage, with accus. πόλιν, ἄστυ. 2) Mid. only aor. 2, to perish, Od. 15, 384.

διαπέταμαι, depon. mid. (πέταμαι), aor. 2 διεπτάμην, to fly through, spoken of missiles, Il. 5, 99; absol. to fly away, Il. 15, 83. Od. 1, 320.

\* διαπλέκω (πλέκω), fut. ἔσω, to interweave, to entangle, to weave together, h. in Merc. 80.

διαπλήσσω (πλήσσω), to break in pieces, to split, with accus. δρυς, Il. 23, 120. † Thus Wolf; where others read διαρρήσσοντες or διαπλίσσοντες.

διαπορθέω, poet. = διαπέρθω, from which part. aor. 1 διαπορθήσας, Il. 2, 691. †

διαπραθέειν, see διαπέρθω.

\* διαπρέπω (πρέπω), to be prominent, to be visible, h. Merc. 351.

διαπρήσσω (πρήσσω, Ion. for πράσσω), to bring to an end, to accomplish, to finish, with accus. κέλευθον, Od. 2, 213; also without κέλευθον, they marched through the plain, Il. 2, 785; with part. ἡματα διέπρησον πολέμῳ, I spent days in fighting, Il. 9, 326. ἅπαντα οὐτι διαπρήξαιμι λέγων ἐμὴ κήδεα, narrating for a year I should not finish my woes, Od. 14, 197.

διαπρό (πρό), through and out, entirely through, Wolf in the Il. διαπρό, in the Od. διὰ πρό, Il. 5, 66. Od. 22, 295; cf. Spitzner Excurs. XIV. on Il.

\* διαπρύσιον, adv. passing through, spoken of place: πρὶν πεδίοιο διαπρύσιον τετυχηώς, a hill extending far into the plain, Il. 17, 748. 2) piercing, loud, of sound, ἤυσεν, Il. 8, 227. h. Ven. 80; prop. neut. from

\* διαπρύσιος, or, passing through, penetrating, piercing, h. Ven. 19; κεραῖστές, h. Merc. 336 (prob. Æol. from πέραω).

διαπτουέω (πτουέω), to frighten away, to scare, with accus. γυναῖκας, Od. 18, 340. †

\* διαπνρπαλαμάω, see πνρπαλαμάω.

διαρπάζω (ἀρπάζω), to tear in pieces, to lacerate, spoken of wolves: μῆλα, Il. 16, 355.

διαρρήγνυμι (ράγω), fut. σω, aor. 1 infin. διαρρήγνυσαι, to break in pieces entirely, to destroy utterly; with accus. of inanimate things: πόλιν, οἶκον, to destroy; of men, Il. 9, 78. 2) Mid. fut. διαρρήγασθαι, with pass. signif. τάχα δ' ἄμμε διαρρήγασσθαι οἶω, quickly I think we shall both be destroyed, Il. 24, 355. (So the Schol. διαρρῆγασσθαι; Damm and Voss take the infin. fut. in an act. signif. and supply αὐτόν.)

διαρρήγνυμι (ρήγνυμι), to break through, to break in pieces; with accus. only mid. διαρρήγασθαι ἐπάλλεις, to break through the breastworks, Il. 12, 308. †

\* διαρρήδην, adv. (διαρρήδηναι), with clear words, distinctly, h. Merc. 313.

διαρρήπτω (ρίπτω), to throw through, to shoot through, only ep. imperf. 3 sing. διαρρήπτασεν οἷστόν, Od. 19, 575. †

διασεύω (σεύω), only 3 sing. ep. aor. 2 mid. δίσσυστο, with accus. λαόν, to hurry through the people, Il. 2, 450; often with gen. τάφροιο, through the ditch, Il. 10, 194; spoken of missiles, with gen. στέρνοιο, Il. 15, 542; ἐκ μεγάροιο, Od. 4, 37.

διασκεδάννυμι (σκεδάννυμι), fut. σκεδάσω, aor. διασκεδάσσα, to scatter, with accus. θούρατα, Od. 5, 370; to destroy, νῆα, Od. 7, 275; metaph. ἀγλαίας τινί, to dissipate one's arrogance, Od. 17, 244.

διασκήδηνμι (σκήδηνμι), poet. form from διασκεδάννυμι, to scatter, νέφεα, Il. 5, 526. †

διασκοπιάομαι, depon. mid. (σκοπιάζω), to look down around from an elevation, to watch, to observe, with accus. ἔκαστα, \* Il. 10, 388. 17, 252.

διασκήζω (σκήζω), aor. 1 δίσκησα, aor. 1 pass. δισκίσθην, to split asunder, to tear in pieces, with accus. ἱστία, Od. 9, 71. Pass. Il. 16, 316.

διατάμνω, ep. for διατέμνω, and aor. 2 δίσταμον, to cut through, Il. 17, 522. 618, in tmesis; ep. form διατμήγω.

διατελεντάω (τελεντάω), to finish entirely, to accomplish fully, with accus. Il. 19, 90. †

\* διατίθηνμι (τίθηνμι), aor. 1 διέθηκε, to place apart, to put, to place, to lay, Θειμίλια, h. Ap. 254. 294.

διατινύσσω (τινάσσω), aor. 1 διετίναξα, to shake apart, to dash in pieces, with accus. σχεδὴν, Od. 5, 363. † in tmesis.

διατμήγω (τμήγω), ep. for διατέμνω, aor. 1 διέτμηξα, aor. 2 δίστμαγον, aor. 2 pass. διετμήγην, 1) to cut through, to cut in pieces; κροῖο τροχόν τυτθά, Od. 12, 174; δόρυ χαλκῷ Od. 8, 507; metaph. νηρόμενος λαῖτμα δίστμαγον, swimming I cut through the deep, Od. 7, 276. cf. 5, 409. 2) Generally, to separate, to scatter, Ἀχαιοὺς, Il. 21, 3; νῆας, Od. 3, 291. Pass. 1) to be cut in pieces, to be divided. σσνίδες δίστμαγεν ep. for διετμήγην, Il. 12, 462. 2) to separate, to scatter, Il. 16, 354; to part, Il. 1, 531. 7, 302. cf. ἀρθμέω.

διατρέχω (τρέχω), aor. 2 δῖδραμον, to run through, with accus. κέλευθα, ὕδαρ, \* Od. 3, 177. 5, 100.

διατρέω (τρέω), aor. 1 διέτρεσα, to run away from fear, to scatter, \* Il. 11, 481. 486.

διατρίβω (τρίβω), aor. 1 διέτριψα, to rub or bruise in pieces, with accus. ῥίξαν, Il. 11, 847. 2) Spoken of time: prop. subaud. χρόνον, to spend time, and as intrans. to linger, to delay, τινός, about any thing; ὁδοῖο, a journey, Od. 2, 404; hence, 3) to procrastinate, to check, to hinder, with accus. Od. 2, 265; χρόλον, Il. 4, 42; so μητρός γάμον, Od. 20, 341; with double accus. διατρίβει Ἀχαιοὺς γάμον, to put off the Achaeans about the marriage, Od. 2, 204.

*διάτριχα*, adv. in *three ways*, in *three parts*; Wolf always writes *διά τριχα*, only in h. Cer. 86, is *διάτριχα* found; cf. Spitz. on Il. 2, 655.

*διατρύγιος*, *ον* (τρύγη), ὄρεος, Od. 24, 342, † a vineyard whose grapes ripen at different times (*διά*), Eustath.. or where grain is sown between the rows of vines. The first is correct.

*διατρυφέν*, see *διατρύπτω*.

*διαφαίνομαι* (φαίνω), only mid. *to shine through*, *to be visible*, *to appear*, with gen. *νεκύνων*, between the dead, Il. 8, 491; spoken of a glowing body, *to sparkle*, *to shine brightly*, Od. 9, 379.

\* *διαφέρω* (φέρω), only fut. mid. *διοίσομαι*, *to bear apart*; mid. *to differ*, *to contend*, *to be at variance*, h. Merc. 255. †

*διαφθείρω* (φθείρω), fut. *διαφθέρσω*, perf. 2 *διέφθορα*, 1) *to destroy utterly*, *to desolate*, with accus. πόλιν, Il. 13, 625. 2) The second perf. intrans. *to perish*, like *perii*: *μαινόμενε* — *διέφθορας*, thou art rushing to destruction, Il. 15, 128. (Schol. *διέφθαρσαι*.)

*διαφορέω* (φορέω), a form of φέρω, *to disperse*, *to spread abroad*, κλέος, Od. 19, 333. † *διαφράζω* (φράζω), only ep. aor. 2 *διεπέφραδον*, *to speak clearly*, *to show distinctly*, τινί τι, Il. 18, 9. Od. 6, 47.

*διαφύσσω* (φύσσω), aor. 1 *διήφυσσα*, ep. *διάφυσσα*, 1) Prop. *to draw through*, *to draw out* any thing from a vessel to the bottom, with accus. οἶνον, Od. 16, 110. 2) Metaph. *to pierce*, *to cut through*, *to lacerate*, cf. Virg. *Æn.* 11.600, *haurire*; *διήφυσσε σαρκός*, he tore the flesh (the boar), Od. 19, 450; so also in tmesis, *διὰ τ' ἔντερα χυλκός ἤφυσσε*, the brass [weapon] cut through the entrails, Il. 13, 507.

*διαχέω*, ep. *διαχύνω* (χύνω), only aor. 1. 3 plur. *διέχυναν*, *to pour out*, *to diffuse*. 2) In Hom. only: *to divide*, *to carve*, *to distribute*, spoken of slain victims, with accus. Il. 7, 316. Od. 3, 456.

*διάω*, more correctly *διαέω*, see *διάημι*.

\* *διδάσκαλος*, ὁ, ἡ, a teacher, a female teacher, h. Merc. 556.

*διδάσκω* (δάω), aor. 1 act. *ἐδίδαξα*, ep. *ἐδιδάσκησα*, h. Cer. 144; perf. pass. *δεδιδάγμαι*, *to teach*, *to instruct*. a) With accus. of the thing: πάντα, Il. 9, 442. b) With accus. of the pers. τινά, Il. 11, 832. c) With double accus. τινά τι, *to teach one any thing*, Il. 23, 307. Od. 8, 481; for accus. the infin. *δμῶας*

*ἔργα ἐργάζεσθαι*, *to teach the maids to perform work*, Od. 1, 384. 22, 422; hence, pass. *to be instructed*, *to learn*, τι πρὸς τινος, *to learn any thing from any one*, Il. 11, 831; and part. with gen. *διδασκόμενος πολέμοιο*, Il. 16, 811.

*δίδημι*, ep. form, from *δέω*, *to bind*; from which, *δίδη*, 3 imperf. for *ἐδίδη*, Il. 11, 105. † *διδοῖ*, *διδόισθα*, see *δίδωμι*.

*διδυμάων*, *ονος*, ὁ (*διδυμος*), a twin-brother, only in dual and plur. connected with παῖς, and alone, Il. 5, 548.

*δίδυμος*, *η*, *ον*, double, twofold, αἰνλοί, Od. 19, 227. 2) *twins*, in plur. Il. 23, 641. (prob. from *δῖς*).

*δίδωμι*, fut. *δώσω*, aor. 1 *ἔδωκα*, and *δῶκα*, only in indicat. sing. aor. 2 act. (*ἔδων*), only in plur. indicat. *ἔδομεν*, etc. and in the subj. optat. imperat., perf. pass. *δέδομαι*. Homer has: 1) Also forms from *διδόω*, pres. *διδούς* and *διδόισθα*, Il. 19, 270; (incorrectly *διδόισθα*.) *διδοῖ*, imperf. *δίδου* for *ἐδίδου*, and fut. *διδώσομεν*, Od. 13, 358; infin. *διδώσκειν*, Od. 24, 314. 2) Forms with lengthened stem-vowel: pres. imperat. *δίδωθι*, Od. 3, 380; infin. *διδόναι* for *διδόναι* (not aor. 2, Il. 24, 425. 3) The iterat. forms of aor. 2, *δόσκει*, Od. 19, 76. 1) *to give*, *to present*, *to bestow*, τινί τι, Il. 1, 123; in reference to the gods, *to offer*, *to devote*, *θεοῖσι ἑκατόμβας*, Il. 7, 450; spoken of the gods, *to grant*, *to accord*, *εἶχος*, *ρίκη*, *κῦδος*, often of evils: *to decree*, *to inflict*, *ἄλγεα*, *κῆδεα*, Il. 1, 96. Od. 7, 242. b) With accus. of the pers. *τινά τινα*, *to give over*, *to deliver*, *ρίκην*, *πυρὶ*, *κυσίν*, Il. 17, 127; *τινά ὀδύνησιν*, *ἀχέεσσι*, Il. 5, 397; especially of parents, who give their daughters in marriage to a man: *θιγατέρα ἀνδρὶ*, Il. 6, 192. 11, 226. c) An infin. is often added, which serves as a further limitation of the sentence: *δῶκε τεῖχευ Ἐρευνθαλίῳ φορῆσαι*, he gave arms to Ereuthalion to bear, Il. 7, 149; and with the infin. pass. *πόλεμόνδε φέρεσθαι*, Il. 11, 798. cf. Il. 23, 183. 2) With accus. and infin. *to give*, *to grant*, *to let*, *to permit*, *αὐτὸν πρηνέα δὸς πεσέειν*, let him fall prone, Il. 6, 307. 3) Pass. only once: *οὐ τοι δέδοται πολέμη' ἔργα*, the works of war are not accorded to thee, Il. 5, 428.

*δίε*, see *δίω*.

*διέργω*, ep. for *διείργω* (*είργω*), *to separate*, *to keep apart*, with accus. *τοὺς διείργων ἐπάλξεις*, Il. 12, 424. †

διέδραμον, see διατρέχω.

διείπον (είπον), a defect. aor. 2, of which occur only imper. *δείτε*, infin. *διαειπέμεν*, ep. for *διειπείν*, prop. to *speak through*, to *finish speaking*; then, to *speak clearly, distinctly*, with dat. of the person, Il. 10, 425. *διαειπέμεν ἀλλήλοισιν*, to converse fully with each other, Od. 4, 215.

διείρομαι, poet. and Ion. (ἔρομαι), only pres. to *question strictly*, to *interrogate strictly*, τί, Il. 1, 550; and *τινά τι*, any one about any thing, Il. 15, 93. Od. 4, 292.

διέκ (διά, ἐκ), *entirely through*; Wolf in the Il. correctly, *διέκ*, Il. 15, 124; but in Od. δι' ἐκ, Od. 17, 61. 10, 388. cf. Spitzner Excurs. XVIII.

διελαύνω (ἐλαύνω), aor. 1 διήλασα, 1) Trans. to *drive through*, τί *τινος*; ἵππους τάφροιο, Il. 10, 564; to *thrust through*, ἔγχος λαπῆρης, a spear through the loins, Il. 16, 318; δόρυ ἀσπίδος, Il. 13, 161. 2) Intrans. to *pass through*, to *hurry through*, with accus. ὄρη, h. Merc. 96.

διελθέμεν, see διέρχομαι.

διέμαι, mid. (ΔΙΗΜΙ), like τίθεμαι, in Hom. there occur of the pres. 3 plur. *διενται*, subj. *διήται*, *διωνται*, optat. *δίοιτο* (cf. τίθοιτο), infin. *δισθαι*, 1) Intrans. to *become terrified*, to *fly*, spoken of horses: *διενται πεδίοιο*, they fly through the plain, Il. 23, 475; of lions: *σταθμοῖο διεσθαι*, to let himself be driven from the enclosure, Il. 12, 304. 2) Oftener trans. to *terrify*, to *chase away*, to *drive*, with accus. Il. 7, 197; *δηϊους*, Il. 12, 276; *ἔϊνον ἀπὸ μεγάροιο*, Od. 20, 343; ἵππους προτὶ ἄστυ, to drive the steeds to the city, Il. 15, 681; spoken of a dog: *κνώδαλον, ὃ, τι δίοιτι*, Od. 17, 317. (Rem. *διέμαι* together with the above cited forms belongs to the act. ΔΙΗΜΙ, which has the trans. signif. to *chase*, to *terrify*, of which the 3 plur. imperf. *ἐνδίσσαν* still occurs. The mid. means either to *let oneself be driven*, or it has the signif. of the act. with a weak reflexive sense; *δίω* on the contrary is always intrans. and signifies to *fear*, conf. Kühner Gram. § 188, 4.)

διέξειμι (ἔξειμι), to *pass through* any thing. τῇ ἔμελλε *διεξιμεναι* πεδίορδε, there he was about to pass out into the plain, Il. 6, 393. †

διεξερέομαι (ἐρέομαι, ep. form, from εἰρομαι), to *question closely*, to *scrutinize*, *τινά τι*, Il. 10, 432. †

διεπέφραδε, see διαφράζω.

διέπραθον, see διαπέρθω.

διέπτατο, see διαπέταμαι.

διέπω (ἔπω), imperf. διείπον and διέπον, 1) to *manage*, to *direct*, to *administer*, τί, e. g. πόλεμον, to prosecute the war, Il. 1, 166. Od. 12, 16. 2) to *arrange*, to *put in order*, to *command*, στρατόν, Il. 2, 207; ἀνέρας σκηπτοῖν, to drive away the men with a staff, Il. 24, 247.

διερέσσω (ἐρέσσω), aor. διήρεσα, poet. σσ, to *row through*, χερσὶ, with the hands, \* Od. 12, 444. 14, 351.

διερός, ἦ, ὄν, only twice in the Od. and a word of doubtful signif. The ancients explained it, *wet, moist*; metaph. *fresh, lively, living*. (Eustath. after Aristarch. ζῶς, σπονδαῖος, and derived it from *διαίνω*); hence, *διερός βρότος*, a vigorous (living) mortal, Od. 6, 201. (Others read here *διερός* from *δυή*, unhappy.) *διερόϊ ποδὶ φευνγέμεν*, to fly with swift foot, Od. 9, 43. Nitzsch on Od. 6, 201, takes as the prop. signif. *liquid, flowing*, liquidus; metaph. *active, motable*. He construes the sentence thus: οὗτος ἀνὴρ, ὃς κεν ἵκηται φέρον δῆϊότητα, οὐκ ἔστι διερός βρ. οὐδὲ γένηται, and paraphrases it, 'neither now nor ever is he to move active and well who penetrates with hostile force into the land of the Phæaces.' Voss, 'he moves not yet, the mortal, nor can he ever live,' etc. Lehms de Aristarch. stud. p. 59, derives *διερός* from *διέμαι* (cf. *στυγερός*), and explains it, Od. 9, 43, by *fugax*; but Od. 6, 201, act. *fugator*. 'Non est iste vir fugator homo, i. e. non is est, quem fugere opus sit.'

διέρχομαι (ἔρχομαι). fut. διελύσομαι, aor. 2 διήλθον, infin. ep. διελθέμεν, to *go through*, to *pass through*, to *traverse*, with accus. πῶν, the flock, Il. 3, 198; ἄστυ, Il. 6, 392; with gen. *μεγάροιο*, Od. 6, 304. 2) to *pass through*, to *pierce*, spoken of missiles, with gen. *χορός*, to pierce through the skin, Il. 20, 100; absol. Il. 23, 876. 3) Metaph. to *go over*, to *reflect upon*, μετὰ φρεσὶ τι, h. Ven. 277.

διέσσντο, see διασεύω.

διέτμαγεν, see διατμήγω.

διέχω (ἔχω), aor. 2 διέσχον, only intrans. to *go through*, to *penetrate*, to *pierce*, to *pass through* a body and come forth on the opposite side, spoken of an arrow: *διὰ δ' ἔπτατο ὀϊστός, ἀντικρὺ δὲ διέσχε*, the arrow flew through and came forth on the other side,

Il. 5, 100; so also Il. 11, 253. 20, 416. In like manner δι' ἄμυν ἔγχος ἔσχευ, Il. 13, 520.

δίζημαι, ep. depon. mid., fut. διζήσομαι, Od. 16, 239 (from διζω), to seek out, to search for, τινά, Il. 4, 88; or with εἶπου. 2) to seek to procure, to be at pains, to strive; absol. ἑκαστος μνάσθω ἐδδουσιν διζήμενος, let each one woo, striving with presents, Od. 16, 391; νόστον τινί, to seek to accomplish one's return, Od. 23, 253; and with accus. alone, Od. 11, 100. (An Ion. word, with η retained.)

δίζυξ, υγος, ὁ, ἡ (ζυγόν), harnessed in a span, or two abreast, ἵπποι, \* Il. 5, 195. 10, 473.

δίζω, only imperf. δίζε, to doubt, to be doubtful, to be uncertain, with ἦ, Il. 16, 713. † διηκόσιοι, αι, α, ep. for διακόσιοι, two hundred, Il.

διηρκής, ἐς (διανέκω, i. q. διαφέρω), continuous, uninterrupted, continuous, the adj. spoken only of place: far-extending, long, great, ῥάβδοι, Il. 12, 297; νῶτος, Il. 7, 321; ῥίλαι διηρκέες, Il. 12, 134; ἀτραπιτοί, far-extending ways, Od. 13, 195; ὥλις, the continuous or long furrow, Od. 18, 375. The adv. διηρκέως with ἀγορεύειν, to recount at large, in the natural order, Od. 7, 241. 12, 56.

διήρεσα, see διερέσσω.

δίηται, see διέμαι.

διήμι (ιήμι), to send through, to throw through, to discharge, with gen. only in tmesia. διὰ δ' ἤκε σιδήρου, \* Od. 21, 328.

διῆνέομαι, depon. mid. (ινέομαι), fut. διῆξομαι, aor. διῆλόμην, to go through; only metaph. to narrate at length, πάντα, \* Il. 9, 61. 19, 186.

Διίπετής, ἐς (Διὸς, πέτω), fallen from Jupiter, i. e. from the air, descending from heaven, an appell. of rivers, because they are swollen by rain, Il. 17, 263; and of Αἰγυπτος (Nile), Od. 4, 477. Later also οἰωνοί, h. in Ven. 4 (the second is long).

διίστημι (ἴστημι), only intrans. aor. 2 διίστην, dual διαστήτην, and pres. mid. διίσταμαι, 1) to open, to divide itself, to separate, Il. 12, 86; Θάλασσα, the sea divided, Il. 13, 29. 2) Metaph. to differ, to quarrel. ἐξ οὗ —διαστήτην ἐρίσαντε, they fell out in a quarrel, \* Il. 1, 6.

[Διίφιλος = Διὶ φίλος, thus Freytag and others, Il. 1, 74. cf. Jahr. J. und K., p. 258.]

δικάζω (δίκη), fut. δικάσω, aor. 1 ἐδικάσα, ep. σσ, 1) Act. spoken of a judge: to judge, to pronounce sentence, to decide between two

parties, with dat. τινί; Τρωσὶ τε καὶ Ἀνωοῖσι δικάζέτω, let him decide the controversy between the Trojans and Greeks, Il. 8, 431. τοῖσιν (σκήπτροις) ἔπειτ' ἦισσον, ἄμοιβηδὶς δὲ δικάζον, with these they (γέροντες) arose and in turn delivered their sentence, Il. 18, 506. ἐς μέσον ἀμφοτέροισι δικάσσετε, decide (ye princes), between the two, according to equity. Thus speaks Menelaus, Il. 23, 574, when Antilochus, at the games of Patroclus, received the second prize, which was prop. due to Eumelus. Menelaus now also lays claim to it, because Antilochus had artfully impeded his chariot, v. 579. εἰ δ' ἄγε, ἐγὼν αὐτὸς δικάσω, come on, said he at last, I myself will deliver a judgment; he then proposes that Antilochus should swear that he did not intentionally impede his chariot, Od. 11, 547; spoken of gods; κρυπτάδια, to take secret resolutions, Il. 1, 542. 2) Mid. of the parties: to go to law, to bring a matter before a court, Od. 11, 545. 12, 440.

δικαῖος, η, ον (δίκη), just, righteous, practising justice, one who fulfils what right demands towards gods and men; thus Chiron, Il. 11, 832; the Abii, Il. 13, 6. 19, 181; on the other hand, the suitors are οὐδὲ δίκαιοι, Od. 2, 282, as also the Cyclops, Od. 8, 575 (because they violated the universally sacred rites of hospitality). Compar. δικαιοτέρως, and superl. δικαιοτάτος.

δικαίως, adv. justly, in a becoming manner, μνάσθαι, Od. 14, 90. †

δικασπóλος, ὁ (πολέω), a judge, one who dispenses justice, Il. 1, 238; with ἀνίρ, Od. 11, 196.

\* δικαρήνος, ον (κάρηνον), two-headed, Batr. 300.

\* δικέρωος, ωτος, ὁ (κέρας), two-horned, epith. of Pan, h. 13, 2.

δίκη, ἡ, 1) Originally, usage, custom, right, that which is introduced by custom. ἥ' ἐστι δίκη βασιλῶν, Od. 4, 691; θεῶν, Od. 19, 43. αὕτη δίκη ἐστὶ βροτῶν, this is the lot of mortals, Od. 11, 219; δμῶν, Od. 14, 59. 2) right, justice, a cause or suit. δίκης ἐκιδενὲς ἔχειν, to lack justice, Il. 19, 180. δίκην ἐξελαύνειν, to expel, to pervert justice, Il. 16, 388; τίειν, Od. 14, 84. εἰπεῖν δίκην, to speak justice, to pronounce (spoken of a judge), Il. 18, 508. b) In the plur. δίκαι, the administration of justice, Il. 16, 542. Od. 11, 570. 3) cause, suit; διδόναι καὶ λαμβάνειν, to give

and receive right, i. e. to submit a cause and receive a decision, h. Merc. 312.

δικλῆς, ἴδος, ἢ (κλῖνω), bent double, double, folding, epith. of doors, πύλαι, θύραι, Il. 12, 455. Od. 2, 345.

δίκευον, τό, a fishing-net, Od. 22, 386. †

δινεύω and δινέω (δίνη), (δινεύω only pres. and imperf. iterat. δινεύεσκον), from δινέω also aor. 1 pass. δινηθεῖς, 1) Act. to turn in a circle or vortex, to whirl, to move around, σόλον, Il. 23, 840; ζεύγεα, to drive around, Il. 18, 543; μόχλον, to twirl the stake, Od. 9, 388. 2) Intrans. to turn oneself in a circle, spoken of dancers, Il. 18, 494; metaph. to wander about, to move around, κατὰ μέσσον, Il. 4, 541; παρὰ θῖνα, Il. 24, 12; κατὰ οἶκον, Od. 19, 67; in like manner in pass. ὅσσε δινεύσθην, the eyes rolled around, Il. 17, 680; to walk about, Od. 9, 153. ἐπὶ ἄστεα δινηθῆναι, Od. 16, 63.

δίνη, ἢ, a vortex, a whirlpool, in a river, \* Il. 21, 11. 132.

δινῆεις, εσσα, εν (δίνη), whirling, full of whirlpools, epith. of a river, Il. 2, 877. Od. 11, 242.

δινωτός, ἢ, ὄν (δινώω), prop. turned in a circle; in Hom. turned round, formed round, λέχεια, Il. 3, 391; κλισίη, Od. 19, 56. ἀσπίς ἑνωῖσι βούων καὶ νώοπι χαλκῷ δινωτή, a curved or arched shield made of bull's hide and glittering brass, Il. 13, 407.

Διογενής, εὖος, ὁ, ἢ (γένος), sprung from Jupiter, god-born, a common epith. of heroes and kings, because they receive their dignity from Jupiter, the king of kings, cf. Il. 1, 337. Od. 2, 352.

Διόθεν, adv. (Δίος), from Jupiter, according to the will of Jupiter, Il. 15, 489. 24, 194.

διοίστευω (ῴστευω), fut. σω, to shoot an arrow through, τινός, anything, Od. 19, 578. 21, 76. 97. 2) Absol. to shoot an arrow, Od. 12, 102.

διοίσσμαι, see διαφέρω.

δίαιτο, see διέμαι.

\* διοιγνέω (οιγνέω), to go through, to walk about, h. 8, 10.

Διοκλῆς, ἦος, ὁ, 1) son of Orsilochus, grandson of Alpheus, father of Crethon and Orsilochus, king of Phœæ in Messenia, Il. 5, 542. Telemachus spent the night with him, Od. 3, 488; prob. a vassal of Agamemnon, cf. Il. 9, 151. 2) one of the princes of Eleusis, whom Ceres taught the ceremonies of the

sacred service, h. Cer. 473 (but v. 153 Διόκλον).

διόλλυμι (ῴλλυμι), perf. II. διόλωλα, trans. to destroy utterly. 2) Mid. and perf. II. intrans. to perish utterly. οὐδ' ἔτι κυλῶς οἶκος ἐμός διόλωλε, and no longer with decency is my house perishing, i. e. formerly ye did it with moderation, but now without any regard to decency, Od. 2, 64. †

Διομήδη, ἢ, daughter of Phorbus, slave of Achilles, Il. 9, 665.

Διομήδης, εὖος, ὁ, accus. η, and τα, son of Tydeus and Deipyle, husband of Ægialea, king of Argos, Il. 5, 412. He took part in the second expedition against Thebes, Il. 4, 406; and went to Troy with 80 ships, Il. 2, 568. He was among the bravest in the army and performed many exploits which Homer celebrates in the fifth book (Διομήδους ἀριστεία). He exchanged armor with the Lycian Glaucus, an hereditary guest, Il. 6, 230. According to Homer, he returned happily to Argos, Od. 3, 180; according to later tradition, he directed his course, after his return, to lower Italy, where he built the town Arpi.

Διον, τό, a town in Eubœa, on the promontory Cenæon, Il. 2, 538.

Διονύσος, ep. Διώνισος, ὁ, son of Jupiter and Semele, god of wine and joy, Il. 14, 325; h. 6, 56. Homer was acquainted with the insult offered him in Thrace. Him, the drunken divinity, the Thracian Lycurgus would not tolerate, so that he fled to Thetis into the sea, Il. 6, 132, seq. According to Od. 11, 325, the poet was also acquainted with his love for Ariadne. (The word according to Voss, signifies the god of Nysa, or, according to Herm., Torculus, from διά and an old verb, from which ὄρνις is derived.)

διοπτέω (ὀπτεῖω), to observe closely, to look about, Il. 10, 451. †

διοπτῆρ, ἦρος, ὁ, a spy, a scout, Il. 10, 562. † διορύσσω (ὀρύσσω), part. aor. 1 διορύξας, to dig through; τάφρον, to open a ditch or furrow, Od. 21, 120. †

δίος, δια, διον, (from Διός for διός), prop. sprung from Jupiter, prob. Il. 9, 538; then generally, divine, exalted, great, glorious, excellent. 1) As epith. of the gods, only in fem. δια θεία, glorious goddess, Il. 10, 290; often δια θεῶων, most exalted of goddesses, δια Χαρυβδῆς, Od. 12, 104. 2) Of distinguished men, not heroes merely, but others:



noble, excellent, *δίος, ἰφροβός*, Od. 14, 48; of entire people: *διοὶ Ἀχαιοί, διοὶ ἑταῖροι* (*Σαρπηδόνης*), Il. 5, 692.3) Of noble animals: of horses: *ἵππος*, Il. 8, 185. 4) Of inanimate things, as the earth, sea, cities (cf. *ἱερός*), since they are under the divine influence or derive their origin from gods, Od. 5, 261. Il. 16, 365.

*Δῖος, ὁ*, son of Priam, Il. 24, 251.

\* *Διόσκουροι, οἱ*, sons of Jupiter, chiefly *Castor and Pollux*, only divided, *Δῖος κοῦροι*, h. 16, and 33, 1. 9.

*Διοτρεφής, ἐς* (*τρέφω*), *nourished by Jupiter*, epith. of kings, see *Διογενής*, and of Scamandrus, Il. 21, 223; *ἄνθρωποι*, Od. 5, 378.

*δίπλαξ, ἄκος, ἡ*, *laid double, laid two-fold, in double layers*, *δημός*, Il. 23, 243. 2) As subst. *ἡ, a double mantle*, a mantle that can be wrapt around double, cf. Od. 13, 224. Il. 10, 134; others say, a garment of double texture, the ground being white, the figures purple, or generally, of double texture, Il. 3, 126. 22, 441; in full *ἡ δίπλαξ χιτῶν*, Od. 19, 241.

*διπλόος, η, ον*, contr. only in fem. *διπλῇ, double, two-fold*, *θώρηξ*, Il. 4, 133; *χλαῖνα*, a double mantle, Il. 10, 134. Od. 19, 226.

*δίπτυχος, ον* (*πτύσσω*), *double-folded, laid double, λήνη*, a double garment, Od. 13, 224. Also neut. plur. *δίπτυχα ποιεῖν*, to lay double i. e. to lay the flesh or thigh pieces of the victims upon a layer of fat, and upon this to place still another, Il. 1, 461. Od. 3, 458.

*Δῖς, ὁ*, obs. nom. of the oblique cases *Δῖός, Δῖῷ, Δῖα*, of *Ζεύς*, q. v.

*δίς*, adv. *twice, double*, Od. 9, 491. †

*δισθανής, ἐς* (*θανεῖν*), *twice dead*, Od. 12, 22. †

*δισκέω* (*δίσκος*), *to cast the discus. δίσκου ἐδίσκειον ἀλλήλοισιν*, among one another, Od. 8, 188. †

*δίσκος, ὁ* (*δικεῖν*), *the discus, the quoit*, a round flat stone, with a hole and thong in the middle with which to hurl it. It was as early as Homer's time a common sport, to cast this, Il. 2, 774. Od. 4, 626; he who cast it furthest receiving the prize, espec. Od. 8, 186; *δίσκου οὐρα*, Il. 23, 431. It is distinct from the *σόλος*, q. v.

*δίσκουρα, τὰ* (*οὐρον*), *the distance to which the discus was cast. ἐς δίσκουρα λείλειπτο*, he was left a quoit's cast behind, Il. 23, 523. † cf. *οὐρον*.

\* *διπτός, ἡ, ὄν* (ep. *δισσός*), *two-fold, double*, Batr. 61.

*διψάω, to seek out, to trace; τίθετα*, to seek oysters, spoken of a diver, Il. 16, 747. †

*δίφρος, ὁ* (for *διφόρος*), 1) Prop. the *chariot seat*, for two persons, the *double seat* in the war chariot for the charioteer and the warrior, Il. 5, 160. 23, 132. It was round, partly open for mounting, and hung upon straps, Il. 5, 727; sometimes in the Il. it signifies the *war-chariot* itself; a *journeying carriage* with two seats, Od. 3, 324. 2) Generally, a *seat, a chair*, and as it seems, a low one, Il. 3, 424. Od. 4, 717.

*δίχα*, adv. 1) *divided into two parts: double. δίχα πάντας ἡγρίθμεον*, in two bands, Od. 10, 203. 2) Metaph. of two sorts, in two ways, different, Il. 18, 510; *θυμὸν ἔχειν*, to have different sentiments, Il. 20, 32; *βάξεν*, Od. 3, 127.

*διχθά*, adv. poet. for *δίχα, two-fold*, etc. *τοὶ διχθὰ δεδαίταται*, Od. 1, 23. *διχθὰ κραδίη μέμονε*, my heart is divided, Il. 16, 435.

*διχθαῖδιος, η, ον*, *two-fold, double, Κῆρες*, Il. 9, 411; neut. as adv. Il. 14, 21.

\* *διχόμενος, ον* (*μήν*), *in the middle of the month*, at the time of the full moon, h. 32, 11.

*δίψα, ἡ*, *thirst*, Il. 11, 642.

\* *διψαλέος, η, ον*, poet. (*δίψα*), *thirsty*, Batr. 9.

*διψάω* (*δίψα*), *to thirst, to be thirsty*, Od. 11, 584. †

*δίω*, ep. ground form of *δεδίω*. From this occur: imperf. *ἔδιον*, ep. *διον*, 3 sing. *δίε*, perf. *δέδια* and *δεῖδια*, with pres. signif. pl. *δέδιμεν, δέδιτε, δεῖδιασι*, imper. *δέδιθι*, infin. *δέδιμεν*, part. *δεδιώς*, 3 plur. pluperf. *ἐδέδισαν*, and from this an imperf. *δείδιε*, Il. 18, 34. [24, 358.]

1) Intrans. *to fear, to be fearful, περὶ γὰρ δὲ νηυσὶν Ἀχαιῶν*, he feared greatly for the ships of the Achaeans, Il. 9, 433. 11, 557; *ποιμένι λαῶν*, in like manner in the perf. *δέδια = δέδοικα*, see *δεῖδω*. 2) *to flee, to run, περὶ ἄστυ*, once, Il. 22, 251. The middle forms *διένται, δίηται*, etc. belong to *διέμαι*, q. v.

*διωθέω* (*ώθειω*), aor. *διώσα*, *to push apart, to tear asunder*, Il. 21, 244. †

*διώκω* (*δίω*), only pres. and imper. 1) Active, *to cause to run*; hence, 1) *to drive away, to drive forward, to expel*, with accus. *διώκω δ' οὐτὶν ἔγωγε*, I drive no one forth, Od. 18, 409; *ἄρμα καὶ ἵππους*, Il. 8, 439; sometimes absol. *to drive*, Il. 23, 344. 424; spoken of a

ship driven by winds or oars, Od. 5, 332; hence pass. ἡ δὲ νηὺς ἤλυθε, ῥίμῳ διακομένη, the ship approached rapidly propelled, Od. 13, 162. 2) *to pursue, to follow*, in opposition to φεύγω; τινά, Il. 5, 672; absol. Il. 5, 223. 8, 107; metaph. *to strive after, to seek to obtain*, ἀκίχῃτα, Il. 17, 175. 3) Intrans. *to run swiftly, to hasten*, h. Merc. 350. cf. Il. 5, 213. 23, 344. II) Mid. *to drive before me*, τινά πεδλοιο, through the plain, Il. 21, 602; δόμοιο, Od. 18, 8.

Διώνη, ἡ, mother of Venus by Jupiter, Il. 5, 370. h. Ap. 93. Accord. to Hes. Th. 353, daughter of Oceanus and Tethys; or, Apd. 1. 3, daughter of Uranus (Caelus).

Διώνυσος, ὁ, ep. for Διόνυσος.

Διῶρης, εὖς, ὁ, 1) son of Amarynceus, leader of the Epei, slain before Troy by Peirus, Il. 2, 622. 4, 518. 2) father of Automedon companion in arms of Achilles, Il. 17, 429.

δημηθίς, δημηθήτω, see δαμάω.

δημίς, ιος, ἡ (δαμάω), the act of subduing, taming, curbing. ἔπιπὼν ἐχέμεν δημῖσιν τε μένος τε, to hold the curbing and the force of steeds [i. e. to be able to restrain or to urge on against the enemy], Il. 17, 476.

δημίτεια, ἡ, a female subduer, conqueror, victor, epith. of Night, Il. 14, 259; † prop. from

\* δημήτηρ, ἥρος, ὁ, a subduer, conqueror, victor, h. 21, 5.

Δμήτωρ, ορος, ὁ, a fictitious character, feigned by Ulysses, son of Jason king of Cyprus, Od. 17, 443.

δμῳή, ἡ, prop. one subdued; hence, a slave (female), spoken primarily of those free-born and reduced to slavery by war (distinct from δουλή), Il. 18, 28. cf. Il. 9, 658. b) Generally, a female slave, a maid servant, only plur. also δμῳαὶ γυναῖκες, Il. 6, 323. They were employed at all kinds of housework. They were obliged to clean the house, grind the corn, bake, weave, etc.

δμῳός, ὠός, ὁ (δαμάω), prop. one conquered; hence, a slave, primarily by capture in war (see δούλος), Od. 1, 398. b) Generally, a slave, a servant, a bond-man, often in the plur. δμῳες ἄνδρες. The male slaves were obliged to do the heavier housework, to split wood, to look to the cattle, to take care of the flocks, and to till the ground. In the Iliad only 19, 333; † often in Od. Ac-

cord. to Nitzsch on Od. 4, 10, δμῳός, a slave in general, whether born such, purchased, or taken in war.

δυναλλίζω (δυνέω), fut. -ξω, to *hurler and thither, to hurl*, with accus. νῆρ ἄνδρ' ἐδυναλλίζεν. Il. 4, 472; ῥάκεα, to *cut* the rags around, Od. 14, 512.

δυοφερός, ἡ, ὄν (δύοφος=νέος), dusky, dark, black, νύξ, Od. 13, 269; ἰώφ, Il. 9, 15, 16, 4.

δοάσασατο, defect. aor. 1 μιγ, of which the 3 sing. subj. occurs δοάσαστε (for δοάσσηται), to *appear, to seem*. ὦδιδέ οἱ φρονέοντι δοάσασατο κέρδιον εἶναι, *tho* it appeared to him, on reflection, to be better, Il. 13, 458. Od. 5, 474. ὥς ἂν τοι πλῆμνη γε διάσσειται ἄκρον ἰκέσθαι κύκλον, *that* the nave of the wheel may seem to graze the surface (the exterior part of the goal), Il. 23, 339. (A shortened form fr. δοιάω; it is, accordbg to Buttmann Lex. II. p. 104, more correctly derived from δέσται, it seems, (q. v.))

δοιή, ἡ, doubt, uncertainty. εἰ δοιῇ (εἶναι), to be in doubt, Il. 9, 230. †

δοιός, ἡ, ὄν, doubled, only dual. δοιῶ and plur. δοιοί, αἱ, ἄ=δύο, two, both, Il. 5, 7, 28. The neut. plur. δοιά as adv. *in two ways, of two kinds*, Od. 2, 46. The dual δοιῶ is indecl., Il. 24, 648.

δοκεύω (δέκομαι), to endeavor to seize, with accus. spoken of a dog following a wild animal: ἰσχύα γλουτούς τε, to strive to lay hold of his hips and loins, Il. 8, 340; hence to watch, to lie in wait for, τινά, Il. 13, 545. 16, 313; gener. to observe. Ὡρίωνα, of the Great Bear, Il. 18, 488. Od. 5, 274; δεδοκημένος, see δέχομαι.

δοκέω, aor. 1 ἐδόκησα ep. for ἐδοξα, h. Merc. 208, 1) Trans. to be of opinion, to think, to believe, δοκέω νικήσειν Ἑκτορα, I believe I shall conquer Hector, Il. 7, 192. 2) Intrans. to appear, to seem; with dat. of the pers. πέπλος οἱ δοκεῖ χαριέστατος εἶναι, Il. 6, 90; ὥς μοι δοκεῖ εἶναι ἄριστα, as it seems to me to be best, Il. 9, 103; more rarely with infin. fut. Il. 6, 338; δόκησε σφίσι θυμὸς ὥς ἔμεναι, their feelings seemed to be such, Od. 10, 415.

δοκός, ἡ, a beam, especially of the roof, Il. 17, 744. Od. 19, 38.

δόλιος, ἡ, ὄν (δόλος), cunning, deceitful, sly, artful, spoken only of things, ἔπει, τέχνη; κύκλος, the crafty circle which the hunters

draw round a wild animal, \* Od. 4, 792. Adv. *διῶς*, *craftily*, Batr. 93.

*Δολίη* ὁ, a slave of Laertes in Ithaca, father of Melanthius and Melantho, Od. 4, 735.

*δολίχαιρος*, *ον* (αἰλός), *having a long tube, long-tubed*; αἰγανή, a hunting-spear, a long tubento which the iron head of the spear was produced, or simply *long-handled*, Od. 9, 16. †

*δολιχεγγής* (ἔγχος), *armed with a long spear*, *Ιλιάς*, Il. 21. 155. †

*δολιχέρετος*, *ον* (ἐρετός), *having long oars, long-oared* νῆες, Od. 4, 499; spoken of people: *οαρ-φανή*, maritime, *Φαίηκες*, \* Od. 8, 191.

*δολιχίδειρος*, *ον*, ep. *δουλιχόδειρος*.

*δολιχα*, ἡ, *όν*, *long*, spoken of space: ἔγχεα, *δούρ*. 2) Of time: *long, lasting*, νόσος, νύξ; of space and time together: πλόος, Od. 3, 169. Nunt. as adv. *δολιχόν*, Il. 10, 52.

\* *Δολιχόη*, ὁ (accord. to Voss l. c. to be written *Δόλκος*), pr. n. of a prince in Eleusis, h. in Cer. 151.

*δολιχόσκιος*, *ον* (σκιά), *long-shadowing, casting a long shadow*, epith. of a spear, Il. and Od.

*δολοίς*, *εσσα*, *εν*, poet. (*δόλος*), *crafty, cunning*, *ἱππικῶν*, *ἀρτίφ*, *Κίρκη*, Od. 9, 32; metaph. spoken of bonds, *δέσματα*, Od. 8, 281.

*δολομήτης*, *ον*, ὁ = *δολόμητις*, only in voc. *δολομήτα*, Il. 1, 540. †

*δολόμητις*, *ι* (μητις), *full of artful plots, perfidious, artful*, epith. of Ægisthus and Clytemnestra, \* Od. 1, 300. 11, 422.

*Δόλοπες*, *οἱ*, see *Δόλοψ*.

*Δολοπίων*, *ἴονος*, ὁ, father of Hypsenor, a Trojan, priest of Scamander, Il. 5, 77. (fr. *δόλοψ*.)

*δόλος*, ὁ (*δέλεα*), 1) Prop. *a bait*, to take fish, Od. 12, 252; hence, any *trap* or *stratagem*, to take or deceive any one, spoken of the Trojan horse, Od. 8, 494; and of the net-work in which Vulcan confined Mars, Od. 8, 276. *δόλος ἔυλινος*, a mouse-trap, Batr. 116. 2) In general: *cunning, deceit, an artful plot, a stratagem*, often in the plur. *δόλοι*, tricks, wiles, Il. 6, 187.

\* *δολοφροδής*, *ἐς* (φράζω), *of crafty mind, cunning*, h. Merc. 282.

*δολοφροδῶν*, *ονσα*, *ον* (φρονώ), *devising deception, plotting fraud*, only part Il. and Od.

*δολοφροσύνη*, ἡ, *thinking of treachery, deception, fraud*, plur. *artifices*, Il. 19, 97. 112. h. Merc. 361.

*Δόλοψ*, *οπος*, ὁ, 1) a *Dolopian*. The Dolopes were a powerful tribe in Thessalia, on the river Enipeus, Il. 9, 484; later on Pindus. II) As masc. prop. nom. 1) son of Lampus, grandson of Laomedon, a Trojan slain by Menelaus, Il. 15, 525 seq. (*δόλοψ*, a spy). 2) son of Clytius, a Greek, Il. 11, 302.

*Δόλων*, *ωνος*, ὁ, son of Eumedes, a Trojan, who attempted to penetrate, as a spy, the camp of the Greeks, but was taken and slain by Diomedes and Ulysses, Il. 10, 314 seq. (from *δόλος*, cunning).

*δόμονδε*, adv. *to one's home, homeward*; also *ὄνδε δόμονδε*, Il. 16, 445; † often Od.

*δόμος*, ὁ, (*δέμω*), prop. *what is built, a building*; hence, 1) *a house, dwelling*, spoken of the temples of the gods, Il. 6, 242 [*Ἐρεχθῆος πυκινόν δόμον*, the firm house of Erechtheus = the temple of Minerva, Od. 7, 81, cf. Nitzsch ad loc.]; of the dwellings of men; also the compass of all the buildings, Il. 6, 242; in this case comm. plur.; also of brutes, as pens of sheep, and nests of bees, Il. 12, 301. 169. 2) *a chamber, an apartment*, especially that of the men, Od. 1, 255. 22, 291.

*δονακεύς*, *ῆος*, ὁ (*δόναξ*), *a reed-bed, a place full of rushes*, Il. 18, 576. †

*δόναξ*, *ακος*, ὁ (*δονέω*), 1) *a reed, δονακίς*, reed-stalks, Od. 14, 474. h. Merc. 47. 2) that which is made of reed, *an arrow*, Il. 11, 584.

*δονέω*, aor. 1 *ἐδόνησα*, fut. mid. *δονήσεται*, *to put in motion, to agitate, to drive hither and thither*, with accus. spoken of the wind which agitates the trees, Il. 17, 55; and drives the clouds, Il. 12, 157; of the gad-fly: οἶστρος βόας ἐδόνησεν, it drove about the cattle, Od. 22, 300. Mid. fut. with pass. signif. h. Ap. 270.

*δόξα*, ἡ (*δοκίω*), *opinion, notion, expectation*. ἀπὸ δόξης, contrary to expectation, Il. 10, 324. Od. 11, 344.

*δόρος*, ὁ (*δέρω*), *a leathern bottle*, \* Od. 2, 354. 380.

*δορπείω* (*δόρπον*), fut. *δορπήσω*, *to sup, to take the evening meal*, Od. 15, 302.

*δόρπον*, τό, *the evening meal, supper*, ἅμα ἡμέλῃ καταδύντι, Il. 19, 207. 24, 2; and gener-

ally, a meal; in plur. δόρυα, Il. 8, 503. Od. 4, 213.

δόρυ, τό, gen. ep. δούρατος and δουρός, dat. δούρατι, δουρί, accus. δόρυ, dual δούρε, plur. δούρατα, δούρα, gen. δούρων, dat. δούρασι and δούρεσσι (Hom. never uses the common form δόρατος), 1) wood, the trunk of a tree, Od. 6, 167. 2) Comm. a beam, timber; δόρυ νήιον and δούρα νεών, ship-timber, Il. 2, 135. 3) every thing made of wood, a spear-handle. δόρυ μέλινον, an ashen spear-handle, cf. ἔγχος, comm. a spear, lance, javelin; the Hom. heroes bore in battle and generally elsewhere two spears, Il. 11, 43. Od. 1, 256; and hence poet. war, battle, δουρὶ πόλιν πέρθει, to ravage a city by war, Il. 16, 706.

Δόρυκλος, ὁ, son of Priam, slain by the Telamonian Ajax, Il. 11, 489.

\* δορυσθενής, ἐς (σθένος), powerful with the spear, h. Mart. 3.

δόσις, ιος, ἡ (δίδωμι), a present, a gift, Il. 10, 213. Od. 6, 208.

\* δότευρα, ἡ, a giver (female), a donor, Ep. 7, 1; fem. from

δοτήρ, ἦρος, ὁ, poet. (δίδωμι), a giver, a donor, σίτοιο, Il. 19, 44. † h. 7, 9.

δούλειος, η, ον (δούλος), slavish, servile, Od. 24, 252. †

δουλή, ἡ, a female slave, a maid-servant, prop. one born in slavery, fem. of δούλος, Il. 3, 409. Od. 4, 12.

δούλιος, η, ον (δούλος), slavish, servile, only δούλιον ἡμαρ, the day of slavery, Il. 6, 463.

Δουλίχιον, τό, an island in the Ionian sea, south-east from Ithaca, which according to Homer belonged to the Echinades, and was inhabited by Epeans; from it the warrior Meges went to Troy; according to Strabo, the island *Doliché*; according to a tradition of the modern Greeks, a sunken island *Cucaba*, Il. 2, 625; Δουλιχίονδε, adv. to Dulichium, Od. 14, 397. Δουλιχίμυς, ἦος, ὁ, an inhabitant of Dulichium.

δουληχόδειρος, ον, ep. for δολιχόδειρος (δειρή), having a long-neck, long-necked, epith. of the swan, Il. 2, 460. 15, 692.

δουλοσύνη, ἡ, slavery, servitude, bondage, Od. 23, 423. †

δουπέω, poet. (δούπος), aor. 1 ἐδούπησα and ἐγδούπησα, perf. 2. δέδουπα, 1) to make a noise, to make a heavy sound, especially

spoken of falling in battle, often δούπησα πεισών, he gave a hollow sound in falling. 2) absol. to sound, to fall, Il. 13, 428. 23, 679.

δοῦπος, ὁ, noise, a dull or heavy sound. δοῦπος ἀκόντων, the clash of spears: ποδῶν, the sound of feet, Od. 16, 10; spoken of the noise of the sea, Od. 5, 401; of the rushing of mountain torrents, Il. 4, 455.

δουράτεος, η, ον (δόρυ), wooden, made of wood, ἵππος, Od. 8, 493. 512. h. Merc. 521.

δορυηρεκής, ἐς (ἐνερκεῖν), only neut. as adv. as far as a spear is cast, a spear's cast off, Il. 10, 357. †

δορυκλειτός, ὅν (κλειτός), famed in hurling the spear, famed with the spear, epith. of heroes, Il. 5, 578. Od. 15, 52.

δορυκλιτός, ὅν (κλιτός) = δορυκλειτός, Il. 2, 645. Od. 17, 71; and often.

δορυκτητός, ἡ, ὅν (κτάομαι), captured with the spear, taken in war, Il. 9, 343. †

δουρός, δουρί, see δόρυ.

δουροδόκη, ἡ (δέχομαι), a place for keeping spears, a spear-magazine, Od. 1, 128. †

δόχμιος, η, ον (δοχή), transverse, across, oblique, neut. plur. as adv. παράγιά τε δόχμιά τ' ἤλθον, sidewise and obliquely through, Il. 23, 116. †

δοχμός, ἡ, ὅν, oblique, sidewise; δοχμῶ αἰσσοῦντε, Il. 12, 148. †

\* δοχμῶω, to bend, to incline to the side, in the pass. h. Merc. 146.

δράγμα, ατος, τό (δράσσω), what one can grasp with the hand, a handful, a bundle of corn, as much as the reaper grasps in cutting. δράγματα τάφρα πιπτεῖ, handful after handful falls, Il. 11, 69; or as much as the harvester embraces to bind, a sheaf, Il. 18, 552.

δραγμένω (δράγμα), to collect the ears of grain in sheafs, to bind in bundles, Il. 18, 555. †

δραίω (δράω), to wish to do any thing, Il. 10, 96. †

\* δράκαινα, ἡ, a female dragon, fem. of δράκων, h. in Ap. 300.

\* Δράκανον, τό, a town and promontory on the island Icaria, h. 26, 1.

Δράκιος, ὁ, a leader of the Epei, Il. 13, 692.

δράκων, οντος, ὁ, a dragon, a large serpent, Il. 2, 308; in Homer as with us dragons belong among fabulous animals, cf. Il. 11, 39. Od. 4, 457 (prob. from δέρομαι).

\* δράξ, ακός, ὁ (δράσσω), a handful, Batr. 240.

δράσσω, depon. mid. δράσσομαι, perf. δέ-

*δραγμαί*, to grasp, to seize, to collect, with gen. only part. *δεδραγμένος κόνιος*, grasping the dust with the hand, \* Il. 13, 393. 16, 486. (The act. only in later writers.)

*δρατός*, ἡ, ὄν, metathesis for *δαυτός* (δάω), flayed, skinned, σώματα, Il. 23, 169. †

*δράω*, pres. subj. *δράωσι*, optat. *δράωιμι*, to be active; espec. to serve, to wait upon, \* Od. 15, 317. 324.

*ΔΡΑΣΩ*, obsol. theme of *διδράσκω*.

*ΔΡΕΜΩ*, obsol. theme; see *τρέχω*.

*δρεπάνη*, ἡ (δρέπω), a sickle, Il. 18, 551. †

*δρέπανον*, τό = *δρεπάνη*, Od. 18, 368. †

*δρέπω*, to break off, to pluck, with accus. *ἄνθεα*, h. Cer. 425; comm. Od. 12, 357. h. Cer. 429.

\* *δρησμοσύνη*, ἡ, service, worship, *ιεῶν*, h. Cer. 476.

*Δρησος*, ὁ, a Trojan, slain by Euryalus, Il. 6, 20.

*δρηστήρ*, ἦρος, ὁ, Ion. for *δραστήρ* (δράω), a servant; fem. *δρήστειρα*, ἡ, a female servant, \* Od. 10, 349. 16, 248.

*δρηστοσύνη*, ἡ, activity, assiduity in serving, Od. 15, 321. †

*δριμύς*, εἶα, ὅ, sharp, biting, pungent, prop. spoken of taste, then metaph. *βέλος*, the piercing arrow (spoken of the pangs of parturition), Il. 11, 270; fierce, violent, *κόλος*, Il. 18, 322; *δριμύεια μάχη*, the fierce battle, Il. 15, 696; *μέρος*, Od. 24, 319.

*δρίος*, in the plur. *τὰ δρία*, Hes. under-wood, thicket, forest. *δρίος ὕλης*, Od. 14, 353. † (The gender in the sing. is uncertain, since besides the nom. sing. in Hom. and the plur. in Hes. no cases occur.)

*δρόμος*, ὁ (*ΔΡΕΜΩ*, *δίδρομα*), 1) the act of running, a race, Il. 18, 281. 23, 758. 2) a race-course, a race-ground, Od. 4, 605; and generally, level surface, Batr. 96.

*Δρυάς*, ἄδος, ἡ (δρῦς), a Dryad, a wood-nymph, who lived and died with the time in which she was.

*Δρύας*, αἰτος, ὁ, 1) one of the Lapithæ, a friend of Pirothous, Il. 1, 263. 2) father of king Lycurgus, Il. 6, 130.

*δρύϊνος*, η, ον, of oak, of oaken wood, Od. 21, 43. †

*δρυμός*, ὁ, plur. *τὰ δρυμά*, an oak wood, and generally, a wood, a forest, only in plur. Il. 11, 118. Od. 10, 150. 197.

*δρύοχος*, ὁ (ἔχω), plur. *δρύοχοι*, according to Eustath. and the Schol. the oaken props,

standing in two rows, on which the ship rested, whilst being built, that it might not be injured by the wet sand. Damm and Passow incorrectly define it to be, the oaken ribs fastened in the keel of a ship to which the remaining wood-work is attached, Od. 19, 574. † Ulysses compares the axes placed in a row to them.

*Δρύουπ*, πος, ὁ, 1) son of Priam, slain by Achilles, Il. 20, 455. 2) son of Apollo, father of Dryope, h. in Pan, 34.

*δρύπτω*, aor. 1 *ἔδρυνσα*, aor. mid. *ἔδρυνάμην*, 1) to scratch, to tear off, to lacerate; *βραχίονα ἀπὸ μυνώνων*, to tear the arm from the muscles, Il. 16, 324. 2) Mid. to tear oneself, *παρειάς*, Od. 2, 153.

*δρῦς*, *δρυνός*, ἡ, an oak, it was sacred to Jupiter, Od. 14, 328. As an adage: *οὐ πως τὴν ἔστιν ἀπὸ δρυνός οὐδ' ἀπὸ πέτρης ἀφίλειν*, it behooves not now to parley from an oak or a rock, i. e. to talk familiarly about indifferent things, Il. 22, 126; *οὐκ ἀπὸ δρυνός οὐδ' ἀπὸ πέτρης ἔσσι*, thou art neither from the oak nor from the rock, i. e. thou art not of doubtful descent, Od. 19, 163.

*δρυτόμος*, ον, poet. for *δρυτοτόμος* (τέμνω), felling oaks, cutting oaks, \* Il. 11, 86. 16, 633.

*δράωιμι*, *δράωσι*, see *δράω*.

*δῦ*, ep. for *ἔδν*, see *δύνω*.

*δυνάω* (δύν), to render unhappy, to plunge into wretchedness, *ἀνδράπονος*, Od. 20, 195. † (*δυνώωσι*, ep. for *δυνῶσι*).

*δύνη*, ἡ, wretchedness, misery, misfortune. *δύνης ἐπὶ πῆμα γενέσθαι*, to sink in the depths of misery, \* Od. 14, 338. (Prop. from *δύνω*, immersion).

\* *δυνίπαθος*, ον (*πάσχω*), suffering misery, miserable, h. Merc. 468.

*Δύμας*, αἰτος, ὁ, 1) father of Asius and Hecuba in Phrygia, Il. 16, 718. α) a Phæacian, Od. 6, 22.

*δύμεται*, see *δύνω*.

*Δύμη*, ἡ, Dyma, a town in Achaia, on the sea, at an earlier period, *Στρατός*, Il.; now *Caminitza*, h. in Ap. 425.

(*δῦμι*), obsol. form from *δύνω*.

*δύναμαι*, depon. mid. fut. *δυνήσομαι*, aor. 1 *ἔδυνάμην* and *ἔδυνάσθην*, to be able, to have power, to be in a condition to do any thing, absol. and often with infin. b) With accus. *Ζεὺς δύναται πάντα*, Jupiter has all power, can do all things, Od. 4, 237. c) *μύγα*

δύνασθαι, to be very powerful, Od. 1, 275. (v is long in the particip. by the arsis, Od. 1, 275.)

Δυναμένη, ἡ (the mighty), a Nereid, Il. 18, 43.

δύναμις, ιος, ἡ, power, ability, might, force; espec. bodily power. ὅση δύναμις πάρεστιν, as far as my power extends, Il. 8, 294; πὰρ δύναμιν, beyond my power, Il. 13, 787.

δύνω, a form of δύω, only in the [indicat.] pres. and imperf. mid. δύομαι, Il. 8, 43; see δύω.

δύο or δύω [with dual and plur.], two, in Hom. indecl. τῶν δύο μοιράων, Il. 10, 253. δύο κανόνες ἀραρυῖα, Il. 13, 407. δύο δ' ἄνδρες ἐνέικον, Il. 18, 498. σὺν δύο, two together, Il. 10, 224.

δωκαίδεκα and δωδέκα, poet. for δώδεκα, indecl. twelve, Il. and Od.

δυσ, an inseparable particle denoting *aversion, difficulty, weariness, misfortune*, etc. like the English in-, un-, mis-, etc.; to words having a good signif. it gives an opposite sense, and in words of a bad signif. it strengthens the sense.

δυσαῆς, ἐς, poet. (ἄημι), blowing adversely, blowing violently, blustering, epith. of the wind and chiefly of Zephyr. Il. 23, 200; gen. δυσαῆων for δυσαίων, Od. 13, 99.

δυσάμμορος, ον (ἄμμορος), very unfortunate, \* Il. 22, 428. 485.

δυσαριστοτόκεια (ἄριστος, τίκτω), one who had borne to her misfortune a most brave son, an unhappy mother of a hero, so Thetis calls herself, Il. 18, 54.

\* δὺςβωλος, ον (βῶλος), having a bad soil, unfruitful, Ep. 7.

δύσσο, δύσσο, see δύω.

δύςζηλος, ον (ζῆλος), irascible, choleric, Od. 7, 307. 2) dangerously rivalling, τινί, Ep. 8, 2.

δυσηλεγής, ἐς (λέγω), making a hard bed, epith. of war and of death, Il. 20, 154. Od. 22, 325 (others say from ἀλέγω, regarding no one).

δυσηχής, ἐς (ἡχίω), sounding dreadfully, terribly, epith. of war, prop. spoken of the clash of arms, Il. 2, 686. 2) having an evil sound, in whose very name lies an evil foreboding, frightful, abominable, epith. of death, \* Il. 16, 442. 18, 464; τινί, h. Ap. 64.

δυσθαλπής, ἐς (θάλλω), hard to warm [or badly warming], χειμών, Il. 17, 549. †

δυσθυμαίνω (θυμός), to be vexed, to be angry, h. Cer. 363.

δυσκέλαδος, ον (κέλαδος), sounding dreadfully, resounding, φόβος, Il. 16, 357. †

δυσκηδής, ἐς (κῆδος), anxious, melancholy, sad, νύξ, Od. 5, 466. †

δυσκληής, ἐς (κλῆος), without fame, inglorious, poet. accus. δυσκλῆα for δυσκλῆα, Il. 2, 115. 9, 22.

δύσκον, see δύω.

δυσμενέων, ουσα, ον (μένος), ill disposed, in part. masc. sing. and plur. \* Od.

δυσμενής, ἐς (μένος), adverse, hostile, evil-disposed, Il. 3, 51, and often; and subst. an enemy, Il. 10, 193.

δυσμήτηρ, ερος, ἡ (μήτηρ), an evil mother, a bad mother, Od. 23, 97. †

δύσμορος, ον (μόρος), having an evil lot, unfortunate, wretched, Il. and Od.

Δυσπαρις, ιος, ὁ, unfortunate Paris, odious Paris, \* Il. 3, 39. 13, 769.

δυσπέμφελος, ον (πέμπω), dangerous to cross, boisterous, stormy, πόντος, Il. 16, 748. †

δυσπονής, ἐς (πόνος), laborious, toilsome, wearisome, Od. 5, 493. †

δύστηνος, ον (στένω), groaning heavily, sighing deeply, wretched, miserable; subst. δυστήνων παῖδες, the children of wretched parents, Il. 6, 127.

\* δυστλήμων, ον (τλήμων), much-suffering, wretched, h. Ap. 532.

δυσχείμερος, ον (χείμα), having a severe winter, wintry, stormy, epith. of Dodona, Il. 2, 750. 16, 234.

δυσώνυμος, ον (ὄνυμα, Æol. for ὄνομα), having a bad name; hence, odious, hated, abominable, as μοῖρα, Il. 12, 116; ἥως, Od. 19, 571.

δυσωρέομαι, depon. mid. (fr ὥρος for ὄρος), fut. ἥσομαι, to have an anxious night-watch, to watch without rest, spoken of dogs which watch the sheep: περὶ μῆλα, Il. 10, 183. † Spitzner, instead of the mid. δυσωρήσονται (for which Thiersch § 346, 10, requires δυσωρήσωνται) has restored from Apoll. Lex. the act. δυσωρήσωσι, which also analogy (cf. ἀωρέω) recommends.

δύω, aor. 2 ἔδυν, sing. 3 δὺ for ἔδυν, ep. iterat. δύσκον, subj. δθω, infin. δύναι, ep. δύμεναι, part. δύς, perf. δέδωκα, mid. pres. δύομαι, fut. δύσομαι, aor. 1 ἐδυσάμην, with the ep. forms ἐδύσο, ἐδύσετο, imper. δύσετο (characteristic of aor. 1, and termination of

aor. 2). The part *δυσόμενος* Od. 1, 24, is future, as in the epic poets the fut. is used to indicate that also which commonly takes place; it is not pres. or aor. see Buttm. Ausf. Gr. § 96. Anm. 10 [it is rather a mixed aor. form, cf. Rost Gr. p. 408. 6th Revis. Ed. Robinson's Buttm. § 114.] Of the pres. only the part *δύων* occurs, Il. 21, 232. The form *δθνω* = *δύομαι*. All these forms have the intrans. signif. *to go in*, hence, 1) Spoken of the relations of place: a) Of places and regions: *to go into, to enter, to penetrate into, to plunge into*, with accus. πόλιν, *to go into the city*; *τείχος*, Il. 15, 345. *δύναι σπείος*, Od. 13, 366; *πόντον*, *to plunge into the sea*, Il. 15, 19; *γαίαν*, *to go under the earth*, Il. 6, 19; *δόμον Ἀϊδός* εἴσω, Il. 3, 322; *νέφεα δύναι* (spoken of the stars), Il. 11, 63; often *πόλεμον, μάχην, ὄμιλον*, *to go into the war, the battle, the crowd*; *δύσθαι θεῶν ἀγῶνα*, *to enter an assembly of the gods*, Il. 18, 376; with prep. *βέλος εἰς ἐγκέφαλον δῦ*, the arrow penetrated into the brain, Il. 8, 85; *ἐς πόντον*; uncommon: *δύσκειν εἰς Ἀϊάντα*, he pressed upon Ajax (to shelter himself under his shield), Il. 8, 271. b) Metaph. of human conditions: *κόματος γυῖα δέδωκεν*, fatigue entered the limbs, Il. 5, 811. *δύναι δύνον μίνος Ἀτρεΐδαο*, Il. 11, 268. *δῦμιν Ἀρης*, Mars, i. e. martial fury, entered him, Il. 17, 210; also with double accus. Od. 20, 286. 2) Spoken of clothes and arms, with accus. apparently trans. *to put on, to clothe oneself in*; *δύνειν* and *δύεσθαι*, *δύναι*, *δύσασθαι* *τεύχεα*, *ἐντεα*, *κνήμην*, *to put on a helmet*, Il. 5, 845; *χιτῶνα*, *to put on a tunic*, Il. 18, 416. 23, 61. b) Also with added dat. *τεύχεα ὁμοίῳ*, *to put the arms about one's shoulders*, Il. 16, 64. *ἐντεα χροῦ*, Il. 9, 596; and with prepos. *ἐν*: *ὅπλοισιν ἐνι ἐδύτην*, Il. 10, 254; *ἐν τεύχεσσι δύνοντο*, Od. 24, 496; also *εἰς τεύχεα*, Od. 22, 201; metaph. *δύεσθαι ἀλκήν*, *to gird oneself with strength*, Il. 9, 231. 3) Absol. *to penetrate, to seek into*, *δύνει ἀλοιφή*, Il. 17, 392; *πᾶν δ' εἰσω ἔλφος*, Il. 16, 340. Espec. spoken of the sun and stars: *to set, to go down*, often *ἥλιος δ' ἄρ' ἔδω*, *δύσεται δ' ἥλιος*, and *Βωώτης ὁπρὲ δύων*, and *δυσομένου Περφίονος*, Hyperion beginning to set, Od. 1, 24. (*δύω* is short in the pres. and imperf. act. and mid. in the remaining tenses long, as also in *δύνω*; hence *δύω* is long only in subj. aor. 2, as Il. 6, 340. 7, 193, etc.)

*δύω*, see *δύο*.

*δυνώδεκα*, poet. for *δώδεκα*, q. v.

*δυνωδεκάβοιος*, *ον*, poet. (βοῦς), *worth twelve oxen*, Il. 23, 703. †

*δυνωδέκατος*, *η*, *ον*, ep. for *δωδέκατος*, *the twelfth*, ἡώς, Il. 1, 493.

*δυνωκαιικοσίπτερος*, *ον* (μέτρον), *containing two and twenty measures*, τρίπους, Il. 23, 264. †

*δυνωκαιικοσίπηγυς*, *υ* (πῆγυς), *two and twenty cubits long*, ξυστόν, Il. 15, 678. †

*δῶ*, τό, abbrev. ep. form for *δῶμα*, *a house*, used only in the nom. and accus. Il. 1, 426. Od. 1, 176 [prob. the primitive word, Buttm. Gram. § 57. note 3].

*δώδεκα*, indecl. *twelve*, poet. also *δυνωκαιδεκα* and *δυνώδεκα*, Il. and Od. The number 12, like 9, used often in Homer as a round number.

*δωδέκατος*, *η*, *ον*, *the twelfth*, poet. *δυωδέκατος* and *δυνώδεκατος*, Il. 24, 781.

*Δωδωναῖος*, αἰή, αἶον, *Dodonian*, an appellation of Jupiter, from the celebrated oracle at Dodona. Achilles called upon him as god of the Pelasgians, to whom also the Myrmidons belonged, Il. 16, 233.

*Δωδώνη*, ἡ, according to Schol. Ven. a town in Molossia, in Epirus, on mount Tomarus. At an earlier day it belonged to Thesprotia; and according to Hom. Il. 2, 750, the Perrhæbi came from its vicinity. Herod. also was acquainted with it, 7, 185. It was the oldest and most noted oracle of Greece. Tradition says that Deucalion first built here a temple to Jupiter, to which subsequently, according to Herod. 2, 55, a pigeon flew from the oracle at Thebes in Egypt, which spoke with a human voice and commanded to establish here an oracle of Jupiter. Strabo, more correctly, denies its Egyptian origin, and calls it an establishment of the Pelasgians, cf. *Πελαγονία*, Il. 16, 233. The temple was situated on mount Tomarus. The priests (Σελλοί) communicated oracles sometimes from the rustling of the sacred oak (cf. Od. 14, 327), sometimes from the sound of a brazen caldron moved by the wind. It was, according to Pouqueville, near the place now called Proskynisia. (According to Strabo, there was a second Dodona in Perrhæbia, near Scotussa.) The name is said to have been derived from the sound of the caldron *Δώδω*.

δῶη and δῶησι, ep. for δῶ, see δίδωμι.

δῶμα, ατος, τό (δέμω), 1) *a house, a dwelling*, often in plur. δώματα; spoken of men and gods, δῶμ' Αἰδαο, Il. 15, 251. 2) *a single apartment of a house, a room, an apartment*, espec. that of the men, i. q. μύγαρον, often in the Od.

δωρέομαι, depon. mid. (δῶρον), aor. ἐδωρησάμην, *to bestow, to present*, with accus. ἱππους, Il. 10, 557. †

δωρητός, ῆ, ὄν (δωρέομαι), *presented with gifts*, that may be propitiated with presents, Il. 9, 526. †

Δωριεύς, εος, ὁ, plur. Δωριεῖς, *the Dorians*, one of the main branches of the Hellenes, deriving their name from Dorus, son of Helen. They resided at first about the Olympus, but removed subsequently to the district Doris, and after the Trojan war to Peloponnesus and Asia Minor. Hom. Od. 19, 77, speaks of Dorians in Crete, and calls them *τριχάϊκες*, the trebly divided, according to the Schol. because they dwelt in Eubæa, Crete, and Peloponnesus, or, more correctly, because they inhabited three cities.

Δώριον, τό, *Dorium*, a place in western Messenia or Elis, where the bard Thamyris in a contest with the muses lost his sight, Il. 2, 594. According to Strab. VIII. p. 350, it is unknown; some think it a district or a mountain; others suppose it to be *Oluris* in

Messenia [Pausan. 4, 33. 7, says its ruins were near a fountain called Achaia, in Messenia]; and according to Gell it was in the vicinity of the modern Sidero Castro.

Δωρίς, ἰδος, ῆ, daughter of Nereus and Doris, Il. 18, 45.

δῶρον, τό, *a gift, a present*, a) δῶρα θεῶν, either presents which are made to them, *votive offerings*, Il. 3, 54. 8, 203; or which are received from them, Il. 20, 268.

δῶρα Ἀφροδίτης, the gifts of Venus, i. e. beauty, and the pleasures of love, Il. 3, 54. ῥηνου δῶρον, the gift of sleep, Il. 7, 482.

b) In reference to men, Il. 17, 225. Od. 1, 311; espec. *gifts of hospitality*, which friends mutually gave, Od. 4, 589. 600.

\* Δῶς, ῆ (the giver), a name of *Ceres*, h. Cer. 122, ed. Herm.; Δηώ, Wolf.

δωτήρ, ῆρος, ὁ, *a giver*; δωτήρης ἑών, Od. 8, 325. †

δωτίρη, ῆ, *a gift, a present* = δῶρον, Il. and Od.

\* Δώτιον πεδίον, τό, the *Dotian plain*, a plain surrounded by mountains between Magnesia, Phthiotis and the Pelasgian plain near Ossa, h. 15, 5.

Δωτώ, οὖς, ῆ, a *Nereid*, Il. 18, 43.

δῶτωρ, ορος, ὁ, *a giver, a bestower*. Mercury is called δῶτωρ ἑών, Od. 9, 335. h. 16, 12.

δῶωσι, see δίδωμι.

## E.

E, the fifth letter of the Greek alphabet, and therefore the sign of the fifth rhapsody.

ἔᾱ, 1) Ep. for ἦν, see εἰμι. 2) For εἶα, see εἶω.

ἔᾱ, see εἶω.

ἔαγην, see ἄγνυμι.

ἔαδα, see ἀνδάνω.

ἔαλη, see εἰλω.

I) ἑᾶνός, ῆ, ὄν, ep. 1) As adj. with ᾱ, prop. that may easily be put on, *flexible, soft* (fine, V.); πέπλος, *a light, soft robe*, Il. 5, 734. 8, 385. ἑᾶνῳ λιπί, Il. 18, 352; and κασιέταρος, *thin-beaten, flexible tin*, Il. 18, 613.

II) ἑᾶνός, as subst. always with ᾱ (prob. from ἑω, ἔννυμι, as στέφανος from στέφω), once ἑᾶνός, Il. 16, 9; *a robe, a garment*, of

goddesses and distinguished women: νεπάρεος ἑᾶνός, Il. 3, 389. 14, 178. 21, 507. (This word, which occurs only in the Il., is double timed. As an adj. it has ᾱ, and Buttm. would derive it from εἶω, so that originally it signifies *yielding, pliant*. As subst. it has always ᾱ and is masc., cf. Il. 21, 507. (Later ἑᾶνόν.) The significations *fine, thin, shining, splendid*, are derived by mere conjecture from the Hom. passages.

ἑᾶξα, see ἄγνυμι.

ἑαρ, ἑαρος, τό, poet. gen. εἵαρος, h. Cer. 174; and ἦρος, h. Cer. 455; *spring*, Il. 6, 148. ἑαρ νέον ἱσάμενον, the newly beginning spring, Od. 19, 519.

ἑαρινός, ῆ, ὄν, poet. ἑαρινός, q. v.



ἔασιν, ep. for εἰσι, 3 plur. pres. from ἤμαι. ἔαφθη (ed. Wolf), or, more correctly, ἰάφθη (ed. Spitzner after Aristarch. and Tyrann.), ep. 3 sing. aor. 1 pass. only twice, ἐπὶ δ' ἄσπις ἔαφθη καὶ κόρυς, Il. 13, 543; and ἐπ' αὐτῷ δ' ἄσπις, ἐ. κ. κ., prob. from ἄπτω for ἡφθη, with the syllab. augm. 'the shield and the helmet fell upon it' (*clipeus adjungebatur*, i. e. *sequebatur*, Heinr.), cf. ἐφῆπται from ἐφάπτω. Thus Köppen, Heinr., Rost; the explanation which Passow and Bothe give, after Heyne, 'the shield was fastened, hung fast,' contravenes the second passage, for ἐπ' αὐτῷ relates to ἔγχος. Buttm. Lex. II. p. 140, would, with the old Grammarians, without probability, derive it from ἔπομαι, as an aor. 1 pass. Voss translates, 'and the shield and helmet followed after it,' conf. Thiersch § 157. 6. Buttm. § 114.

ἔάω, ep. εἰάω, fut. ἔάσω, aor. 1 εἶῶσα, ep. ἔάσα, 1) to let, i. e. to permit, to allow, absol. Il. 17, 449; with infin. and accus. τοὺςδε δ' ἔα φθινύθειν, let those perish, Il. 2, 346. τὰ προτετύχθαι ἔασομεν, we will suffer that to have happened [see προτεύχω], Il. 18, 112. οὐκ ἔαν, not to suffer, i. e. to hinder, to forbid, Od. 19, 25. 2) to let go, to let depart, to leave, to give up, with accus. χόλον, Il. 9, 260; ἵππους, to lead steeds, Il. 4, 226; τινά, to let any one go, Il. 4, 42 [also, to leave any one, Il. 5, 148]; and often. 3) to intermit, to forbear, to cease, with infin. κλέψαι, Il. 24, 71; also with accus. Od. 14, 444 (α is short in the pres. and imperf., before σ long; Hom. uses in the pres. and imperf. partly the contract. forms ἔω, ἔῳ, ἔῳμι, and partly the ep. forms ἔα, ἔῃ and ἔα, monosyllabic, Il. 5, 256).

ἔάων, gen. plur. from ἐύς, q. v.

ἑβδομάτος, η, ον, post. for ἑβδομος, Il. 7, 248.

ἑβδομος, η, ον (ἐπτά), the seventh, Il. and Od.

ἑβλητο, ep. see βάλλω.

ἑγγεγάασι, see ἐγγίγνομαι.

ἑγγείνομαι (γείνομαι), in the pres. obsol., only aor. 1 ἐνεγενήμην, to engender within, with accus. εὐλὰς ἐγγεγόνται, 3 plur. subj. aor. 1, Il. 19, 26. †

ἑγγίγνομαι (γίγνομαι), ep. perf. only 3 plur. ἐγγεγάασιν, to be born in, perf. to be in, to live in; with dat. τοὶ ἐγγεγάασιν Ἴλλω, who dwell in Troy, Il. 4, 41. 6, 493.

ἑγναλίξω (γύαλον), fut. ἐγναλίξω, aor. 1

ἐγναλίξω, prop. to give into the hand, hence to give up, to communicate, to bestow, τί τινι; σκήπτρόν τινι, Il. 9, 99; τιμὴν, κῆδος, κέρδος; τινά τινι, to give any one to one, Od. 16, 66.

ἑγγυάω (ἐγγύη), fut. ἦσω, to give up any thing as a pledge, hence to become security, mid. to be bail, to be surety. δειλά τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάσθαι, Od. 8, 351. † Among the various explanations of this passage (in the Schol.), the connection seems best suited by the following construction: ἐγγύαι τῶν δειλῶν (i. e. ὑπὲρ τῶν δειλῶν Eustath.) καὶ δειλά εἰς ἐγγυάσθαι, i. e. sureties for the miserable give miserable security. Or, with Passow, 'for the worthless it is of no avail to become surety.' With this agrees Baumgarten-Crusius in Jahrbuch. für Philol. IX. 4. p. 436: 'Such sureties,' says he, 'are generally as bad as the persons for whom they are undertaken.' Nitzsch refers δειλῶν to Vulcan, and explains: δειλὴν ἐγγύην ἐγγυᾶται ὁ πρὸς δειλὸν ἐγγυώμενος, he who becomes security for a worthless person gives a worthless security.

ἐγγύη, ἡ (γυῖον), surety by delivering a pledge; and gener. security, surety, τινός, for any one, Od. 8, 351. †

ἐγγύθεν, adv. (ἐγγύς), 1) Of place: from near, near, e. g. ἐρχεσθαι, ἵστασθαι; with dat. ὁ γὰρ οἱ ἐγγύθεν ἦεν, he was near him, Il. 17, 554. 2) Of time: near, soon, Il. 18, 133.

ἐγγύθι, adv. (ἐγγύς), 1) Of place: near, sometimes with gen. Πριάμοιο, Il. 6, 317. 2) Of time: near, soon, Il. 10, 251; with dat. Il. 22, 300.

ἐγγύς, adv. 1) Of place: near, near by, either without cases or with gen.; also with infin. following, Il. 11, 340. 2) Of time: near, soon, Il. 22, 453. Od. 10, 86.

ἐγδούπησαν, see δουπέω.

ἐγείρω, aor. 1 ἤγειρα, mid. aor. sync. ἤγρόμην, ep. ἐγρόμην, infin. ἐγρέσθαι, and with pres. accent ἐγρεσθαι, Od. 13, 124; perf. 2 ἐγρηγόρα; here belong the forms ἐγρηγόρε, ἐγρηγόρθαι, ἐγρηγόρασι, 1) Act. 1) to wake, to awaken, τινά ἐξ ὕπνου, Il. 5, 413; and alone, Il. 10, 146. 2) to arouse, to excite, to animate, to encourage, τινά, Il. 5, 208. 15, 242; often Ἀρηα, to excite Mars, i. e. the battle, Il.; and πόλεμον, φύλοπιν, πόνον, μάχην, also θυμόν, μένος, to excite the spirit. II) Mid. together with the sync. aor. 2 and

perf. 2, *to be awake, to watch*, Il. 2, 41; ἀμφὶ πυρὶ, Il. 7, 434. The perf. 2, *I am awake* (imper. ἐγρήγορθε for ἐγρηγόρατε, infin. ἐγρηγόρθαι (ἐγρήγορθαι), Il. 10, 67 (as if from ἐγρήγομαι), and 3 plur. perf. ἐγρηγόρασαι, Il. 10, 419; which extraordinary form either comes through ἐγρηγόρθαι, or has sprung from a theme ἐγρέθω abbrev. ἐγρέθω, and from this ἐγρήγορθαι); see Buttm. Gram. p. 277. Rost Dial. 75. D. Anm. 1.

ἔγκατα, τὰ, the interior, the entrails; only plur. Il. 11, 176. Od.; dat. plur. ἔγκασσι, Il. 11, 438.

ἐγκατασιγήνῃμι (πήγνυμι), aor. 1 ἐγκατέπηξα, *to infix, to fasten in*; ξίφος κουλεῶ, *to thrust the sword into the scabbard*, Od. 11, 98. †

ἐγκατατίθῃμι (τίθῃμι), only mid. aor. 2, 3 sing. ἐγκάτθετο, and imperat. ἐγκάτθεο, *to lay down upon for oneself, to place in, to conceal*; ἱμάτια κόλπῳ, *to hide the girdle in the bosom, as an amulet* (not 'to put on around'), Il. 14, 219. 223; thus Voas and the Schol.; metaph. τὴν αὐτὴν θυμῷ, *to weigh the punishment in one's heart*, Od. 23, 223. Extraordinary is τελαμῶνα ἢ ἐγκάτθετο τέχνη, Od. 11, 614; prop. he laid the sword-belt upon his art, i. e. he applied to it his art. According to Eustath. a periphrasis for ἐτεχνήσατο, because it was not prepared easily and quickly, but with toil. Others explain it ἐπενόησεν, he invented, he devised it, etc. This explanation is preferred by Nitzsch. The reading of the Schol. Harl. is easier: ὅς κείνῳ τελαμῶνι ἐπὶ ἐγκάτθετο τέχνη, he laid down [laid out] his art upon it. So Schneider in Lex.

ἐγκειμαι (κείμαι), fut. ἐγκελισομαι, *to lie in*, with dat. ἱματίοις, *to lie in garments*, spoken of one dead, Il. 22, 513. †

\* Ἐγκελάδος, ὁ (the roaring), one of the hundred-handed giants who stormed heaven, Batr. 285.

ἐγκεράννῃμι (κεράννυμι), aor. 1 ἐνέκρασσα, *to mix in, to mingle, to dilute*, οἶνον, Il. 8, 189. Od. 20, 223.

ἐγκέφαλος, ὁ (κεφαλή), prop. adj., which is in the head; subst. the brain (subaud. μυελός, marrow), Il. and Od. χόλος δ' εἰς ἐγκέφαλον δέ, Il. 85.

ἐγκιθαρίζω (κιθαρίζω), *to play to any one on the guitar or harp*, h. Ap. 201. Merc. 17.

\* ἐγκλιδόν, adv. (κλίνω), *bending, inclining*, h. 23.

ἐγκλίνω (κλίνω), perf. pass. ἐγκέκλιμαι, *to bend, to incline to*. 2) *to lean upon*, hence metaph. πόνος ὑμῖν ἐγκέκλιται, the labor rests upon you, Il. 6, 77. †

ἐγκονέω (κονέω), *to be diligent, quick*, especially in service, only part. στόρεσαν λήχος ἐγκονίουσαι, they quickly prepared the bed, Il. 24, 648. Od. 7, 340.

ἐγκοσμέω (κοσμέω), *to arrange in*, τί τινι; τούτῃσι νηϊ, *to arrange the tackling and furniture in a ship*, Od. 15, 218. †

ἐγκρύπτω (κρύπτω), aor. 1 ἐνέκρυψα, *to hide in, to conceal*; δαλὸν σποδιῇ, Od. 5, 488. † (Buttm. for the sake of position would read here ἐγκρύψε for ἐνέκρυψε, cf. Ausf. Gr. § 7, p. 38.), h. Merc. 416.

ἐγκυκλάω, see κυκλάω.

ἐγκυρέω, Ion. and poet. (κυρέω), aor. 1 ἐνέκυρσα, *to fall into, to fall upon any thing*, with dat. φάλαγξ, upon the phalanxes, Il. 13, 145. †

\* ἐγρέμαχος, ον (μάχη), *exciting battle*; fem. ἐγρεμάχη, epith. of Minerva, h. Cer. 424.

ἔγρεο, see ἐγείρω.

ἐγρηγόρθαι, ἐγρηγόρθαισι, ἐγρήγορθε, ep. perf. forms; see ἐγείρω.

ἐγρηγορόων, ep. for ἐγρηγοῶν, from ἐγρηγοῶν, *watching, waking*, a newly formed pres. from the perf. ἐγρήγορα, Od. 20, 6. †

ἐγρηγορεῖ, adv. (ἐγρήγορα), *awake*, Il. 10, 182. †

ἐγρήσσω (from ἐγείρω, ἐγείρω), *to watch, to be awake*, only pres. Il. 11, 551. Od. 20, 33.

ἔγρομαι, a pres. form assumed without reason for the infin. ἐγρέσθαι, Od. 13, 124, which the Gramm. and Wolf accent ἔργεσθαι, see ἐγείρω.

ἔγχεϊ, ἡ, ep. for ἔγχος, a spear, a lance, Il. 3, 345. [The signif. 'battle with spears,' is unnecessary, cf. Jahrb. J. und K., p. 259.]

ἔγχεϊν, ep. for ἐγχεῖν, see ἐγχεῖν.

ἔγγελς, vos, ἡ, an eel, plur. ἐγγέλεις, ep. for ἐγγέλις, Il. 21, 203. 353.

ἔγχεσίμορος, ον, *skilled in the use of the spear*, epith. of brave warriors, Il. 2, 692. Od. 3, 188. (The ancients themselves did not know the derivation. They explain it: οἱ περὶ τὰ δόρατα μεμωρημένοι, and derive it from μόρος, μοῖρα, whose fate it is to bear the spear; others from μάλος, battle, changing λ into ρ; others from μαρός, raging with the spear. If we compare ἰόμοροι and ὕλα-

κόμωροι, we may infer that the word indicates *skill*.)

ἐγχέσπαλος, ον (πάλλω), *wielding the spear*, epith. of warriors, \* Il. 2, 131.

ἐγγέω (γίω), 3 sing. subj. ἐγγέῃ ep. for ἐγγέῃ, aor. 1 act. ἐνέχουσα, 3 plur. ἐνέχουσαν, mid. ἐνεχουμένην, 1) *to pour in*, with accus. ὕδωρ, οἶνον, Il. 18, 347. οἶνον δεπάσσει, *to pour wine into the goblets*, Od. 9, 10. b) *to pour in*, spoken of things dry: ἄλφειτα δοροῦσιν, Od. 2, 354. 2) Mid. *to pour in for oneself* (εἶναι), ὕδωρ, Od. 19, 387; often in tmesis.

ἐγχος, εος, τό, *a spear, a javelin*. The spear consisted of a long wooden shaft (δόρυ), which was pointed with brass (αἰχμή), Il. 6, 319. Commonly it was six feet and more long; that of Hector was eleven cubits (ἐν-δεκάπτερυ). The shaft was commonly made of ash, cf. μέλη. The lower end of the shaft (σκαυρωτήρ) was also pointed with brass, that when the bearer wished to rest, it might easily penetrate the earth, Il. 10, 152. 22, 224. The spear was used both in thrusting and hurling. Hence warriors went into battle with two, that they might have a second when the first had been fruitlessly hurled or been broken, Il. 3, 18. 12, 298. cf. Köpke Kriegswes. der Griechen, p. 115.

ἐγχρίπτω (χρίπτω), aor. 1 act. ἐγχρίμψα, aor. 1 pass. only part. ἐγχριμψθείς, 1) *to force on, to push on, to drive on*; once intrans. *to press on*. τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους, *pressing on to this (the goal) drive the chariot and horses near*, Il. 23, 334. Comm. pass., 1) αἰχμή ὅστίῃ ἐγχριμψθεῖσα, *the point driven to the bone*, Il. 5, 662. ἀσπίδ' ἐνχριμψθείς, *dashed down with the shield*, Il. 7, 272. 2) Absol. *to crowd in, to push close on*. νυαίμεν ἐγχρίμπτοντο, Il. 17, 413; with dat. πύλῃσιν, *to the gates*, \* Il. 17, 405.

ἐγώ, and ep. before a vowel ἐγών, gen. ep. ἐμίο, ἐμῖο, ἐμῖ, μεῖ, ἐμείθεν, I, gen. of *me*; also strengthened ἐγὼς; μὲ for μοι in μὲ οἶω, Od. 4, 367; cf. Gram. and on the plur. see ἡμεῖς.

ἐδάην, see ΔΑΩ.

ἐδανός, ἡ, ἑ, pleasing, agreeable, delicious, an epith. of oil in Il. 14, 172. † h. Ven. 63. (The ancients derived it from ἡδύς, ἡδωμαι.)

ἔδαφος, τό (ἔδος), *a seat, basis, bottom*, upon which any thing rests, πηός, Od. 5, 249. †

ἔδδαισα, ep. for ἔδδαισα, see δαῖδα.

ἔδδωμετο, see δέμω.

ἔδιδωμεν, ἔδεδωσαν, see δαῖδα, δάω.

ἔδεκτο, see δέχομαι.

\* ἔδεσμα, ατος, τό (ἔδω), *food, victuals*, Batr. 31.

ἔδηδοται, ἔδηδώς, see ἔδω.

ἔδητύς, ὅος, ἡ (ἔδω), *food, victuals*, often with πόσις, Il. 9, 92. Od. 1, 150. 3, 67.

ἔδμεναι, ep. for ἐδέμεναι, from ἔδω.

ἔδνον, τό, only in the plur. τὰ ἔδνα, Ion. ἔδνα, *bridal presents*, in different senses: 1) presents which the suitor gives the bride: the common use. b) presents which the suitor gives to the father of the bride, and with which he in a manner purchases her, Il. 16, 178. Od. 8, 318. 2) the dowry or outfit which the father gives the bride; according to Nitzsch, a part of the bridal presents, Od. 1, 277. 2, 196 (in the Il. always ἔδνα, in the Od. also ἔδνα).

ἔδνοπαλίζεν, see δνοπαλίζω.

ἔδνώω, ep. ἐεδνώω (ἔδνα), *to promise for presents*, only in mid. aor. 1 ἐεδνωσάμην, *to betroth a daughter, δόγαστρα*, spoken of a father who marries his daughter, Od. 2, 53. † ἔδνωτής, ep. ἐιδνωτής, οὔ, ὅ (ἔδνα), the one who affiances, *the bride's father, a father-in-law*, Il. 13, 382; † only in the ep. form.

ἔδομαι, see ἔδω, ἐσθίω.

ἔδος, εος, τό (ἔδομαι), 1) *the act of sitting*. οὐχ ἔδος ἐστί, it is no time to sit, Il. 11, 648. 23, 205. 2) *a seat*, Il. 1, 534. 581. 3) *a residence, an abode*, spoken of Olympus: ἀθανάτων ἔδος, the abode of the immortals, Il. 8, 456; and metaph. the place on which any thing rests, *ground, basis*. ἔδος Θήβης, and periphrastically, ἔδος Οὐλύμποιο, Il. 24, 144; *situation*, Od. 13, 344.

ἔδραθον, ep. for ἔδραθον, see δαρδάνω.

ἔδραμον, see τρέχω.

ἔδρη, ἡ, Ion. and ep. for ἔδρα (ἔδος), 1) *a seat*, Il. 19, 77. 2) the place where one sits, *the seat of honor*. τίνας τινὰ ἔδρη, to honor one with a chief seat, Il. 8, 162. cf. 12, 311.

ἔδριασμαι, depon. mid. (ἔδρα), infin. ἔδριασθαι ep. for ἔδριασθαι, imperf. ἐδριάζοντο ep. resol. for ἔδριάζοντο, *to seat oneself, to sit down*, Il. 10, 198. Od. 3, 35.

ἔδω and ἔδω, see δύω.

ἔδω (ep. for ἐσθίω), ep. infin. ἔδμεναι, fut. ἔδομαι, Il. 4, 237; perf. act. ἔδηδα, part. ἔδη-

δῶς, perf. pass. *ἐδόμην* (as aor. *ἔφαγον*), iterat. imperf. *ἔδοσα*, 1) *to eat*, with accus. *Ἀντιμήτερος ἀντήν*, Il. 13, 322; with gen. Od. 9, 102; also spoken of brutes: *to eat, to devour*. 2) *to waste, to consume, οἶκον, κτήματα*, Od. metaph.: *καμάτων καὶ ἀλγεσι θυμόν*, the heart with labor and care, Od. 9, 75. cf. Il. 24, 129. (For *ἔδω* in the pres. *ἐσθίω*, *ἔσθω* also occurs.)

*ἐδωδή*, ἡ (*ἔδω*), *food, nourishment, food for horses*, Il. 8, 504. Od. 3, 70.

*εἶ*, poet. for *ἐ*, *himself, herself, itself*, see *οὐ*.

*ἐδνα*, *τά*, *ἐδνώω, ἐδνωτής*, ep. for *ἔδνα, ἔδνώω, ἔδνωτής*, q. v.

*εἰκοσάβοιος*, *ον*, ep. for *εἰκοσ.* (*βοῦς*), *worth twenty oxen. τιμὴν εἰκοσάβοιον ἄγειν*, to bring a recompense of twenty oxen, Od. 22, 57. Neut. plur. \* Od. 1, 431.

*εἰκοσι*, and before a vowel *εἰκοσιν*, ep. for *εἰκοσι*.

*εἰκοσόροτος*, *ον*, ep. for *εἰκοσ.* *having twenty ranks of rowers*, Od. 9, 322, † a rare form for *εἰκοσότης* like *τριήρης*.

*εἰκοστός*, ἡ, *όν*, ep. for *εἰκοστός*, *the twentieth*.

*εἶλεον*, ep. for *εἴλεον*, see *εἴλω*.

*εἰσαμένος, εἰσαμένην*, see *ΕΙΔΩ*.

*εἰσασθην*, Il. 15, 544, see *εἴμι*.

*ἐλδομαι, ἐλδωρ*, see *ἔλδομαι, ἔλδωρ*.

*ἐλμεθα, ἐλμένος*, see *εἴλω*.

*ἐλπομαι*, see *ἔλπομαι*.

*εἴλσαι*, see *εἴλω*.

*ἐργάθω*, see *ἐργάζω*.

*ἐργνυμι*, ep. form of *ἐέργω*, *to shut up, κατά συφεοῖσιν ἐργνυ*, Od. 10, 238; † see *ἐέργω*.

*ἐργω*, see *ἐργω*.

*ἐερμένος*, see *εἴρω*.

*ἐέρση, ἐερσήεις*, ep. for *ἐρση, ἐρσήεις*.

*ἐερτο*, see *εἴρω*.

*ἐέρχαιτο*, see *ἐργω*.

*ἐέσατο*, see *ἐννυμι*.

*ἐόσατο*, see *εἴσα*.

*έστο*, see *ἐννυμι*.

*ἔζομαι*, depon. mid. (*ΕΔΩ, ΕΩ*), only pres. and imperf. without augm. *to seat oneself, to sit*, comm. with *ἐν τινι*, rarely *ἐς τι*, Od. 4, 51; with *ἐπὶ τινι* and *τι*; metaph. *κῆρες ἐπὶ χροῖ—ἐζίσθην*, the fates (in the balance) settled to the earth, Il. 8, 74. (There is no act. *ἔζω*, from which it is common to derive the tenses *ἔισα, εἰσάμην, ἔσσομαι*, see *ἔισα*.)

*ἐηκε*, ep. for *ἦκε*, see *ἔημι*.

*ἐην*, ep. for *ἦν*, see *εἴμι*.

*ἐήνδαναι*, see *ἀνδάναι*.

*ἐῆος*, gen. masc. as if from *εἶνός*, see *εἶς*.

*ἔης*, gen. ep. for *ῆς*, but *ἔης* from *ἰός*.

*ἐησθα*, see *εἴμι*.

*ἐησι*, see *εἴμι*.

*ἔθ'*, abbrev. for *ἔτι*.

*ἔθειρα*, ἡ, prop. *the hair of the head*, h. 3, 4, in the Il. only plur.; spoken of the mane of horses, Il. 8, 42; or of the horse-hair crest, \* Il. 16, 795 (related to *ἐθείρω*).

*ἐθείρω* (*θείρω*), *to attend, to take care of, to cultivate, ἀλωήν*, Il. 21, 347. †

*ἐθειλοντήρ, ἦρος, ὅ*, ep. for *ἐθειλοντής* (*ἐθέλω*), *one who acts voluntarily, a volunteer*, Od. 2, 292. †

*ἐθέλω*, fut. *ἐθαλήσω*, imperf. *ἤθειλον* and *ἔθειλον*, iterative *ἐθέλεισκον*, 1) *to will* (see *βούλομαι*), *to wish*, often with infin., or accus. with infin.; the imperat. with negat. serves the purposes of the Lat. *nolo*, Il. 2, 247; also absol. chiefly in the part. where it can be translated *willingly, gladly*, Il. 10, 556. 2) Sometimes with negat. and is equivalent to *to be able, to be wont*, with infin. Il. 13, 106. 21, 366. Od. 3, 120 (*ἐθέλω* always in Homer, never *θείλω*).

*ἔθεν*, ep. for *οὐ*, q. v.

*ἐθνεύμεθα*, see *θνήσκω*.

*ἔθνος*, *εὐς*, *τό* (*ἔθω*), *any multitude living or dwelling together, a troop, a multitude, a nation, ἱταίων, Ἀχαιῶν*; spoken of animals: *a swarm, a flock, a herd*, of bees, geese, pigs, Il. 2, 469. 459.

*ἔθορον*, see *θρώσκω*.

\* *ἔθος*, *οὐς*, *τό*, Att. for *ἦθος*, *habit, custom*, Batr. 34.

*ἔθρεψα*, see *τρέφω*.

*ἔθω*, from which we have the ep. part. *ἔθων*, *accustomed*, Il. 9, 540. 16, 260; comm. perf. 2 *εἶωθα*, Ion. *ἔωθα*, part. *εἰωθώς*, *to be wont, to be accustomed*, with infin. The part. perf. is used absol. for *accustomed, customary*. *μᾶλλον ἐφ' ἡνιόχῳ εἰωθότι ἄρμα οἴσσειν*, they will draw the chariot better under the accustomed charioteer, Il. 5, 231.

*εἰ*, conj. ep. and Dor., also *αἰ*, 1) *if*, in the protasis of a conditional sentence. According to the relation of the condition to the conviction of the speaker, it stands 1) With the indicat. in all tenses when the condition is represented as something certain or without

doubt, with pres., Il. 1, 178; preter., Il. 1, 290; fut., Il. 1, 294. The apodosis is either in the indicat. of all tenses (also imperat. Il. 1, 173), or in the optat. with *ἄν*, Il. 1, 293. 6, 129. 2) With the subjunct. when the condition is represented as a mere supposition to be decided, *in case that, allow that*, comm. *εἰ κε, αἶ κε* and *εἰ—ἄν*, in prose *ἐάν*. With the subjunct. *εἰ* also stands in the ep. language alone, espec. *εἰπερ, εἰ γ' οὖν, καὶ εἰ*, Od. 12, 96. 14, 373. Il. 12, 223. The apodosis is either in the indicat. with one of the primary tenses (or imperat.), or in the subjunct. aor. and pres., Il. 1, 137; or in the optat. with *ἄν*, Il. 4, 97. 3) With the optat. when the condition is represented as a mere supposition without regard to reality, a simple conjecture. *Τρῶες μάλα κεν κεχαρομένο, εἰ τάδε πάντα πυθόλοτο*, the Trojans would rejoice, if they should learn all this, Il. 1, 257. The apodosis stands in the optat. with *ἄν*, and sometimes also in the indicat., Il. 10, 223. 4) With the indicat. the historical tenses, when the reality of the condition is denied or rejected. The apodosis then stands, a) Comm. in the indicat. hist. tenses with *ἄν*, so that the reality of the conclusion is also denied. *καὶ νῦν κ' ἔτι πλείονας—κίαντι Ὀδυσσεύς, εἰ μὴ ἄρ' ὀξὺ νόησε* "Εκτωρ, and Ulysses would have slain still more, if Hector had not immediately perceived it, Il. 5, 679. Od. 4, 363. b) Or in the optat. with *ἄν*, the apodosis being merely indicated as possible, Il. 2, 80. 5, 311. II) *if but, would that*, a particle of wishing, prop. a hypothetic protasis without apodosis, with optat. Il. 16, 559. 24, 74; comm. *εἴθε, εἰ γάρ, αἶ γάρ*, q. v. III) *whether*, in indirect questions, after verbs of considering, seeking, asking, knowing, saying, etc., with indicat. Il. 1, 83. 5, 183. If the discourse relates to events expected and yet to be ascertained, *εἰ κε* or *ἦν* is employed with the subjunct., Il. 15, 32. Also *εἰ, whether*, is found with other verbs, in which case *σκοπεῖν* or *πειράσθαι* must be supplied. The subjunct. or optat. may follow, Il. 11, 797. 10, 56; cf. Kühner II. § 815–822. 837. Thiersch § 327–333. Rost § 121 seq. IV) *εἰ* generally begins the sentence, so that other particles follow, as *εἰ γάρ, εἰ δέ, εἰ καὶ, εἰ μή*, etc., which see under their own articles. It follows in *καὶ εἰ*, even if; *οὐδ' εἰ*, not if; *ὥς εἰ*, as if, see *ὥς*.

*εἰαμένη* or *εἰαμένη*, ἡ, a low moist place about rivers and swamps, a low ground, meadow, pasture,\* Il. 4, 483. 15, 631. It is commonly derived from *ἵμαι, sedere*, hence *εἰαμένη (εἵαται)* for *ἡμένη*. Spitzner writes *εἰαμένη*, because both the deriv. and the best Gramm. require the spiritus asper.

*εἰ—ἄν*, stands in Hom. for the ep. *εἰ κε, αἶ κε*, when it is separated by particles, as *εἰ δ' ἄν, εἰπερ ἄν*, Il. 3, 288. Of the contr. *ἐάν* and *ἦν*, only the last is found in Hom., cf. *εἰ* I. 2.

*εἰανός*, ep. for *εἰανός*, Il. 16, 9. †

*εἴαρ, ρος, τό*, poet. for *ἔαρ*, q. v.

*εἰαρινός, ἡ, όν*, ep. for *εἰαρινός (ἔαρ)*, relating to spring, vernal. *ῶρη εἰαρινή*, springtime. *ἄνθεα εἰαρινά*, vernal flowers, Il. 2, 89. Od. 18, 367.

*εἴασα, εἴασκον*, see *τάω*.

*εἵαται, εἵατο*, ep. for *ἦνται, ἦντο*, see *ἦμαι*.

*εἵατο*, ep. for *ἦντο*, see *εἰμί*, I am.

*εἵβω*, ep. for *λείβω*, to drop, always *εἵβων δάκρυον*, to shed tears, \* Od. 4, 153.

*εἰ γάρ*, 1) for *if*, in hypothet. sentences, Il. 13, 276. 17, 156. Od. 18, 366. 2) *O that, if but*, a particle of wishing, with optat., Il. 8, 538. 17, 561; more comm. *αἶ γάρ*, q. v.

*εἴγε*, conj. 1) *if at least, if indeed, si quidem*, spoken of things which one may reasonably suppose; comm. it is separated by other words. *εἰ δένυσσας γε*, Il. 1, 393. 18, 427. It is found only once united: *εἴγε μὲν εἰδείης*, Od. 5, 206.

*εἰ γοῦν*, even if, although, Il. 5, 258. † Thiersch § 329. 1, rejects *γοῦν* as unhomeric, and reads *εἰ γ' οὖν*, which Spitzner adopts, see *γέ*.

*εἰ δ' ἄγε, come on then! up then!* in connection with *νῦν, δῆ, μήν*, with imperat. and with *δεῦρο*, Il. 17, 685; also with subj. or fut., Od. 9, 37; also with plur. following, Il. 6, 376; and itself in the plur. *εἰ δ', ἄγετ'*—*πειρηθῶμεν*, Il. 17, 381. There is a partial ellipsis of the protasis: *εἰ δέ βούλει, ἄγε*.

*εἰδάλιμος, η, ον (εἶδος)*, handsome, beautiful in form, Od. 24, 279. †

*εἶδαρ, ατος, τό*, ep. for *ἔδαρ (ἔδω)*, food, food for horses, Il. 5, 369; *baui* for fish, Od. 12, 252.

*εἰ δέ*, 1) *but if, and if*, in complete sentences, see *εἰ*. 2) *εἰ δέ* is sometimes used elliptically as an antithesis, in which case

the verb must be supplied from the connection. εἰ δὲ καὶ αὐτοὶ (sc. φεύξονται), φευγόντων, but if they will fly, let them fly, Il. 9, 46. cf. 262. Il. 21, 487.

εἰδέω, 1) For εἰδῶ, subj. of οἶδα. 2) An assumed theme for some forms of εἶδω and οἶδα, see ΕΙΔΩ.

εἰδήςμεν, ep. for εἰδήσιν, see ΕΙΔΩ.

εἰ δῆ, with indic. [sometimes prob. with subj. as Il. 1, 293.], 1) *if now, si quidem jam*; δῆ indicates the termination of a development in time, Il. 1, 62. 12, 79. 16, 66. 2) *if now truly, if really*, spoken of a matter not doubted, Il. 13, 111. 18, 120. 24, 57. Od. 22, 359. 3) *whether truly*, in questions, Od. 1, 207. 17, 484.

Εἰδοθέη, ἡ, ep. for Εἰδοθεία, daughter of Proteus, who instructed Menelaus on the island of Pharos, how he could seize her father and compel him to prophesy, Od. 4, 365 seq. (from εἶδος and θεή, a divine form; in Eurip. Θεονόη.)

εἶδομαι, εἶδον, see ΕΙΔΩ.

εἶδος, εὖς, τό (ΕΙΔΩ), *the appearance, the form, mien*, spoken often of the human form in connection with φνῆ, δέμας, Il. 2, 58. 24, 376; of a dog, Od. 17, 308.

ΕΙΔΩ, ΙΔΩ, *to see, to know*, in the pres. act. obsol. The tenses in use are,

A) The aor. act. εἶδον ep. ἶδον, infin. ἰδεῖν ep. ἰδεῖν, part. ἰδών, subj. ἶδω, and ep. ἰδωμι, optat. ἰδοίμι, and the aor. mid. εἶδομην and ep. ἰδοίμην, imperf. ἰδοῦ, infin. ἰδέσθαι, subj. ἰδωμαι, they signify *to see, to perceive, to behold, to observe*, and belong as aor. to ὁράω and ὁρᾶσθαι, q. v. Remarkable is: οὐκ ἶδε χάριν αὐτῆς (sc. ἀλόχου), he enjoyed not her loveliness, spoken of a warrior slain shortly after his marriage, Il. 11, 243. Thus Eustath. explains it: οὐκ ἔχαρε ἐπὶ τῇ συμβιώσει αὐτῆς οὐδ' ἐπὶ τῇ τεκνοποιήσει. Others, 'he saw not her grace;' and Köppen understands by χάρις, thanks, gratitude, in reference to πολλὰ δ' ἔδωκε. Here belong the ep. and Ion. mid. and pass. εἶδομαι, aor. 1 εἰσάμην, and εἰσάμην, part. εἰσάμενος and εἰσάμενος, 1) *to be seen*; hence, *to appear, to seem*, Il. 8, 558; εἰδεται ἡμαρ, 13, 98; τό τοι κῆρ εἰδεται εἶναι, that seems death to thee, Il. 1, 228. 2, 215. 2) *to be like, to resemble*, with dat. εἰσάτο φθογγὴν Πολίτη, he resembled Polites in voice, Il. 2, 791. 20, 81.

B) Perf. οἶδα, 2 οἶσθα, and οἶδας, Od. 1,

337; † plur. ἴδμεν, ἴστε, ἴσασι, subj. εἰδῶ, ep. ἰδῶ, Il. 14, 235; plur. εἶδομεν for εἰδόμεν, εἶδετε ep. for εἰδήτε, εἰδώσι, optat. εἰδείην, imperat. ἴσθι, infin. ἴδμεναι and ἴδμεν, ep. for εἰδέναι, part. εἰδώς, νῖα, ὅς; from this always the fem. ἰδυῖσιν πραπίδεςσιν, pluperf. ἦδεα ep. for ἦδειν, 2. ep. ἦειδης, ἦειδεις, ἦδησθα for ἦδεις, 3. ἦειδη, ἦειδει, Od. 9, 206; ἦδεεν, ἦδεε, ἦδη, ep. for ἦδει, 3. plur. ἴσαν for ἦσαν, Il. 18, 405; fut. εἴσομαι, more rarely poet. εἰδήσω, infin. εἰδήςμεν, Od. 6, 257. 7, 327; all with the signif. *to know*, (prop. to have perceived), *to understand, to recognize, to become acquainted with*, often connected with εὔ, σάφα, also with φρεσί, ἐν φρεσί, κατὰ φρενά, κατὰ θυμόν, in mind; primarily with accus. or infin. οἶδε νοῆσαι, χάριν τινι εἰδέναι, to experience gratitude to any one, Il. 14, 235. The dependent clause follows with the part. or with ὥς, ὅτι, ὅπως, more rarely the relative ὅ, for ὅτι, Il. 18, 197; in cases of doubt with εἰ, whether, or with ἦ, ἡ, Il. 10, 342; also with only one ἦ, Od. 4, 109. 2) *to understand, to be conversant with*, πολέμῃα ἔργα, Il. 11, 719; also μῆδεα, in like manner ἤπια δῆνεα, to cherish gentle thoughts or sentiments, Il. 4, 361; hence generally, *to be disposed*, as, ἀρτία, αἵσιμα, etc. 3) The part. often as adj.: γυναῖκες ἀμύμονα ἔργα εἰδυῖαι, women skilled in excellent works, Il. 9, 270, cf. Il. 3, 202. As adj. comm. the part. with gen. εὔ εἰδώς τόσω, well skilled in the bow, Il. 2, 718; in like manner μάχης, πολέμου, etc. The gen. however is also found with the finite verb, Il. 12, 229. 15, 412. The fut. εἰδησίμεν signifies also, *to become acquainted with*, Od. 6, 257.

εἰδῶλον, τό (εἶδος), *a form, an image*. 2) *a shadowy form, an illusive image*, which has the exact form designed to be represented, Il. 5, 449; especially, the shades of the dead, Il. 23, 72. Od. 1, 476.

εἶεν, see εἰμί.

εἰθάρ, adv. poet. (εὐθύς), *immediately, forthwith*, \* Il. 5, 337.

εἴθε, adv. *if but, oh that*, with optat. Od. 2, 33; more comm. αἶθε, q. v.

εἰ καί, 1) *if even*, with indic. and optat. *si etiam*; in most cases καί refers to a word standing near, Il. 16, 623. Od. 6, 310. 7, 194. 2) *although*, where it may be compared with the Lat. *etiamsi, etsi*, in so far as it refers to the whole concessive clause, Il. 23, 832. Od. 11, 356. 18, 376. 3) *whether also*, in indirect

questions, Il. 2, 367. From this is to be distinguished καὶ εἰ, q. v. cf. Spitzner Excurs. XXIII. on Il. p. 7.

εἶ κε, εἰ κεν, if, ep. = εἴαν, see εἰ I, 2. and αἶ κε.

εἶκελος, η, ον (εἶκω), like, similar, τινί, Hom. oftener ἱκελος.

εἰκοσάκις, adv. twenty times, Il. 9, 379. † εἰκοσι, indecl. ep. εἰκοσι, before a vowel εἰκοσιν, twenty. In Hom. εἰκοσι never except in composition takes ν, but ι before a vowel is elided, εἰκοσ', Od. 2, 212.

[εἰκοσίμετρος, containing twenty measures, so Villoison and Clarke, Il. 23, 264.]

εἰκοσινήριτος, ον (νήριτος), without dispute twenty fold; ἄποινα, a twenty-fold ransom, Il. 22, 349. [Thus Eustath. but better the Schol. in Bekker, as also Hesych.: εἰκοσιν (ἄλλοις) ἐρίζοντα, a ransom competing with twenty (others), or equal to them.]

εἰκοστός, ἡ, ον, ep. εἰκοστός, the twentieth. εἰκτο, εἰκτον, εἰκτην, see εἰκα.

εἰκνῖα, see εἰκα.

ΕΙΚΩ, as pres. obsol.: from which only the 3 sing. imperf. occurs: σφίσιν εἶκε, it seemed good to them, Il. 19, 520; † on the contrary, the perf. εἰκα, often, q. v.

εἶκω, fut. εἴσω, aor. εἴξα, ep. iterat. 3 sing. εἴξακε, 1) to yield, to retreat, also with ὀπίσσω, backwards; τινί, from any one; with gen. of place: εἰκειν πολέμου, to retreat from the battle, Il. 5, 348; and with both: χάρμης Ἀργείοις, to retreat out of the battle from the Greeks, Il. 4, 509; also from civility, Il. 24, 100. Od. 2, 14; hence b) Metaph. to yield, to be inferior, τινί τι, to any one in any thing, Il. 22, 459; also with dat. εἰκειν πόδεσσι, to be inferior in running, Od. 14, 221. c) Also of the body: to yield, ὅπη εἴξει μάστιγα, where it could not withstand (the lance), i. e. might be wounded, Il. 22, 321. 2) to yield, to give way to, to follow, with dat. ὕβρει, arrogance, αἰδοῖ, ὄκνη: ᾧ θυμῷ εἴξας, following his inclination, Il. 9, 598. 3) Apparently trans. εἴξαι ἡνία ἵππων, prop. to yield to the horse in respect to the reins, i. e. to give him loose reins, Il. 28, 437. cf. 1. b.

εἰλαπινάζω (εἰλαπίνη), to feast, to be present at a feast, only pres. Il. and Od. from which

εἰλαπιναστής, οῦ, ὁ, a guest, one who feasts, Il. 17, 577. †

εἰλαπίνη, ἡ, a splendid feast, a banquet, a

sacrificial feast, Od. 11, 415. 1, 226 (prob. from πίνειν κατ' εἶλας).

εἶλαρ, αρος, τό (εἶλω), prop. covering, then a protection, a defence, spoken of a wall: νηῶν τε καὶ αὐτῶν, a protection for the ships and for ourselves, Il. 7, 338; of a rudder: κύματος εἶλαρ, against the waves, Od. 5, 257.

εἰλάτινος, η, ον, ep. for εἰλάτινος, of fir, of fir-wood; Il. and Od.

εἶλε, see αἶρῶ.

Εἰλείθιναι, αἱ, the goddesses who preside over child-birth, according to Il. 11, 270, daughters of Juno goddess of marriage, who send indeed bitter pangs, but also help women in labor, and aid the birth; plur. Il. 19, 119; but sing. Il. 19, 103. 16, 187. The discourse is clearly of one, Od. 19, 188, who had a temple at Amnisus in Crete. According to Hes. Th. 922, there is but one, daughter of Jupiter and Juno, Apd. 1, 3. 1. In later writers she is the same with Diana (from ελεύθω, she who comes, Venilia Herm.).

Εἰλέσιον, τό, a place in Boeotia, near Tanagra, Il. 2, 499. (According to Strabo, Εἰλέσιον, from εἶλος, swamp.)

εἰλέω, see εἶλω.

εἰλήλουθα, εἰλήλουθμεν, see ἐρχομαι.

εἰλίπους, οδος, ὁ, ἡ (εἶλω), dragging the feet, walking with difficulty [cross-gaited]; epith. of cattle, from their unsteady gait, especially with the hinder feet, only dat. and accus. plur. (Buttm. Lex. Il. 155, would translate it, 'stampffüssig,' having feet suited for threshing.)

εἰλίσσω, ep. for εἰλίσσω.

εἶλον and εἰλόμην, see αἶρῶ.

εἰλύαται, see εἰλύνω.

εἰλύμα, τό (εἰλύνω), a veil, covering, clothing, Od. 6, 179. †

εἰλύφάζω, to whirl, to roll, with accus. φλόγα, Il. 20, 492. †

εἰλυφάω = εἰλυφάζω, part. pres. εἰλυφῶν for εἰλυφῶν, whirling, rolling, Il. 11, 156. †

εἰλύνω, ep. for εἰλύνω, perf. pass. εἰλύμαι, 3 plur. εἰλύαται for εἰλύνται, part. pass. εἰλύμένος, to wind about, to envelope, to veil, to wrap up, to cover, with accus. τινά ψαμάθοισιν, any one with sand, Il. 21, 319; † or prop. the compound πατεῖλύνω. Of the pass. only the perf. αἵματι καὶ κονίηρι εἰλύτο, he was covered with blood and dust, Il. 16, 640. Chiefly part. εἰλυμένος ὤμους νεφέλῃ, the shoulders enveloped in cloud, Il. 5, 186; χαλκῷ,

Il. 18, 522; *σάουσι*, Od. 14, 479. (v always long, except in *εἰλάται*.)

*εἶλω* in the pass., *εἰλῶ* in the act. ep. for *εἰλῶ* (th. *FEAL*), aor. 1 infin. *ἔλσαι* and *εἰλσαι*, part. *ἔλσας*, perf. pass. *ἔελμαι*, part. *ἐλμένος*, aor. 2 pass. *ἐέλην* (like *ἐστάλην* from *στάλλω*), 3 plur. *ἄλεν* for *ἄλησαν*, infin. *ἄλῃναι* and *ἄλήμεναι*, part. *ἄλεις*, *εἶσα*, *έν*, all purely epic forms. 1) Act. 1) *to press, to thrust, to drive to straits*, espec. an enemy in war; with an accus. and the prep. *κατά*, *ἐπὶ*, or simply the dat. absol., Il. 8, 215; *κατά πρύμνας ἔλσαι*, Il. 1, 409; *Τρώας κατά ἄστυ*, Il. 21, 225; and with the mere dat. *Θαλάσση ἔλσαι Ἀχαιοὺς*, to drive the Achaians to the sea, Il. 18, 294; also *θήρας ὁμοῦ εἰλύντα κατὰ λειμῶνα*, driving the wild beasts over the meadow, Od. 11, 573; hence metaph. of a storm: *τινά*, to drive any one along, Od. 19, 200; in the Od. also *to strike*: *ἐπεὶ οἱ νῆα κεραυνῷ Ζεὺς ἔλσας ἐκίασσε*, when Jupiter striking with lightning dashed in pieces his ship, Od. 5, 131. 7, 250. 2) *to drive together, to shut up*, *Ἀχαιοὺς Τρῳῆς ἐπὶ πρύμνησιν*, Il. 18, 447; *έν μέσσοισι*, Il. 11, 413; *έν σπηΐ*, to shut up in a cave, Od. 12, 210; *έν στείνει*, Od. 22, 460. Pass. *to be pressed, to be driven, κατά ἄστυ ἐέλμεθα*, Il. 24, 662. cf. 18, 287; hence, of Mars: *Διὸς βουλῇσιν ἐλμένος*, pressed by the counsels of Jupiter, Il. 13, 524; hence also, b) *to hold back, to check, τινά*, Il. 2, 294. II) Mid. and aor. pass. *to be crowded together, to be shut in, to crowd together*, *ἀμφὶ Διομήδεα*, Il. 5, 782; spoken espec. of those beleaguered: *ἀνδρῶν ἐλλομένων*, when men are besieged, Il. 5, 203; espec. in the aor. pass. *οἱ δὲ εἰς ἄστυ ἄλεν*, they crowded together into the city, Il. 22, 12; *Ἀργεῖους ἐκένεσσα ἀλήμεναι ἐνθάδε*, to assemble, Il. 5, 823; *ές ἄστυ*, Il. 16, 714; *ἐπὶ πρύμνησιν*, Il. 18, 76. 286. Hence *ἀλέν ὕδαρ*, collected water, Il. 23, 420. b) *to bend oneself together, to gather oneself* (bodily) *up*. *τῇ ὑπο πᾶς ἐύλη*, under this (the shield) he drew himself entirely up, i. e. he concealed himself, Il. 3, 408. 20, 278. *ἦστο ἄλεις*, he sat bent together, Il. 16, 403; also of a lion gathering himself to spring on the prey, Il. 20, 168; so also a warrior: *Ἀχιλλῆα ἄλεις μένεν*, he awaited Achilles on the alert, Il. 21, 571. cf. Il. 22, 308. Od. 24, 538.

*εἶμα*, *ατος*, *τό* (έννυμι), a garment, clothing, dress in general, spoken of all kinds of

clothes; hence often plur. *εἵματα*, the entire dress, Od. 2, 3, 6, 214.

*εἶμαι*, see *έννυμι*.

*εἵμαρται*, *εἵμαρτο*, see *μείρομαι*.

*εἰ μέν*, with *εἰ δέ*, often serves to mark an antithetic relation between two conditions. Sometimes the apodosis is wanting, e. g. *εἰ μέν δώσουσι γέρας* (sc. *καλῶς ἔξει*, well and good), *εἰ δέ κεν μή δώωσιν*, Il. 1, 135.

*εἰμέν*, ep. and Ion. for *ἐσμέν*, see *εἶμι*.

*εἰμένος*, see *έννυμι*.

*εἰ μή*, 1) *if not, unless, nisi*, in conditional clauses, where the whole clause is intended to be denied, see *μή*, Il. 2, 156. 261. 2) *except*, without a verb, comm. after *ἄλλος*, Od. 12, 326. 17, 383.

*εἶμι* (th. *ἔω*), Hom. forms: pres. 2 sing. *ἔσσι* and *εἷς*, 1 plur. *εἰμέν*, 3 plur. *ἔασι*, subj. *ἔω* and *εἷω* (*εἷης*, *εἷη*, not in ed. Wolf), optat. *εἴην*, also *ἔοις*, *ἔοι*, infin. *ἔμεναι*, *ἔμεν*, *ἔμμεν*, part. *εἷών* (*όντας*, *όντες*, Od.), imperf. 1 sing. *ἔα*, *ἦα*, *ἔην*, *ἔον*, *ἔσπον*, 2 *ἔσθα*, *ἦσθα*, 3 *ἔην*, *ἦην*, *ἦεν*, *ἔοκα*, 2 dual *ἦστην*, 3 plur. *ἔσαν* (*εἶατο*, Od. 20, 106, where others read *εἶατο*), fut. *ἔσομαι*, ep. *ἔσσομαι*, 3 sing. *ἔσσεύεται*, etc. On the inclination, see Thiersch Gram. § 62. Rost § 12. Kühner § 82. and 362, 2. [Buttm. § 14, 2]. 1) As a verb of existence (in which case no inclination takes place), 1) *to be, to exist, to have being*. *τά ἔόντα τά ἔ' ἔσσόμενα*, the present and the future, Il. 1, 70; chiefly in the signif. *to live*. *οὐ δὴν ἦν*, he did not long live, Il. 6, 131. *ἔτι εἰσὶ*, they are still alive, Od. 15, 433. Hence the gods are often denominated *αἰὲν ἔόντες*, the ever-living, and *οἱ ἔσσόμενοι*, posterity; with an adv. *Κουρήτεσσι κακῶς ἦν*, it fared badly, Il. 9, 551. *διαγνῶναι χαλεπῶς ἦν*, it was hard to distinguish, Il. 7, 424. 2) *ἔστι* with a following infin., *it is possible, it is permitted, one can*; often with negat. *πὰρ δύναμιν οὐκ ἔστι πολεμίζειν*, beyond his strength one cannot fight, Il. 13, 787. *οὐπὼς ἔστιν καταβήμεναι*, it is not possible to descend, Il. 12, 65. cf. 357. The person is in the dat.; still also with accus. and infin., Il. 14, 63. Od. 2, 310. 3) *ἔστι* with the dat. of the pers., it is to me, i. e. *I have, I possess*. *εἰσὶν μοι παῖδες*, I have sons, Il. 10, 170. II) As copula: 1) *to be*, comm. connected with subet. and adj.; also with adverbs, *ἀξίαν*, *ἀπὴν*, *ἐγγύς*, etc. 2) With gen. it indicates *possession, property, descent*. *αἵματος εἷς ἀγαθοῦ*, thou art of good blood,



Od. 4, 611; *material*: οἶμοι ἔσαν μέλανος κυναοῖα, the stripes were of dark steel, Il. 11, 24. 3) With dat. σοὶ κατηφείη καὶ ὄνειδος ἔσσεται, Il. 17, 557; also in the constr. ἐμοὶ δέ κεν ἀσμένῳ εἶη, it would be grateful to me, Il. 14, 108. 4) Freq. with prepos. ἐκ πατρός ἀγαθοῦ, to spring from a noble father, Il. 14, 113. 5) εἶναι is frequently omitted, e. g. Il. 3, 391. 10, 437. 113. On εἶην in Il. 15, 82, see εἶμι, at the close.

εἶμι (th. ἴω), pres. subj. ἴω, ἴῃσθα and ἴῃς, 3 ἴῃσι, ἴῃ, 1 plur. ἴομεν, ep. for ἴωμεν, 3 ἴωσι, optat. 1 sing. εἶην, Il. 15, 82; 3 ἴοι, εἶη and ἴεῃ, Il. 19, 209; infin. ἴμεναι, ἴμμεναι, Il. 20, 365; cf. Thiersch § 229; ἴμεν, ἴναι, part. ἴών, imperf. ep. ἴῃα, ἴῃον, 2 ἴῃες and ἴες, 3 ἴῃει, ἴῃε, ἴῃεν, ἴῃε, ἴεν, ἴε, 3 ἴῃην, 1 plur. ἴομεν, Od. 3, ἴῃιον and ἴῃισαν, ἴσαν. Finally, an ep. fut. mid. εἴσομαι, and aor. 1 εἰσάμην, to which may be added the pres. ἔμαι. The pres. is even in Hom. used as a fut., Il. 10, 55, though it is found in him as a pres. also. 1) *to go, to come, to travel, to journey*; frequently, according to the connection, *a) to go away, to return*; often limited by adverbs: ἀσσον, αὐτίς, ἐπὶ, ἔς, ἀνὰ, μετά, ἰέναι, ἀντία and ἀντίον τινος, *to go against any one*, Il. 5, 256; ἐπὶ τινα, *to go to any one*, Il. 10, 55. *b)* With accus. ὁδὸν ἰέναι, *to go a journey*, Od. 10, 103; with gen. of place, ἰὼν πεδίοιο, *going through the plain*, Il. 5, 597. *c)* With part. fut. it expresses an action which one is about to perform. εἶσι μαχησόμενος, *he went to fight*, Il. 17, 147; also with infin., Il. 15, 544. 2) *Metaph. a) to fly*, spoken of birds and insects, Il. 17, 756. 2, 87. *b)* Of inanimate things: *to go, to travel*; ἐπὶ νηὸς ἰέναι, *in a ship*, Od.; spoken of an axe and spear: πάλαιος εἶσι διὰ δουρός, *the axe goes through the wood*, Il. 3, 61. Spoken of food, Il. 19, 209; of clouds, smoke, tempest, Il. 4, 278. 21, 522; and of time: ἔτος εἶσι, *the year will come to an end*, Od. 2, 89; so Eustath., Voss; Nitzsch, on the contrary, 'the fourth year is coming,' in which case, in v. 106, τρίτες is to be changed into διέτες, and in v. 107, τέτατον into δὴ τρίτον. II) Mid. in the same signif. ἐς περιωπτήρ, *to ascend to a place of observation*, Il. 14, 8. διαπρὸ δὲ εἶσατο καὶ τῆς, *it went entirely through this also (μέτρη)*, Il. 4, 138. 13, 191 (Iota is short, but in ἴομεν sometimes long for metre's sake), see ἔμαι. —N. B. Il. 15, 80 seq. ὡς δ' ὅτ' ἂν αἶψα νόος

ἀνέρος, ὅςτ' ἐπὶ πολλὴν γαῖαν ἀηλουθῶς—νοήσῃ ἔνθ' εἶην ἢ ἔνθα, cf. ἄισσω. Some of the ancients take εἶην, or, by another reading, ἴην, as 1 sing. imperf. of εἶμι (I was); others read ἴει or ἴειν as 3 sing. imperf. of εἶμι (ibam); still others εἶη as 3 sing. optat. from εἶμι or εἶμι; Voss leaves it undecided from which verb he takes it. Hermann, in the Abh. de leg. quibusd. subtiliorib. serm. Hom. (Op. II. 57), prefers the reading ἴην (hic fui et illic), which certainly suits ἀηλουθῶς well. Still, as ἴην occurs nowhere else as 1 pers., and as ἔνθα ἢ ἔνθα commonly indicates motion, it may with the greatest probability be regarded with Spitzner as optat. of εἶμι, εἶην (cf. Il. 24, 130. Od. 14, 496), *I would go here and there*. The last critic, since the first pers. does not accord well with the epic diction, thinks the reading εἶη more agreeable to the Hom. forms of speech, cf. Spitzner on the passage.

εἶν, poet. for ἐν, in.

εἵναστες, adv. (ἐννέα, ἔτος), *nine years long*, from adj. εἵναστής, of nine years, Il., and Od. 3, 118.

εἵνακίς, adv. poet. for ἐννάκις, *nine times*, Od. 14, 230. †

εἵνάλιος, η, ον, ep. for ἐνάλιος, *in the sea, of the sea*; κῆτος, a monster of the sea, Od. 4, 443; κορώνη, the sea-crow, \* Od. 5, 67.

εἵνάνυχες, adv. (ἐννέα νύξ), *nine nights long*, Il. 9, 470. †

εἵνατέρες, αἱ, *wives of brothers, sisters-in-law*, \* Il. 6, 378. 22, 473. (Sing. obsolete.)

εἵνατος, η, ον, ep. for ἔννατος, q. v.

εἵνεκα, ep. for ἔνεκα, q. v.

εἵνί, ep. for ἐν.

εἵνόδιος, η, ον, ep. for ἐνόδιος (ὁδός), *on the way*, Il. 16, 260. †

εἵροσίφυλλος, ον (ἔνοσις, φύλλον), *leaf-shaking, rustling*, epith. of mountains, Il. 2, 632. Od. 9, 22.

εἵξασκε, see εἴκω.

εἶο, ep. gen. for οὔ, *his*.

εἰοκνία, see εἴοκα.

εἶπα, i. q. εἶπον, q. v.

εἰπέμεναι, εἰπόμεν, see εἶπον.

εἵπερ, 1) *if indeed, although*, in hypothetical sentences, when the two members are harmonious. The indic. subj. and optat. follow (see εἶ), εἰ τελεί περ, Il. 8, 415. 16, 118. 24, 667. Od. 1, 188. εἵπερ γὰρ κ' ἐθέλων Ὀλύμπιος—ἐξ ἐδίων στυγέλλει, Il. 1, 580.

In this passage, the apodosis is wanting, according to the interpretation of Wolf and Spitzner, viz. 'he is able.' Voss on the other hand Anm. p. 25, places the comma after Ὀλύμπιος ἄστεροπητής, and takes the words εἰς ἰδίαν στυγέλλειν, (optat.) as apodosis, for 'if the Olymp. thunderer should will, he could hurl us,' etc. 2) *even if, although*, when the members are antith., Il. 1, 81. 4, 38, 261. 8, 153.

εἶποθεν, more correctly εἰ ποθεν, *if from anywhere, whether from anywhere*, Od. 1. 115. Il. 9, 380.

εἰ ποθι, *if anywhere*, \* Od. 12, 96.

εἶπον, ep. ἔειπον, iterat. εἶπσκον, subj. εἶπω, 2 sing. εἶπρθα, optat. εἶποιμι, infin. εἶπῃν, part. εἶπών. The imperat. εἶπέ, εἶπατε, Od. 3, 407; also the poet. form ἔσπετε, *to say, to speak*, τί τινα, any thing to any one: also, εἶπῃν τινα, to address any one, Il. 12, 210. 17, 237; εὖ εἶπῃν τινα, to speak well of one, Od. 1, 302; (from εἶπω, prop. *to recount*; in use, it is the aor. of φημί.)

εἶποτε, more correctly εἴποτε, 1) *if ever, if at any time*, with indicat. Il. 1, 39. 394; with subj. Il. 1, 340. 2) *whether ever, if ever*, in indirect questions with optat. Il. 2, 97. 3) The Homer. formula εἶποτ' ἔην γε is variously explained. Most critics take it as an expression of a sad remembrance of what formerly existed; δαίη αὐτὲς ἑμὸς ἔσκε, εἶποτ' ἔην γε, Il. 3, 180. Thiersch § 329. 3 'he was also my brother-in-law, if indeed he ever was' [if it be credible]. Wolf likewise remarks in Vorles. zu Il. II. p. 202: "It expresses tender sensibility connected with dejection and regret: 'once he was.'" So Eustath. understands it; he says, 'it is as if she would say, οὐκ ἔσται, ἀλλὰ ποτὲ ἦν,' cf. Herm. ad Viger. p. 946: "*Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse; si unquam fuit, quod nunc est non amplius, i. e. si recte dici potest fuisse, quod ita tui factum est dissimili, ut fuisse unquam vix credus. Est enim, hæc loquutio dolentium, non esse quid amplius; ut vim ejus Germanice sic exprimas,*" 'leider nicht mehr,' alas no longer. Schütz in Hoogeveen Doct. part. in Epit. red. p. 630, incorrectly considers it as optat. 'ah would he were so still.' Besides Il. 3, 180, this formula stands in Il. 11, 761. 24, 426. Od. 15, 268. 19, 315.

εἴ πον, *if perhaps, if by any means*, Od. 4, 193.

εἴ πως, *if perchance, if in any way*, Il. 13, 807.

Εἰραφιότης, ου, ὁ, voc. Εἰραφιῶτα, appellat. of Bacchus, Hom. h. 26, 2. (The derivation is uncertain; perhaps from ἐν and φάπτω, sowed into the thigh. Schwenk in Zeitschr. für Alterthumsw. No. 151, 1835, derives it from ἔαρ and φῶ = φῶν, and translates, *spring-born*.)

εἶργω = ἐέργω, see ἔργω.

εἶρεος, ὁ (εἶρω, to bind), *captivity, servitude, or a female slave*, cf. Nitzsch, Od. 8, 529. †

\* Εἰρεσία, αἱ, a town in Hestiatotis (Thes-salia), h. in Apoll. 32. Others read, Πιρε-σία; Ilgen understands by Εἰρεσία, the island and Irrhenia of Pliny.

εἰρεσίη, ἡ (εἶρσσω), *the act of rowing*, \* Od. 10, 78. 11, 640.

Εἰρεσιώνη, ἡ (εἶρος), 1) An olive branch wound with wool and hung with fruits, a kind of harvest garland, which on the festivals Πυρρίπια and Θαρρήλια was carried around by boys with singing and then hung upon the house-door. 2) the *song* on such an occasion; and then gener. a *song*, to solicit charity, Ep. 15.

Εἰρέτρια, ἡ, Ion. for Ἐπίτρια; an important town in the island of Eubœa, near Paleo Castro, Il. 2, 537.

εἶρη, ἡ, *an assembly, a place of assembling*, plur. Il. 18, 531. † (According to Schol. = ἀγορά, from εἶρην) or from εἶρω, *sero*, keeping locked, (the sacred gates, V.)

εἶρημαι, see εἶρω.

εἰρήνη, ἡ, *peace*, Od. 24, 486. ἐπ' εἰρήνης, in peace, Il. 2, 797. Od. 24, 486. (prob. from εἶρω, *sero*.)

εἶριον, τό, ep. for ἔριον, q. v.

εἰροκόμος, ον (κομῶ), *working wool, carding wool*, Il. 3, 387. †

εἶρομαι, Ion. and ep. depon. mid., infin. εἶρεσθαι, imperf. εἶρόμην, fut. εἰρήσομαι, 1) *to ask*, τινά, any one or after any one, Il. 1, 553. 6, 239; τί, after any thing, Il. 10, 416; and τινά τι, any one about any thing, Od. 7, 237; also ἀμφι τι, Od. 11, 570. 2) *to say*, cf. εἶρω. (Ep. forms ἐρώ, ἐρίομαι, ἔρομαι, q. v.)

εἰροπόκος, ον (πόκος), *woolly, covered with wool*, epith. of sheep, Il. 5, 337. Od. 9, 443.

εἶρος, τό, ep. for ἔρος, *wool*, \* Od. 4, 135. 9, 226.

εἰρύαται, see ἐρύομαι.

εἰρόμαι and εἰρώ, ep. for ἐρόμαι, and ἐρώ, q. v.

εἶρω, poet. (theme *FEP, sero*), only part. perf. ἐεμμένος, pluperf. ἔεπτο, to arrange in a row, to fasten together, to bind; ὄρμος ἡλεκτροῖσιν ἐεμμένος, a necklace joined or strung with amber, Od. 18, 296. h. Ap. 104; and ἔεπτο, Od. 15, 460.

εἶρω, fut. ἐρέω, ep. for ἐρῶ, perf. pass. εἰρημαι, 3 pluperf. pass. εἰρητο, fut. 3 εἰρήσομαι, (aor. 1 pass. ῥήθεις, from the theme *PEΩ*.) The pres. is ep. and occurs only in the 1 sing. Od. 2, 162. The common form of the fut. h. Cer. 406. 1) to speak, to say, to tell, τῷ, Il. 4, 363; οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, not empty praise shall be spoken to thee, Il. 23, 795; τινὶ τι, any thing to any one, Il. 1, 297. 2) to speak to, to communicate, to announce, ἔπος, Il. 1, 419; φῶς ἐρέουσα, about to announce the light, Il. 2, 49. II) Mid. to say, like the act. Il. 1, 513. Od. 11, 542; common. to ask, prop. 'I cause to be told me,' conf. εἰρομαι. (These forms from εἶρω belong in use to φημί, q. v. The ep. fut. ἐρέω, I will say, must not be confounded with the pres. ἐρέω, I ask.)

εἰρωτάω, Ion. and ep. for ἐρωτάω, only pres. to ask, to interrogate, τινά τι, one about any thing, \* Od. 4, 347. 17, 138.

εἰς, Ion. and ep. ἐς, I) Prep. with accus., ground signif. into, to whither? (cf. ἐν), to indicate a motion into the interior of an object, or to an object, 1) Spoken of space: a) Of a local object, into, to; οἶχυσθαι ἐς Θήβην, Il. 1, 366; εἰς ἄλλα; especially of persons, with the implied idea of residence, εἰς Ἀγαμέμνονα, Il. 7, 312; ἐς Μενέλαον, Od. 3, 317; with verbs of seeing: εἰς ὅσα ἰδέσθαι, to look into the face. b) Of quantity: εἰς δεκάδας ἀριθμεῖσθαι, to be counted into decades, Il. 2, 124. 2) Of time: a) In assigning a limit, till, until: ἐφ' ἡλίον καταδύντα; in like manner ἐς τί ἐστι, till how long, Il. 5, 465. b) In indicating continuance of time, for: ἐς ἐνιαυτόν, for a year, a year long, Od. 4, 86; ἐς θέρος, in the summer, Od. 14, 384. 3) Of cause, manner, etc.: a) The aim, εἰπεῖν εἰς ἀγαθόν, for good, Il. 9, 102. b) Way and manner, ἐς μέαν βουλεύειν, harmoniously, Il. 2, 379. c) A reference, εἰς φύσιν, Batr. 52. Remark 1) εἰς is often found with verbs signifying rest, instead of the prep. ἐν with the dat. It is a construc. præg. by which the verb at the

same time embraces an idea of motion: ἐφ' ἡλίου εἰς ὁδόν, Il. 15, 276; ἐς θρόνους ἔζοντο, Od. 4, 51. Rem. 2) εἰς stands apparently with the gen. by an ellipsis: εἰς Αἰθῶα subaud. δόμον; εἰς Αἰγύπτῳ (ὑδωρ), Od. 4, 581. II) Adv.; in this signif. it occurs but rarely. τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην, Il. 8, 115. III) In compos. it has the general signif. into, to.

εἰς, μία, ἔν, gen. ἐνός, μιᾶς, ἐνός, one; with superl. Il. 12, 243, also with art. ἡ μία, Il. 20, 272; an ep. form of εἰς is ἰός, q. v.

εἰσα (theme *ΕΩ*), an ep. defect. imperf. εἶσον, part. εἶσας, εἶσασα, aor. 1 mid. εἰσάμην and εἶσσατο, 1) to seat, to cause to sit, ἐν κλισμαῖσι, ἐς θρόνον, ἐπὶ θρόνου, 2) to place, to lay, to bring into a place, δῆμον ἐν Σχερίῃ, Od. 6, 8; σκοπόν, to place a watcher, Il. 23, 359; λόχον, to lay an ambuscade, Il. 4, 392. Od. 4, 531; τινά ἐπὶ νηός, h. 7, 10; and so mid. εἶσσατο, Od. 14, 295; (what is wanting is supplied by ἰδρῶν, see Buttm. Gram. § 108.)

εἰσαγείρω, poet. εἰσαγείρω (ἀγείρω), 1) to collect into, with accus. ἐρέτας ἐς νῆα, Il. 1, 142. 2) Mid. to assemble (themselves) in, Od. 14, 248. b) Metaph. with accus. θυμόν, to recover spirit, Il. 15, 240. 21, 417.

εἰσάγω, poet. εἰσάω (ἄγω), aor. 2 εἰσάγον, to lead into, to introduce, with accus. Λαοδικὴν εἰσάγονσα, leading in Laodice, Il. 6, 252. (The Schol. takes εἰσάγονσα intrans. and Voss. renders 'going to Laodice,' with double accus. εταίρους Κρήτην, to conduct his companions to Crete, Od. 3, 191; conf. Od. 4, 43; metaph. ποταμῶν μένος, Il. 12, 18.

εἰσαθρέω poet. εἰσαθρ. (ἀθρέω), to behold, to discern in the midst, τινά, Il. 3, 450. †

εἰσακούω, poet. εἰσακούω (ἀκούω), aor. εἰσακούσα, without augm. to hearken to, to understand, absol. Il. 8, 97. † φώνην, h. in Cer. 248.

εἰσάλλομαι, depon. mid. (ἄλλομαι), aor. 1 εἰσάλατο, and aor. 2 εἰσάλο, to spring upon, to leap upon, with accus. τεῖχος, πύλας, to storm a wall, the gates, \* Il. 12, 439. 466.

εἰσάμην, ep. 1) Aor. 1 mid. of εἶδω. 2) Aor. 1 mid. of εἴμι.

εἰσαναβαίνειν (βαίνειν), aor. 2 εἰσανέβην, infin. εἰσαναβῆναι, to mount up, to ascend, to go up to, with accus. Ἰλιον, λέχος, and εἰς ὑπερῶα, Od. 19, 602.

εἰσανάγω (ἄγω), to lead into; τινά εἰσι-

ρον, any one into slavery, Od. 8, 529; cf. εἶρεος.

εἰσανεῖδον, def. aor. (ΕΙΔΩ), to look up to any thing, with accus. οὐρανόν, \* Il. 16, 232. 24, 307.

εἰσάνειμι (εἶμι), to ascend upon, to mount, with accus. spoken of the sun, οὐρανόν, Il. 7, 423. †

εἰσάντα, ep. εἶσαντα (ἄντα), opposite, over against. εἶσαντα ἰδεῖν, to look into the face, Il. 17, 334; εἶσαντα only Od. 5, 217.

εἰσαφικάνω, poet. form of εἰσαφικνέομαι, Il. 14, 230. Od. 22, 99.

εἰσαφικνέομαι, depon. mid. (ικνέομαι), only aor. εἰσαφικόμεην, to go to a place, to arrive at, with accus. Ἴλιον, Il.; also τινά, Od. 13, 404.

εἰσβαίνω, poet. εἰσβαίω (βαίω), aor. 1 εἰσέβησα, aor. 2 εἰσέβην, 1) Trans. to introduce, to bring in, ἱκατόμην, Il. 1, 310. † 2) Intrans. to enter, to go on board, espec. of a ship, Od. 9, 103. 179.

εἰσδέχομαι, depon. (δέχομαι), aor. εἰσέδρακον, to look at, to perceive, to behold, with accus., Il. and Od. only aor.

εἰσδύω, poet. εἰσδύω (δύω), only mid. εἰσδύομαι, to go into, to enter. ἀκοντιστὴν εἰσδύσαι, thou wilt enter the battle fought with spears, Il. 23, 622. †

εἰσεῖδον (ΕΙΔΩ), ep. εἶσιδον, defect. aor. of εἰσοράω, to look upon, to behold.

εἶσεμι (εἶμι), to go in, to come to, μετ' ἀνέρας, Od. 18, 184; with accus. οὐκ Ἀχιλλῆος ὀφθαλμοῖς εἶσεμι, I will not come before the eyes of Achilles, Il. 24, 463.

εἰσελάνω, ep. εἰσελάω (εἰσάω), aor. 1 εἰσελάσα, to drive into, ἵππους, Il. 15, 385; absol. εἰσελάων, the herdsman driving in, Od. 10, 83. 2) Intrans. to steer into, prop. subaud. νῆν, Od. 13, 113.

εἰσερύνω (έρύνω), to draw into; with accus. νῆα σπέος, to draw the ship into a grotto, Od. 12, 317. †

εἰσερχομαι, poet. εἰσέρχομαι (εἶρχομαι), fut. εἰσελεύσομαι, aor. 2 εἰσῆλθον, poet. εἰσῆλυνθον, to go into, to come into, to enter, with accus. Μυκῆνας, πόλιν, also οἰκόνδε, Il. 6, 365; metaph. μένος ἄνδρας εἰσέρχεται, strength enters the men, Il. 17, 157. Od. 15, 407.

εἰσθα, ep. for εἶς, see εἶμι.

εἰσθρῶσκω (θρῶσκω), aor. 2 εἰσθρορον, ep. for εἰσέθορον, to leap into, only absol., \* Il. 12, 462. 21, 18.

εἰσιμέναι, see εἰσῆμι.

εἰσιζομαι, poet. εἰσιζομαι (ἰζομαι), to seat oneself in; λόχον, to place oneself in an ambuscade, Il. 13, 285. †

εἰσῆμι (ἰημι), to send in, mid. to betake oneself to. αὐτὸν εἰσῆμαι, part. pres. betaking oneself to a resting-place, Od. 22, 470. † Others take it as infin. pres. or as part. pres. mid. of εἶμι [cf. Jahrb. Jahn und K. p. 280, where the latter view is defended].

εἰσιθμῆ, ἡ (εἶσεμι), entrance, Od. 6, 264.

εἰσκαλέω, poet. εἰσκαίω, to call in, mid. to call to oneself; only in tmesis, εἰς δ' ἄλοχον ἐκαλέεσσαντο, Il. 24, 193. †

εἰσκαταβαίνω, ep. εἰσκαταβαίω (βαίω), to descend into any thing, with accus. ὄρχατον, Od. 24, 222. †

εἶσκω, ep. lengthened from ἴσκω (ἴσος), 1) to make similar, to render like. αὐτὸν ἥϊσκεν δέκτην, he made himself like a beggar, Od. 4, 247. 13, 313. 2) to esteem like, to compare to, τινά τι, Il. 3, 197. Τυδείδῃ αὐτὸν πάντα εἶσκω, I consider him in all respects like Tydides, Il. 5, 181. τάδε νυκτὶ εἶσκει, Od. 26, 362; to compare, τινά τι, Il. 3, 197. Od. 6, 152. 8, 159. 3) to regard as, to judge, to suppose, absol. Od. 4, 148, and with accus. and infin. Od. 11, 363. ἡ ἄρα δὴ τι εἶσκομεν ἄξιον εἶναι, τρεῖς ἐνὸς ἀντὶ πεφάσθαι, we judge it now sufficient that three have been slain instead of one, Il. 13, 446. 21, 332.

εἰσμαίομαι (μαίομαι), aor. 1 εἰσμασάμην, ep. σσ, to affect, to distress, only metaph. μαλά με εἰσμασάσαντο θυμόν, he greatly distressed my heart, \* Il. 17, 564. 20, 425.

εἰσνοίω (νοίω), aor. 1 εἰσενόησα, to remark, to perceive, τινά, Il. and Od.; ἔχνια, h. Merc. 218.

εἰσοδος, ἡ (δόος), entrance, access, Od. 10, 90. †

εἰσοιγνέω (οἰγνέω), to go into, with accus. νῆσον, \* Od. 6, 157. 9, 120.

εἰσόκε, before a vowel εἰσόκεν (εἰς ὃ κε), 1) till, until, comm. with the subjunc. which expresses an expected end, Il. 2, 332. 446. b) With indicat. fut. Il. 21, 134. Od. 8, 318. Il. 3, 409 (in this passage better subjunc. aor. with shortened mood vowel). c) With optat. Il. 15, 70. Od. 22, 444. 2) as long as, with subjunc. Il. 9, 609. 10, 89.

εἶσομαι, 1) Ep. fut. mid. of οἶδα, see ΕΙΔΩ. 2) Ep. fut. mid. of εἶμι.

\* εἰσπίσω, adv. (ὀπίσω), *for the future, in future*, h. Ven. 104.

εἰσοράω (ὀράω), part. εἰσορόων, ep. for εἰσορῶν, fut. εἰσώπομαι, aor. 2 εἰσείδον, mid. infin. pres. εἰσορᾶσθαι, ep. for εἰσορᾷσθαι, *to look upon, to behold, to regard*, with accus. 1) With the idea of veneration. εἰσορᾶν τινα ὡς θεόν, *to look upon any one as a god*, i. e. *to venerate*, Il. 12, 312; or ἴσα θεῶ, Od. 15, 520. 2) Mid. like the act. Od. 3, 246.

εἶσος, εἶση, εἶσον (ῖ), ep. lengthened from ἴσος, used however only in the fem., *like, equalis*, in the following constructions: 1) δαῖς εἶση, *an evenly divided feast, a common feast*, spoken espec. of sacrificial feasts in which each one receives an equal portion, Il. 1, 468, and often. 2) ῥῆες εἶσαι, *the even-floating ships*, i. e. *built alike strong on both sides*, so as to preserve their equipoise in sailing, Il. 1, 306. 3) ἀσπίς πάντοδ' εἶση, *the everywhere equal shield*, i. e. *extending alike from the centre to all sides*, hence *entirely round*, Il. 3, 347. 4) φρένες ἔνδον εἶσαι, *an equable mind, a mind remaining the same in all circumstances*, Od. 11, 337. 14, 178. [5] ἔμποι εἶσαι (σταφύλῃ ἐπὶ ῥῶτον), Il. 2, 765.]

εἰσάψαμαι, fut. of εἰσοράω.

εἰσπτόμαι (πέτομαι), aor. εἰσπτάμην, *to fly into*, with accus. πέτρην, Il. 21, 494. †

εἰσφέρω (φέρω), 1) *to bring in, to carry in*, with accus. ἐσθῆτα, Od. 7, 6. 2) Mid. *to bear away with oneself, to sweep away*, spoken of a river; with accus. πύλας, Il. 11, 495.

εἰσφορέω, a form of εἰσφέρω, \* Od. 6, 91. 19, 32.

εἰσρέω (ρέω), *to pour in*. 2) Mid. *to pour oneself in, to rush into*; only aor. sync. mid. ἰσχύοντο κατὰ πύλας, *they rushed into the gates*, \* Il. 12, 470. 21, 610.

εἶσω, ep. ἔσω, Il. 24, 155. 184. 199. Od. 7, 50; adv. (from εἰς), 1) *to, into, inwards*, εἰπείν, Od. εἶσω ἀσπίδ' ἔαζε, *he broke in the shield*, Il. 7, 270; often with accus., which comm. follows and depends upon the verb: ἦλον εἶσω, Οἰβανόν εἶσω, etc. Only Il. 24, 155. 184. 199, ἔσω precedes. b) With gen. only Od. 8, 290. 2) *within, inside*, perhaps Od. 7, 13.

εἰσωνός, ὅν (ὦψ), *in the sight of, having in view*; with gen. εἰσωνοὶ ἔγνοντο νῆων, *they were in sight of the ships*, Il. 15, 653. † εἶται, see ἔνναι.

εἴτε—εἴτε, conj. *whether—or, be it this—or that*, in indirect double interrogation; a) With indic. Il. 1, 65. Od. 3, 90. b) With subj. Il. 12, 239; εἴτε is also followed by ἦ καί, Il. 2, 349.

εἴτε for εἴητε, see εἰμί.

εἰῶ, ep. for εἴω, Il. 4, 55; but εἴω, see εἰμί.

εἰῶθα, see ἔθω.

εἴων, see εἴω.

εἴως, ep. for ἔως, q. v.

ἐκ, before a vowel ἐξ, prepos. with gen.

General signif. is *from, out of*, in contradistinction from ἐν. 1) Of place: in denoting removal from the interior or immediate vicinity of a place, *out, out of, away from*, espec. with verbs of motion, ἵεναι, ἔχουσθαι, etc. ἐκ νηῶν, *from the ships*, Il. 8, 213. b) In denoting distance with verbs of rest, *without*, only ep. ἐκ βελίων, *without the reach of weapons*, Il. 11, 163. With verbs of standing, sitting, hanging, etc., ἐκ stands to indicate the idea of consequent motion or distance contained in the verb. ἐκ δίφρου γυνάξεσθαι, *down from the chariot*, Il. 11, 130. αὐτόθεν ἐκ δίφροιο καθήμενος, Od. 21, 420. ἐκ πασσαλόφῃ κρέμασεν φόρμιγγα, *he hung from (upon) the hook*, Od. 8, 67. 2) Of time: a) Spoken of direct departure from a point of time, *from*, espec. ἐξ οὗ, *from which time*, since; and ἐκ τοῦ or ἐκ τούτου, *from this time*, Il. 1, 493. ἐξ ἀρχῆς, *from the beginning, at first*. b) Spoken of the direct consequence, *after*. ἐξ αἰθέρος, Il. 16, 365. 3) Spoken of cause, manner, etc.: a) Of origin. εἶναι, γλυνεσθαι ἐκ τινος, *to spring from any one*, Il. 15, 187. b) Of the whole in reference to its parts. ἐκ πολλῶν πλίσυς, Il. 15, 680. c) Of the author or agent, with pass. and intrans. verbs, ep. and Ion. like ὑπό, *by*. ἐφίληθεν ἐκ Διός, Il. 2, 669. ἀπολείσθαι ἐκ τινος, Il. 18, 107. d) Of the cause, ἐκ θεόφιν πολέμειν, *to fight at the instigation of the gods*, Il. 17, 101. cf. Il. 5, 384. ἐκ θυμοῦ φιλεῖν, *to love from the heart*, Il. 9, 486. e) Of suitableness, *after, according to*. ὀνομάζειν ἐκ γυνεῆς, *after his race*, Il. 10, 68. 4) ἐκ is often separated by some words from its gen., Il. 11, 109; it is also in epic writers placed after the gen., Il. 1, 125; ἐκ after the subst. receives the accent; also when it is emphatic, Il. 5, 865. See also the articles διέκ, παρέκ, ὑπέκ. II) Adv. ἐκ

is also used in its orig. signif. as an adv. of place: ἐκ δ' ἀργύρεον τελαμῶνα, and thereon (attached to it), Il. 18, 480; and often in tmesis, Il. 1, 436. 13, 394. III) In compos. ἐκ signifies *out, out of, away from, utterly*; and expresses separation, origin, completion.

Ἑκάβη, ἡ, *Hecuba*, daughter of Dymas king of Phrygia, sister of Asius and wife of Priam, Il. 16, 718; in later writers, daughter of Cisseus.

Ἑκάργος, ὁ (ἔργον), *working at a distance, far-shooting*; according to Nitzsch, *throwing from a distance*, epith. of Apollo, because he slew with arrows, = ἐκηβόλος, as adj. Il. 5, 439. 2) As subst. *the far-shooter*, Il. 1, 147, and Od. 8, 323.

ἐκάην, aor. 2 pass. of καίω.

ἐκάθεν, adv. (ἐκός), *from far, from a distance*, also = ἐκός, Od. 17, 25.

ἐκάθιζον, see καθίζω, Od. 16, 408.

Ἑκαμήδη, ἡ, daughter of Arsinoüs of Teuedos, whom Nestor received as a slave, Il. 11, 624.

ἐκός, adv. (ἐκ), *far, at a distance, far from*; often as prep. with gen. Il. 5, 791; and often with ἀπό, Il. 18, 256. Compar. ἐκαστέρω, superl. ἐκαστάτω, *at the farthest*, Il. 10, 113. †

ἐκαστέρω, adv. compar. of ἐκός, Od. 7, 321. †

ἐκαστόθι, *to each or every*, Od. 3, 8. †

ἐκαστος, η, ον, *each one, every one*, as a collective adj. frequently with the plur. Il. 1, 606. 10, 215; more rarely in the plur. Od. 9, 164. 24, 417. It also stands in the sing. in apposition, after a noun or pronoun plur. for the purpose of more exact definition, when the latter properly belongs in the gen. οἱ δὲ κληῖον ἰσημύνατο ἕκαστος, *each one of them*, Il. 7, 175. πᾶσιν ἐπίστίον ἔστιν ἕκαστω, Od. 8, 265.

ἐκάτεροθε, before a vowel ἐκάτεροθεν (ἐκάτερος), *on both sides*; also with gen. ὁμίλου, Il. 3, 340.

\* Ἑκάτη, ἡ, *Hecate*, daughter of Perses or Perseus and Asteria, grand-daughter of Coeus and Phoebe, to whom Jupiter gave the power to operate every where. She presided over purifications, wealth, honor, and all prosperity, h. in Cer. 25. 52. Hes. Th. 409. There was a cave sacred to her in Samothrace, Steph. At a later day she was confounded with Diana, and worshipped

as presiding over the magic art (prob. from ἕκατος, the far-working).

ἐκατηβελέτης, αο, ὁ, ep. for ἐκηβόλος, Il. 1, 75. † h. Ap. 137.

ἐκατηβόλος, ον (βάλλω), *far-throwing, far-shooting, or, hitting from a distance*, epith. of Apollo, Il. 5, 444; of Diana, h. 8, 6. As subst. Il. 15, 231.

ἐκατόγχειρος, ον (χείρ), *hundred-handed*, epith. of Briareus, Il. 1, 402. †

ἐκατόζυγος, ον, ep. for ἐκατόνζυγος (ζυγόν), *having a hundred benches of rowers, hundred-oared*, Il. 20, 247. †

ἐκατόμβη, ἡ (βοῦς), *a hecatomb*, prop. a sacrifice of an hundred oxen; but generally, *a solemn sacrifice, a festal sacrifice*, e. g. of 12 oxen, Il. 6, 93. 115; of 81 oxen, Od. 3, 59; also of other animals, Od. 1, 25.

ἐκατόμβοιρος, ον (βοῦς), *worth a hundred oxen, τεύχεα*, \* Il. 2, 449. 6, 236.

ἐκατόμπεδος, ον (πούς), *a hundred feet long*, Il. 23, 164. † (Others ἐκατόμπος.)

ἐκατόμπολις, ι (πόλις), *having a hundred cities*, Κρήνη, Il. 2, 649. †

ἐκατόμυλος, ον (πύλη), *having a hundred gates, hundred-gated*, epith. of the Egyptian Thebes, Il. 9, 383. †

ἐκατόν, indecl. *a hundred*, Il. and Od.

ἕκατος, ὁ (ἐκός), *far-shooting*, epith. of Apollo, Il. 7, 83. 2) As subst. *the far-shooter*, Il. 1, 385; cf. ἑκάργος, ἐκατηβόλος.

ἐκβαίω (βαίω), aor. 1 ἐξέβησα, aor. 2 ἐξέβην, 1) Intrans. *to descend, to alight, to disembark*, from a ship, Il. 3, 113; πέτρης, *to descend from a rock*, Il. 4, 107. 2) Trans. in the aor. 1 and fut. act. *to disembark, to put out*, with accus. Od. 24, 301. Il. 1, 438.

ἐκβάλλω (βάλλω), aor. 2 ἐξέβαλον, ep. ἐκβαλον, 1) *to cast out*, of the ship, Od. 15, 481; τινά δάφνου, *to thrust any one down from his chariot*, Il. 5, 39. 2) *to strike out*, i. e. to cause any thing to fall, τί τινι, and with gen. βιον χειρός, *to strike the bow from the hand*, Il. 14, 419. 15, 468; also ἔκτοος χειρός, Od. 14, 277; δοῦρα, *to fell trees*, Od. 5, 243. 3) *to let fall*; δάκρυα, Od. 19, 362; metaph. ἔπος, Il. 18, 324. Od. 4, 503.

ἐκβασίς, ιος, ἡ (βαίω), *an exit, the act of coming from or out of, a landing-place*; ἄλός, *a landing-place from the sea*, Od. 5, 403.

ἐκβλώσσω, poet. (βλώσσω), aor. 2 ἐξέμολον, poet. ἐκμολον, *to go out*, Il. 11, 604. †

ἐκτεγόμεν, see ἐκγίγνομαι.

ἐκγεγάονται, see ἐκγίγνομαι.

ἐκγεγαώς, ἐκγεγαυῖα, see ἐκγίγνομαι.

ἐκγελᾶω (γελᾶω), aor. ἐξεγάλασα, poet. σσ, to laugh out, to laugh aloud, Od. 16, 354. Il. 6, 471.

ἐκγίγνομαι, depon. mid. (γίγνομαι), aor. 2 ἐξεγενόμην, ep. perf. ἐγγέγαα, from this the infin. ep. ἐκγεγάμεν, part. ep. ἐκγεγαώς, υῖα, from which comes an ep. fut. ἐκγεγάονται without σ, h. Ven. 198. Butt. p. 272, note. 1) to be born or begotten of, τινός, any one, Il. 5, 637. 20, 231; with dat. Πορθεῖ, Il. 14, 115. 2) In the perf. to spring from, to descend from, τινός, any one, Il. 5, 248. Od. 10, 138.

ἐκγονος, ον (ἐκγίγνομαι), begotten or born of any one, as subst. a descendant, progeny, Il. and Od. ἡ ἐκγονος, daughter, Od. 11, 235.

ἐκδέχομαι, depon. mid. (δέχομαι), to take from, to receive in succession, τί τινι, any thing from one, Il. 13, 710. †

ἐκδέω (δέω), aor. ἐξέδησα, to bind, to fasten, with the accus. σανίδας, to fasten the door (with the thong), i. e. to lock it, Od. 22, 174; with gen. θρύς ἡμιόνων, to fasten the oaks to the mules, i. e. to harness the mules to the oaks, Il. 23, 121.

ἐκδηλος, ον (δῆλος), very clear, very manifest, distinguished, μετὰ πᾶσιν, amongst all, Il. 5, 2. †

ἐκδιαβαίνω (βαίνω), part. aor. 2 ἐκδιαβάντες, to go entirely through any thing, with accus. τάφρον, a trench, Il. 10, 198. †

ἐκδίδωμι (δίδωμι), aor. 2 imperf. ἐκδοτε, to give out, to give up, to deliver again, with accus. κτήματα, Il. 3, 459. †

\* ἐκδικος, ον (δίκη), administering justice, taking vengeance, punishing, Batr. 96.

ἐκδύνω, ep. for ἐκδύομαι, Od. 1, 437.

ἐκδύω (δύνω), aor. 1 ἐξέδυσσα, aor. 2 ἐξέδυν, part. ἐκδύς, 1) Trans. in the fut. and aor. 1, to strip off, τινὰ χιτῶνα, the tunic from any one, Od. 14, 341. 2) Mid. with aor. 2 intrans. to put off, to lay aside, τέχνεα, Il. 3, 114. b) to go out, with gen. μεγάροιο, of the house, Od. 22, 234; metaph. to escape, with accus. ὄλεθρον, Il. 16, 99; for ἐκδύμεν (ep. infin. aor. 2, accord to Wolf), read ἐκδύμεν i. e. ἐκδυόμεν, optat. aor. 2; conf. Butt. Lex. I. 17, 10. Thiersch § 231, 101.

ἐκεῖθι, adv. there, in that very place, Od. 17, 10. †

ἐκεῖνος, η, ο, ep. κείνος (ἐκεῖ), he, she, it,

that person, with pron. κείνος ὄγε, that person there, Il. 3, 391; with subst. without art. καίτος ἀνὴρ. b) Also δεικτικῶς, for adv. there; κείνος Ἄρης, Il. 5, 604. Od. 18, 239; the dative κείνῃ as adv. Od. 13, 111. Voss on Aratus 75, decides that it must be κείνος when the preceding word is most important, Il. 7, 77; on the other hand ἐκεῖνος Il. 9, 646. [and var. lec.] 24, 90.

ἐκέκαστο, see καίνυμαι.

ἐκέκλετο, see κέλομαι.

ἐκέκλιτο, see κλίνω.

ἐκηα, see καίω.

ἐκηβολίη, ἡ (βάλλω), skill in shooting or hitting at a distance; plur. Il. 5, 54. †

ἐκηβόλος, ον (βάλλω), far-shooting, far-hitting, as ἐκατηβόλος, epith. of Apollo, Il. 1, 14. 2) As subst. the far-shooter, Il. 1, 96. 110.

ἐκηλος, ον, Il. 5, 759; and εὐκηλος, prop. ἔφηλος, Il. 1, 554. Od. 3, 263. 1) quiet, Od. 21, 259; free from care, at ease, Il. 5, 759. h. Merc. 480. 2) unmolested, unhindered. ἔκηλος ἐφρέτω, let him go unhindered to ruin, Il. 9, 376. cf. 6, 70. Il. 17, 340. 3) Metaph. spoken of a resting, fruitless field, h. Cer. 431. (According to Butt. Lexil. I. p. 140, prob. related to ἐκόν, ἐκητι, with the adj. ending ηλος; others derive it from κηλέω, with ε prefixed.)

ἐκητι, prep. with gen. on account of, by means of; especially of the gods: by the will of, by the favor of, Ἐρμείαο, \* Od. 15, 319. 19, 86.

ἐκθνήσκω (θνήσκω), only aor. 2, to die. γέλω ἐκθανον, they died from laughter, or, they laughed themselves half to death, Od. 18, 100. †

ἐκθορον, see ἐκθρώσκω.

ἐκθρώσκω (θρώσκω), aor. 2 ἐξέθορον ep. ἐκθορον, to leap from, to spring out, with gen. προμάχων, Il. 15, 573. Od. 10, 207; metaph. κραδίη μοι ἔξω στήθεών ἐκθρώσκει, my heart leaps from my breast, i. e. beats violently, Il. 10, 95.

ἐκκαθαίρω (καθαίρω), to purify, to clear out, with accus. οὖρους, Il. 2, 153. †

ἐκκαιδεκάδαυρος, ον (δῶρον), sixteen palms long, κέρα, Il. 4, 109. †

ἐκκαλέω (καλέω), aor. 1 act. part. ἐκκαλίσας, aor. 1 mid. ἐκκαλίσάμενος, to call forth, τινά, Il. 24, 582. Mid. to call to oneself, Od. 24, 1.

ἐκκαλύπτω (καλύπτω), part. aor. mid. ἐκ-

καλυψάμενος, to uncover, to unveil; mid. to uncover oneself, Od. 10, 279, in tmesis.

ἐκκατιδών, old reading for ἐκ κατιδών, Il. 4, 508.

ἐκκίω, (κίω), to go out, Od. 24, 492; † in tmesis.

ἐκκλέπτω (κλέπτω), to steal away, to take away privately, with accus. to lead off privately, Ἀρῆα, Il. 5, 390. †

ἐκκυλίω (κυλίω), only aor. pass. ἐξεκυλίσθη, to roll out, to fling off; pass. to be rolled from, to tumble from, ἐκ δίφροιο, \* Il. 6, 42, 23, 394.

ἐκλανθάνω, ἐκλήθω (λήθω), ep. aor. 2 act. ἐκλέλαθον, and aor. 2 mid. ἐξελαθόμην ep. ἐκλελαθόμην with redupl. 1) Act. to cause to forget, τινά τι; Μοῦσαι αὐτὸν ἐκλέλαθον κιθαριστίν, they caused him to forget his harp-playing, i. e. they took away from him the art of playing on the harp, Il. 2, 600; also τινά τιος; Ἰλῆος ἐκλελθούσα, h. Ven. 40. 2) Mid. to forget, with gen. ἀλκῆς, Il. 16, 602; and with the infin. Od. 10, 557.

ἐκλέλαθον, see ἐκλανθάνω.

ἐκληθάνω, poet. for ἐκλανθάνω, Od. 7, 221. † ἐκλήσις, ιος, ἡ (λήθω), the act of forgetting, forgetfulness, Od. 24, 485. †

ἐκλύω (λύω), fut. mid. ἐκλύσομαι, to loose, to release. 2) Mid. = act. τινά κακῶν, to release any one from toils, Od. 10, 286. †

ἐκμάσασατο, see ἐκμαίομαι.

\* ἐκμαίομαι, depon. mid. (μαίομαι), aor. 1 ἐκμάσασατο for ἐξεμάσ. to invent, to discover, with accus. τέχνην, h. Merc. 511.

ἐκμείρομαι (μείρομαι), perf. ἐξέμμορα, to participate chiefly in, to obtain a chief share of, with gen. θεῶν τιμῆς, Od. 5, 335. †

ἐκμολεῖν, see ἐκβλώσκει.

ἐκμυζάω (μυζάω), part. aor. 1 ἐκμυζήσας, to suck out, with accus. αἷμα, Il. 4, 218. †

ἐκπαγλός, ον, (ἐκπλήσσω) exciting astonishment or terror; terrific, frightful, awful, spoken of men, Il. 18, 170; of things: χειμῶν, Od. 14, 522; ἔπεια, Il. 15, 198. The accus. neut. ἐκπαγλον and ἐκπαγλα, as adv. dreadfully, terribly, as κοτεῖσθαι, and generally, vehemently, exceedingly, φιλεῖν.

ἐκπάγλως, adv. = ἐκπαγλον, Il. and Od.

ἐκπαιφάσσω, poet. (παιφάσσω), to leap furiously forth, Il. 5, 803. †

ἐκπαλθ' for ἐκπαλτο, see ἐκπάλλω.

ἐκπάλλω (πάλλω), only sync. aor. 2. mid. ἐκπαλτο, to gush out. μυελός σπονδυλίων ἐκ-

παλτο, the marrow gushed forth from the vertebrae, Il. 20, 483. †

ἐκπατάσσω (πατάσσω), part. perf. pass. ἐκπεπαταγμένος, to push out, metaph. = ἐκπλήσσω, to terrify, to astound, pass. Od. 18, 327. †

ἐκπέμπω (πέμπω), 1) to send out or forth, Il. 24, 681; κειμήλια ἀνδρας ἐς ἄλλοδαπούς, Il. 24, 381; τινά, Od. 16, 3. b) to bring away, spoken of things: θεμελία φητρῶν καὶ λάων, removed the foundation of blocks and stones, Il. 12, 28. 2) Mid. to send away from oneself, to dismiss, τινά δόμον, any one from the house, Od. 20, 361.

ἐκπέποται, see ἐκπίνω.

ἐκπεράω (περάω), aor. 1 ἐξεπέρησα, to go through, to pierce through, with accus. λαῖτμα μέγα, to pass through the great deep, Od. 7, 35, 9, 323; absol. spoken of arrows and spears, Il. 13, 652.

ἐκπέρθω (πέρθω), fut. ἐκπέρσω, aor. ἐξεπερσα ep. ἐκπερσα, to sack, to destroy, with accus. πόλιν, ἴλιον, \* Il. 1, 164; and often.

ἐκπεσείν, see ἐκπίπτω.

\* ἐκπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐπέτην, (from the form ἵπταμαι,) to fly out, Batr. 223.

ἐκπεύθομαι, ep. for ἐκπνύθην.

ἐκπεφνυῖαι, see ἐκφύω.

ἐκπίνω (πίνω), aor. 2 ἐκπινον ep. for ἐξέπινον, perf. pass. ἐκπέτομαι, to empty, to exhaust, \* Od. 9, 353, 22, 56.

ἐκπίπτω (πίπτω), aor. 2 ἐξέπεσον ep. ἐκπεσον, infin. ep. ἐκπεσείν, to fall out, with gen. δίφρου, of the chariot, ἵπτων, and with the dat. of pers. τόξον οἱ ἐκπεσε χειρός, from the hand, Il. 8, 329. δάκρυ οἱ ἐκπεσε, Il. 2, 266.

ἐκπλήσσω (πλήσσω), aor. pass. ἐξεπλήγην and ἐκπλήγην ep. for ἐξεπλάγην, 1) Act. to strike out, to cast out, metaph. any one (as by a blow), to stun, to terrify or amaze, τινά, Od. 18, 231. 2) Pass. intrans. to be amazed, to be stunned, to be awe-struck, Il. 18, 225. with accus. ἐκ γὰρ πλήγη φρένας, he was amazed in mind, Il. 16, 403.

ἐκποτόμαι, ep. for ἐκπέτομαι (πέτομαι), to fly away, to fly down, spoken of snow, with gen. Διός, from Jupiter, Il. 19, 357. †

ἐκπρεπής, ἐς, gen. ἐός (πρέπω), distinguished, excellent, eminent, ἐν πολλοῖσι, Il. 2, 483. †

ἐκπροκαλέω (καλέω), aor. ἐκπροῦκαλεσάμην, ep. τσ, to call out, or forth; mid. to call to



oneself, *τινὰ μεγάρων*, from the house, Od. 2, 400. † h. Ap. 111.

ἐκπρολείπω (λείπω), part. aor. 2 ἐκπρολελιπών, to leave by going forth, with accus. λόχον, Od. 8, 515. †

ἐκπτύω (πτύω), aor. 1 ἐξέπτυσσα, to spit out, στόματος ἄλμην, Od. 5, 322. †

ἐκπυνθάνομαι (πυνθάνομαι), aor. 2 ἐξέπυνθόμην, only infin. to seek, to ascertain, to inquire, with ἦ, ἧ following. \* Il. 10, 308. 320, in tmesis.

ἐκρέμω, imperf. from κρέμαμαι.

ἐκρέω (ρέω), to flow out, only in tmesis, Il. 13, 655. Od. 9, 290.

ἐκρήγνυμι, (ρήγνυμι), aor. 1 ἐξέρήγξα, to break out, to tear out or up, with accus. νευρήν, Il. 15, 469; with gen. ὕδωρ ἅλιν ἐξέρήγξεν ὁδοῖο, the pent up water had torn away the road, \* Il. 23, 421.

ἐκσαόω (σαόω, ep. for σώζω), aor. 1 ἐξεσάωσα, to rescue, to deliver, *τινὰ*, Il. 4, 12; *τινὰ θαλάσσης*, from the sea, Od. 4, 501.

ἐκσεύω (σεύω), to drive out, only mid. ἐκσεύομαι, aor. sync. 3 sing. ἐξέσσυντο, aor. 1 pass. ἐξεσύθην, to hasten out, to hurry away, with gen. πυλέων, out of the gates, Il. 7, 1. φάρυγος ἐξέσσυντο οἶνος, the wine issued from his throat, Od. 9, 373; metaph. βλεφάρων ἐξέσσυντο ὕπνος, sleep fled from the eyes, Od. 12, 366. 2) Spoken of the spear's head: to come out, to emerge, in the aor. pass. Il. 5, 293.

ἐκσπᾶω (σπᾶω), aor. 1 ἐξέσπασα, aor. 1 mid. ἐξεσπασάμην, poet. σπ., 1) Act. to draw out, with accus. Il. 5, 859. 2) Mid. to draw out (with reference to the subject), ἔγχος στέφνοιο, his spear from his breast, \* Il. 4, 530. 7, 255.

ἐκστρέφω (στρέφω), aor. 1 ἐξέστρεψα, to turn out, to tear out, with accus. ἔρνος βοόδρου, the plant from the trench, Il. 17, 58. †

ἔκτα, see κτείνω.

ἐκτάδιος, ἰή, ιον (ἐκτείνω), extended, spread out, *wide*, χλαῖνα, Il. 10, 134. †

ἐκταθεν, see κτείνω.

ἐκταμε, see ἐκτάμνω.

ἐκτάμνω, ep. for ἐκτέμνω (τάμνω), aor. 2 ἐξέταμον, ep. ἔκταμον, 1) to cut out, with accus. μῆρους, the thigh-bones (of the victims), Il. 2, 423; *οἰστόν μῆροῦ*, an arrow from the thigh (spoken of the physician), Il. 11, 515. 829. 2) to cut down, to fell; of trees, timbers, αἰγυιον, Il. 4, 486; *φόπαλον*, Od. 9, 320; and of the boar, ὕλην, Il. 12, 149.

ἔκταν, ep. for ἔκτασαν, see κτείνω.

ἐκτανύω (τανύω, ep. for τείνω), aor. 1 ἐξέτανυσα, ep. σσ, aor. 1 pass. ἐξετάνυσθην, 1) to stretch out, to extend on the ground, *τινὰ*, Il. 11, 844; *ἐν κόνι*, Il. 24, 18. Spoken of the wind: *ἐπὶ γαίῃ*, to cast to the ground, Il. 17, 58; pass. to be stretched out, to be prostrated, to lie, Il. 7, 271.

ἐκτελείω, ep. for ἐκτελέω.

ἐκτελέω, ep. ἐκτελείω (τελείω), fut. ἐκτελώ, ep. ἐκτελέω, aor. 1 ἐξέτελεσα, ep. σσ, perf. pass. ἐκτετέλεισμαι, aor. pass. ἐξετετέλεσθην, 1) to finish, to complete, with accus. ἔργον, *ἄεθλον*, φᾶρος, Od. 2, 98; in the pass. spoken of time, Od. 11, 294. 2) to finish, to fulfill, to perform, spoken of the gods. γάμον, Od. 4, 7; *τινὶ γόνον*, to give offspring to any one, Il. 9, 493; to perform, to fulfill, ὑπόσχεσιν, ἀπειλὰς, ἐέλω, Il. and Od.

ἐκτίθην (τίθην), aor. 2 part. ἐκθείς, to put out, to place out, *λέχος*, Od. 23, 179. †

ἐκτινάσσω (τινάσσω), to thrust out, to dash out, only aor. 1 pass. ἐκ δ' ἐτίναχθεν ὁδόντες, Il. 16, 348. †

ἐκτοθεν, adv. ep. for ἔκτοσθεν, from without, without, apart from, \* Od. 1, 132; but ἔκτοθεν αὐλῆς, Od. 9, 338, is without in the court.

ἐκτοθι, adv. (ἐκτός), out of, without, with gen. \* Il. 15, 391. 22, 439.

\* ἐκτορέω (τορέω), to thrust out, with accus. αἰῶνα, to take away life, h. Merc. 42.

Ἐκτορίδης, on, ὁ, son of Hector = Ἀστυanax, Il. 6, 401.

ἐκτός, adv. (ἐκ), out of, without, εἶναι, Il. 4, 151; ἐκτός ἀπὸ κλισίης, Il. 10, 151; mostly with gen. out of, far from, *τείχεος*, Il. and Od.

ἔκτος, η, ον (ἕξ), the sixth, Il. and Od.

ἔκτοσε, adv. out of, without, with gen. Od. 14, 277. †

ἐκτοσθε, before a vowel ἔκτοσθεν, ep. ἔκτοθεν (ἐκτός), from without, without, also as prep. on the outside of, with gen. Il. 9, 552, conf. ἔκτοθεν.

\* ἐκτρέφω (τρέφω), aor. 1 mid. ἐξέθρεψάμην, to bring up, to nourish; mid. to rear for oneself, *τινὰ*, h. Cer. 221. Batr. 30.

ἐκτυπε, see κτυπέω.

\* ἐκτυφλώω (τυφλώω), to blind utterly, Batr. 241.

Ἐκτωρ, ὄρος, ὁ, Hector, son of Priam and Hecuba, husband of Andromache and father of Astyanax, the bravest amongst the Tro-

jan leaders and heroes, Il. 2, 816. He bravely defended his country, and at last fell by Achilles, Il. 24, 553. From this the adj. Ἐκτόρεος, ἑ, *son*, appertaining to Hector, χιτών (from ἔχω, who held fast, who protected; Plat. Cratyl. p. 393 = ἄναξ).

ἔκρυή, ἡ, *a mother-in-law*, \* Il. 22, 451. 24, 770.

ἔκρυός, ὁ, *poet. a father-in-law*, \* Il. 3, 172. 24, 770.

ἐκφαίνω (φαίνω), fut. ἐκφανῶ, aor. 1 pass. ἐκφάνθη ep. for ἐξφάνθη, aor. 2 pass. ἐξφάνην, 1) *to expose, to bring to view, φάωδα*, to bring to light, (spoken of the goddess of birth), Il. 19, 104. 2) Mid. with aor. 1 and 2 pass. *to shine out, to appear, to gleam, to become visible*, Il. 4, 468; ὅσαι δεινὸν ἐξφάνανθον, terribly gleamed the eyes, Il. 19, 17; with gen. Χαρύβδιος, from Charvbia, Od. 12, 441.

ἐκφέρω (φέρω), fut. ἐξοίσω, 1) *to bear out, to bring out, τινά* and *τί τινος*, Il. 5, 234. 23, 259; a) *to bear out*, especially spoken of the dead, Il. 24, 786. b) *to bear away*, of a prize, ἀειδλον, Il. 23, 785. c) *to bear away, to carry out, πτήμα*, Od. 15, 470. 2) *to bring on, μισθοίο τίλος*, the time of reward, Il. 21, 450. 3) Intrans. sc. *ταυτόν, to outrun, to run before*, spoken of a race of men and also of horses, Il. 23, 376. 759.

ἐκφεύγω (φεύγω), aor. 2 ἐξέφυγον, ep. ἔφυγον, *to flee away, to escape*. 1) With gen. of place, *ἀλός*, out of the sea, Od. 23, 236; especially spoken of missile weapons: *to fly away*, Il. 11, 380; *χειρός*, from the hand, Il. 5, 18. 2) With accus. when it denotes escape from danger: *to avoid, to escape, ὁρμήν*, Il. 9, 355; *θάνατον, κῆρα*, Il. and Od.

ἐκφημι (φημί), fut. ἐξείπω, aor. 2 ἐξείπον, *to speak out, to communicate, to announce, τί τινι*. Of φημί Homer has only infin. pres. mid. ἐκφασθαι ἔπος, \* Od. 10, 246. 13, 308.

ἐκφθίνω (φθίνω), *to consume entirely, to destroy*; only 3 pluperf. pass. *νηῶν ἐξέφθιτο οἶνος*, the wine was consumed out of the ships, \* Od. 9, 163. 12, 329.

ἐκφράω (a form of ἐκφέρω), *to bear out*, Od. 22, 451. 24, 417. Mid. *poet. to press forth, νηῶν*, out of the ships, Il. 19, 360.

ἐκφυγε, see ἐκφεύγω.

ἐκφύω (φύω), perf. ἐκπέφυκα, part. fem. ἐκπεφυκυῖα, *to beget, to cause to grow*. 2)

Intrans. mid. aor. 2 and perf. act. *to spring or grow from*, with gen. *ἐνός αἰχένος*, from one neck, Il. 11, 40. †

ἐκχέω, ep. ἐκχύνω (χύνω), aor. 1 mid. ep. ἐκχυνάμην, pluperf. pass. ἐξεκχυνάμην, ep. aor. sync. 2 ἐξέχυτο and ἔχχυτο, part. ἐκχύμενος, 1) *to pour out, οἶνον* (for sacrifice), Il. 3, 295. II) Mid. 1) Aor. 1, *to pour out for oneself, to shoot out, οἰστούς*, Od. 22, 3. 2) With ep. aor. sync. 2, *to pour itself out, to stream forth*, Il. 21, 300; metaph. spoken of things, Il. 4, 526; of numerous men and animals streaming forth, Il. 16, 259. *ἰππόθεν*, out of the horse, Od. 8, 515.

ἐκχύμενος, ἔχχυτο, see ἐκχύνω.

ἐκόν, ἐκούσα, ἐκόν, *voluntary, willing, without force*. 2) *purposely, of design, of set purpose*, Il. 10, 372. Od. 4, 372.

ἐλαάν, see ἐλαίνω.

ἐλαίη, ἡ, *the olive-tree, the olive*, Il., espec. in the Od. sacred to Minerva, hence: *ἐσθή*, Od. 13, 372.

ἐλαῖνεος, η, *on* = ἐλαϊνός, \* Od. 9, 320. 394.

ἐλαϊνός, ἡ, ὄν, *made of the olive-tree, of olive-wood*, Il. 13, 612. Od. 5, 236.

ἐλαιον, τό (ἐλαίη), *oil, olive-oil*, mostly anointing-oil, used after bathing, and often perfumed, Od. 2, 339. Il. 23, 156; often *λεπ' ἐλαίῳ*, see λεπτα.

ἐλασα, ἐλάσασκε, see ἐλαίνω.

Ἐλασος, ὁ, *a Trojan slain by Patroclus*, Il. 16, 696 (from ἐλασις, the driver.)

ἐλασσα, see ἐλαίνω.

ἐλάσσων, *on*, gen. *ονος* (compar. of the poet. ἐλαχύς, and used as compar. of μικρός), *smaller, less, worse*, Il. 10, 357.

ἐλαστρέω, Ion. for ἐλαίνω, *to drive*, with accus. ζεύγεα, teams, Il. 18, 543. †

ἐλάτη, ἡ, *the pine or red-fir, pinus abies*, Linn., Il. 5, 560. 2) *that which is made of pine-wood: an oar*, Il. 7, 5. Od. 12, 172.

ἐλατήρ, ἦρος, ὁ (ἐλαίνω), *a driver, especially of horses, a charioteer*, \* Il. 4, 145. 23, 369. 2) *one who drives away, βεῶν*, h. Mere. 14.

\*Ἐλατιονίδης, *ao*, ὁ, *poet. for Ἐλατιδης, son of Elatius = Ischys*, h. Apoll. 210.

Ἐλατος, ὁ, 1) *sovereign of the Lapithæ at Larissa in Thessaly, father of Cæneus and Polyphemus, also of Ischys*. 2) *an ally of the Trojans, slain by Agamemnon*, Il. 6, 33. 3) *a suitor of Penelope*, Od. 22, 267.

Ἐλατρεύς, *έως*, a Phæacian, Od. 8, 111, (the rower).

ἐλαύνω, poet. ἐλάω (ep. ἐλώω), poet. imperf. ἔλων for ἔλων, Il. 24, 696; fut. ἐλάσω, Au. ἐλώ (whence ep. ἐλώσι for ἐλώσι, Od. 7, 319; infin. ἐλάειν for ἐλάν), aor. 1 ἤλασε, poet. ἔλασα, ss, ep. iterat. aor. ἐλάσασκε, subj. ep. 2 sing. ἐλάσῃσθα, aor. 1 mid. ἤλασάμην, ep. ss, perf. pass. ἐλέλαμαι, pluperf. ἤληλάμην and ἐληλάμην, 3 sing. ἐληλάδατο, Od. 7, 86; or more correctly ἐληλάτο, for the ἐρηλάδατ' of Wolf; conf. Thiersch 212, 35. Buttm. § 103, p. 197. 1) Aet. 1) to drive, to put in motion, spoken of men, brutes, and inanimate things, with accus. *τινὰ ἐς μίσσον*, Il. 4, 299; of flocks: *μήλα, ἐπὶ σπείος*, Il. 4, 279; *εἰς σπείος*, Od. 9, 337; particularly a) Of horses, chariots, ships, ἵππους, ἄρματα, πῆα, Il. 5, 236. Od. 7, 109; hence: *νηὺς ἐλαυνομένη*, a sailing ship, Od. 13, 155. b) to drive away, of cattle seized as plunder, *βοῦς*, Il. 1, 154. c) to press, to urge as an enemy: *οἱ δὲ μιν ἄδην ἐλώσι, καὶ ἱσσύμενον, πολέμοιο*, Il. 13, 315 (cf. ἄδην, Spitzner ad loc. places a comma after ἐλώσι, and connects consequently καὶ ἱσσύμενον with πολέμοιο). *ἔτι μιν φημι ἄδην ἐλάν κακότητος*, Od. 5, 290 (cf. ἄδην). Metaph. *χειρὶ δειλῆς ὀδύνην ἐλέλται* (Voss, 'my hand is tortured with sharp pangs'), Il. 16, 518. 2) to strike, to thrust, espec. spoken of missile weapons: *διὰ στήθεσφιν δόρυ*, Il. 8, 259; and pass. *ὀϊστός διὰ ζωστήρος ἐλέλατο*, the arrow was impelled through the girdle, Il. 4, 135; *ἄμφω ἔτι*, Il. 5, 400; hence: to strike, to smite, to cleave, of other weapons: *ἐλαίνειν τινὰ ξίφει*, Il. 11, 109; with double accus. *τινὰ ξίφει πόρον*, to smite one with a sword in the temple, Il. 13, 576. cf. 614; also *οὐλήν*, Od. 21, 219; gener. b) to strike, *τινὰ σπῆπτρον*, Il. 2, 199; *πέτρην*, Od. 4, 507; *χθόνη μετώπῳ*, the earth with the forehead, Od. 22, 94. c) *πόντον ἐλάττειν*, to strike the sea with oars, Il. 7, 5; hence *ἐλαύνοντες*, those rowing, Od. 13, 22. 3) to drive, metaph. a) Spoken of the working of brass, which is driven or beaten out by hammers: *to beat, to forge, ἀσπίδα*, Il. 12, 296; *πτύχας*, Il. 20, 270. b) *to draw or trace out, τέφρον*, Il. 9, 349; hence: *χάλκεοι τοῖχοι ἐληλάδατ'*, brazen walls were traced, Od. 7, 86 (where Wolf reads ἐρηλάδατο); *ἄγμον*, to mow a swath, Il. 11, 68. c) *κολέφον ἐλαίνειν*, to excite a tumult, Il. 1, 575. d) *ἐλαίνειν δῖον*, see ἐξελάνω. 4) Intrans. to

travel, to go, to proceed, spoken of chariots: *μάστιγι ἐλάν, βῆ δ' ἐλάν*, Il.; of ships, Od. 3, 157. 12, 124. II) Mid. with reference to the subject, chiefly in the signif. number 1. to drive away for oneself, with accus. Od. 4, 637; *ἵππους ἐν Τρώϊον*, Il. 10, 587; *θύσια*, Il. 11, 674.

ἐλαφιβόλος, *ον* (βάλλω), stag-slaying; ἄνηρ, a stag-hunter, Il. 18, 319. ↑

ἐλαφος, ὁ, ἡ, a stag, a hind. ἐλάφοιο καρδίην ἔχειν, having the heart of a stag, i. e. cowardly, Il. 1, 225. cf. 13, 102.

ἐλαφρός, ὁ, ὄν, compar. ἐλαφρότερος, superl. ἐλαφρότατος (kindred to ἐλαφος), 1) light in motion, *αἶψα, σῶφρ, γυῖα*, Il. 5, 122. 13, 61; spoken of men, with accus. *πόδας*, Od. 1, 164; and with the infin. of horses: *θελεῖν*, swift in running, Od. 3, 370. 2) light in weight, *λάσας*, Il. 12, 450; metaph. light, i. e. not burdensome or distressing, *πόλεμος*, Il. 22, 287.

ἐλαφρῶς, adv. lightly, *πλῆν*, Od. 5, 240. ↑ \* ἐλάχιστος, *η, ον*, superl. of ἐλαχέω, the smallest, the least, h. Merc. 573.

ἐλαχον, see λαγγάνω.

ἐλαχύς, *εια, ὅ, small, short, insignificant, worthless*, the positive occurs only in the fem. ἐλάχεια, as *proparoxyt.* Od. 9, 116. 10, 589. h. Ap. 197; see Thiersch § 201. c. Bothe Od. 9, 116. 10, 509, instead of *λάχεια*, ed. Wolf has adopted the reading of Zenodotus, ἐλάχεια, which however, unlike the Gramm. he writes ἐλαχεῖα, cf. *λάχεια*.

ἐλάω, an old form for ἐλαύνω.

ἐλδομαι and offener ἐέλδομαι, prop. ἐΐλδομαι, poet. depon. only pres. and imperf. to wish, to desire, to long for, with gen. *τινός*, Il. 14, 269. Od. 5, 210; and with accus. Il. 5, 481; and with infin. *τῶς τις καὶ μάλλον ἐέλδεται ἐξ ἔρον εἶναι* (ἔρημι), of which any one wishes to satisfy the desire still more, Il. 13, 638. Od. 4, 162. 5, 219; once in pass. signif. *ῥθν τοι ἐελδέσθω πόλεμος κακός*, now let evil war be desired by thee, Il. 16, 494.

ἐλδωρ and ἐέλδωρ, τό, poet. wish, desire, longing, (only in the ep. form), Il. 1, 41. Od. 17, 242.

ἐλε, ep. for εἰλε, see αἰεῖα.

ἐλεούω, a lengthened ep. form of ἐλεῖν, ep. iterat. imperf. ἐλεάσσκον, to have compassion, to pity, with accus. *ποιῶν*, Il. 6, 407; with *κηδομαι*, Il. 2, 27. 11, 665.

ἐλεγχείη, ἡ, ep. (ἐλέγγω), reproach, blame, shame, ignominy, Il. and Od.

Ἑλεγχής, ὅς, gen. ἑός, poet. (ἐλέγῳ), superl. ἐλέγχεστος, covered with reproach, reprehensible, infamous, despised, Il. 4, 242; superl. Il. 2, 285. Od. 10, 72.

Ἑλεγχος, ἐό, reproach, blame, ignominy, shame. Ἑλεγχος ἔσται, Il. 11, 314. ἡμῖν δ' αὖ ἐλέγχεα ταῦτα γένοιτο, to us would this be a reproach, Od. 21, 329; spoken espec. of disgraceful cowardice in address; abstract for concrete, πᾶσι ἐλέγχεα, cowardly dastards, Il. 2, 235. 5, 787 (as in Lat. opprobria).

ἐλέγῳ, aor. 1 ἤλεγξα (prob. from λέγω), to put to shame, to reproach, to insult, with accus. τινά, Od. 21, 424; hence to despise. μὴ σῖγα μῦθον ἐλέγῃς μηδὲ πόδας, despise not their address nor their journey, i. e. slight not their embassy [instrumentum rei dictum pro ipso re, Bothe], Il. 9, 522.

ἐλέω, i. e. εἰλῶ, see αἰρώ.

ἐλεωδός, ἡ, ὅν, (εἰλος), pitiable, deserving compassion, exciting pity, Il. 24, 308. 2) pitiful, woeful, δάκρυον, Il. 8, 331. 16, 319; compar. ἐλευνότερος, Il. 24, 504; superl. ἐλευνότερος, Od. 8, 530. The neut. sing. and plur. as adv. ἐλευνὰ, pitifully, Il. 2, 314.

ἐλεῶν (εἰλος), fut. ἐλεήσω, aor. ἤλεσα, poet. ἐλήσα, 1) to compassionate, to pity any one, τινά, and absol. to feel pity, Il. 6, 484. 16, 431. 2) to regret, to lament, Il. 17, 346. 332.

ἐλεήμων, ον, gen. εως (ἐλεῶ), compassion-ate, merciful, Od. 5, 191. †

ἐλεινός, ἡ, ὅν, Att. for ἐλευνός, also h. Cer. 265.

ἐλεητός, ὅς, ἡ, ep. for ἔλεος, compassion, pity, \* Od. 14, 82. 17, 451.

ἐλεκτο, see λέγω.

ἐλελιζῶ, poet. (a strengthened form from εἰλίσσω), aor. 1 act. ἐλέλιξα, aor. 1 mid. ἐλελιξίμην, aor. 1 pass. ἐλελήθην, ep. sync. aor. 2 mid. 3 sing. ἐλέλικτο, Il. 13, 558. 1) to put in a tremor, to whirl, to roll, with accus. σχεδίων, Od. 5, 314; pass. Od. 12, 416; hence gener. to cause to tremble, to shake, to agitate, Ὀλύμπου, Il. 1, 530. 8, 199. Pass. to tremble, to shake, Il. 12, 448; ἐλελήθη γαῖα, Il. 22, 448; ἐλελιζτο πάντες, h. Cer. 183. 2) to turn suddenly, without the idea of repetition, spoken always of the sudden turning of warriors from flight against the enemy, Il. 17, 278. Pass. Il. 5, 497. 6, 106. 11, 588. II) Mid. to dart forward in spiral folds, winding in spiry volumes, spoken of the serpent, in

aor. 1, Il. 2, 316. 11, 39. 2) Like pass. to tremble, to shake, ἔγχεος ἐλέλικτο, Il. 13, 558.

Ἑλένη, ἡ, Helena, daughter of Jupiter and Leda, sister of Castor, Pollux, and Clytemnestra, wife of Menelaus, mother of Hermione, famed for her beauty. She was seduced by Paris son of Priam and conveyed to Troy, and thus became the cause of the Trojan war, Il. 2, 161. 3, 91. 121 seq. After the destruction of Troy, she returned with Menelaus to Sparta, Od. 4, 184 seq. (Prob. = ἰλάνη, the torch, i. e. cause of war.)

Ἑλένος, ὁ, Helenus, 1) son of Priam and Hecuba, a noted prophet, Il. 6, 76. According to a later tradition, he alone of the sons of Priam survived; he went to Epirus, and after the death of Neoptolemus married Andromache, Paus. 2) son of Aeneas, Il. 5, 707. †

ἐλεόθρεπτος, ον (τρέφω), marsh-nourished, growing in marshes, σάλων, Il. 2, 776. †

ἔλεος, ὁ, pity, compassion, Il. 24, 44. †

ἐλεός, ὁ, the table upon which the cook carved the meat, a kitchen table, Il. 9, 215. Od. 14, 432.

ἐλεσκον, see αἰρώ.

ἐλετός, ἡ, ὅν, that which one can seize, that may be taken. ἀνδρὸς ψυχὴ πάλιν ἐλθεῖν, οὔτε λείπῃ, οὐδ' ἐλετή, for οὔτε λείπῃ, οὐδ' ἐλετόν, ψυχὴν πάλιν ἐλθεῖν, it is not to be obtained by booty or gain, that the soul of a man should return again, Il. 9, 409. †

ἐλεν, ep. for ἔλεον, see αἰρώ.

ἐλεύθερος, ἡ, ον (from ἐλεῖν), free; only ἐλεύθερον ἡμᾶς, the day of freedom, i. e. freedom itself; opposed to δούλιον ἡμᾶς, Il. 6, 455. ἐλεύθερος κρητήρ, the mixing-cup of freedom, i. e. which is mingled in joy at regaining freedom, \* Il. 6, 528.

\* Ἑλευσινίδης, αο, ὁ, son of Eleusis = Celeus, h. in Cer. 105 (with short ι).

[Ἑλευσίνιος, ἰα, ιον, Eleusinian, h. Cer. 267.]

\* Ἑλευσίς, ἵνος, ἡ (ἐλευσις, arrival), a town and borough in Attica, belonging to the tribe Hippothontis, having a temple of Ceres, famed for the Eleusinian mysteries, which were celebrated by yearly processions from Athens; now *Leopina*, h. in Cer. 97. Ἑλευσίνιος δῆμος, v. 490.

Ἑλενοίς, ἵνος, ὁ, father of Celeus and Triptolemus, founder of Eleusis, Apd. 1, 5. 2. ἐλεφαίρομαι, depon. mid. (kindred with

ἔλπω), aor. 1 part. *ἡλπηρόμενος*, to deceive by empty hopes, and gener. to deceive, to delude; spoken of dreams, Od. 19, 565 (with reference to *ἑλέφας*, q. v., v. 564, as a paronomasia), with accus. Il. 23, 338.

*ἑλέφας*, *αἶνος*, ὁ, ivory, the tooth of an elephant; in Hom. only in this signif. Elephants themselves are not mentioned; ivory, however, was procured by commerce, and was valued as an ornament, Il. 5, 583, together with gold and silver, Od. 4, 73. Deceitful dreams come through a gate of ivory, since ivory by its shining promises light, but deceives by its impenetrable opacity, conf. Schol. Od. 19, 560; see *ἡλεφαίρωμαι* and *ὄνυξος*.

*Ἑλεφάνωρ*, *οἶκος*, ὁ, son of Chalcodon, sovereign of the Abantes before Troy, Il. 2, 540. 4, 463.

[*ἔλψα*, aor. 1 of *λέπω*, q. v.]

*Ἑλεών*, *ὄνος*, ὁ, 1) a village in Boeotia, northwest of Tanagra, Il. 2, 500. 10, 266; the Gramm. fix upon it as the residence of Amyntor, see Strab. IX. p. 439, upon Parnassus; others take it for *Ἡλώνη*. (*Ἑλεών*, see *ἔλος*, a marshy place.)

*ἑληλάδατο*, see *ἑλαίνω*.

*ἑλήλαται*, *ἑλήλατο*, see *ἑλαίνω*.

*ἑληλονθώς*, see *ἔρχομαι*.

*ἑλθέμεν*, *ἑλθέμεναι*, see *ἔρχομαι*.

*Ἑλικίων*, *οἶκος*, ὁ, son of Antenor and husband of Laodice, daughter of Priam, Il. 3, 123.

*Ἑλική*, ἡ, a considerable town in Achaia, founded by Ion, with a splendid temple of Neptune. It was destroyed by an earthquake Olym. 101, 4. Il. 2, 575. 8, 203.

\**ἑλικοβλέφαρος*, *ον* (*βλέφαρον*), having moving eye-lashes, having lively looks, h. 5, 19.

\**ἑλικτός*, ἡ, ὄν (*ἑλίσσω*), wound, tortuous, curved, h. Merc. 192.

\**Ἑλικών*, *ὄνος*, ὁ, *Helicon*, a noted mountain in Boeotia, sacred to Apollo and the Muses, now, according to Wheeler, *Licon*. In Hom. h. in Nep. this mountain was also sacred to Neptune, Batr. 1.

*Ἑλικώνιος*, ἡ, *ον*, *Heliconian*, of *Helicon*. 2) Subst. ὁ *Ἑλικώνιος*, an appellation of Neptune. Some commentators, Il. 20, 404, derive it from the town Helice in Achaia, where Neptune was worshipped, see *Ἑλική*, conf. Herod. 1, 148. According to its form,

more correctly derived from the mountain Helicon in Boeotia; see Ilgen ad h. in Pos. 21, 3, and Paus. 9, 29, 1.

*ἑλικώπις*, *ἰδος*, ἡ, see *ἑλίκωπ*.

*ἑλίκωπ*, *ωπος*, ὁ (*ἑλίσσω*), having glancing eyes, having rolling eyes, fiery-eyed; a mark of spirit and youthful fire. Voss: *having gay, joyful looks*, epith. of the Achaeans, \* Il. 3, 190; and a pecul. fem. *ἑλικώπις*, Il. 1, 98; † and epith. of the Muses, h. 33, 1. [Preferable is the deriv. from *ἑλξ*, *ἑλκος* (*ἑλκτός*), with arched eyes, Apoll. Lex. cf. Köpp. Il. 1, 98. 389, and Jahrb. Jahn und K., p. 261, März 1843.]

*ἑλξ*, *ικος*, ὁ, ἡ, adj. *twisted, bent, curved*, as epith. of cattle, like *camurus*, *crooked-horned*. It is incorrectly referred to the legs; for it is generally connected with *εἰλόποδες*, Il. 21, 448. Od. 1, 92.

*ἑλξ*, *ικος*, ἡ, subst. prob. *any thing twisted*; particularly a *bracelet*, Il. 18, 401. † h. in Ven. 87.

*ἑλίσσεται*, see *ἑλίσσομαι*.

*ἑλίσσω*, poet. (*ἑλξ*), imperf. *ἑλίσσῃ*, Il. 12, 49; aor. 1 act. *ἑλξας*, aor. 1 mid. *ἑλξάμην*, aor. part. pass. *ἑλκθεῖς*, 1) *to roll, to twist, to whirl, to turn around*, mid. *ἑλίσσόμενον περὶ δῖνας*, Il. 21, 11. Espec. a) Subaud. ἵππου: *περὶ τέγματα*, to guide about the goal, Il. 23, 309. 466; in the aor. part. turned again, viz. from flight, Il. 12, 74. II) Mid. 1) *to wind oneself, to turn oneself*, ἀμφὶ τι, h. 6, 40, and with accus. h. 32, 3, spoken of the serpent, *περὶ χειρῇ*, Il. 22, 95; of the fume of fat: *to roll up in volumes*, Il. 1, 317; hence also *to turn hither and thither, to run hither and thither*, of Vulcan: *περὶ φύσας*, about the bellows, Il. 18, 372; of a wild boar: *διὰ βήσας*, Il. 17, 283. cf. 8, 340. 12, 49. 2) Like the act. *to roll, to whirl around*, with accus. *κεφαλὴν σφαιροδόν*, Il. 13, 204.

*ἑλκεσίπεπλος*, *ον* (*πέπλος*), having a long trailing robe, epith. of the Trojan women, Il. 6, 442. 22, 105.

*ἑλκεγίτων*, *ον* (*γίτων*), having a long tunic, having a trailing tunic, epith. of the Ionians, Il. 13, 685. †

*ἑλκέω*, poet. form of *ἔλκω*, from which, besides the imperf. *ἑλκισον*, Il. 17, 395, the fut. *ἑλκήσω*, aor. 1 act. *ἑλκησα*, aor. 1 part. pass. *ἑλκηθεῖς*, accus. with the strengthened signif. 1) *to drag, to draw along*, with accus. *νέκην*, Il. 17, 395; as prisoners; *ἑλκηθεῖσαι θύγα-*

της, Il. 22, 62. Espec. a) *to tear*, τινά (spoken of dogs, which tear a corpse), Il. 17, 558. 22, 556. b) Gener. *to abuse*, *to dishonour*, γυναικα, Od. 11, 580.

ἑλκηθμός, ὁ (ἑλκίω), *a dragging, a drawing along, capture*, Il. 6, 465. †

ἑλκυσεν, see ἑλκω.

ἑλκος, εος, τό, *a wound*. ἑλκος ὕδρου, *a wound from a serpent*, \* Il. 2, 723; often plur.

ἑλκυστάζω, poet. form of ἑλκω, *to draw, to drag along*, only part. pres. \* Il. 23, 187. 24, 21.

\* ἑλκύνω, *a later form of ἑλκω*, aor. ep. ἑλκυσα, Batr. 235.

ἑλκω, poet. ἑλκίω, infin. pres. ἑλκίμεναι and ἑλκίμεν, poet. for ἑλκειν, only pres. and imperf. the last without augment in Il. and Od.; ἑλκον, only h. Cer. 308. 1) *to draw, to drag, to trail; to draw along, to drag along*; spoken of things animate and inanimate, τινά ποδός, *any one by the foot*, Il. 13, 383. Od. 16, 276; ἐκ δίφροιο, Il. 16, 409; ὁσίων ἐκ ζωστήρος, Il. 4, 213; also βίλος, ἔγχος; ἄροτρον κειόω, *to draw the plough through the field*, Il. 10, 353; of mules, Il. 17, 743. ὅτε—κινὼν ἀν' ἑλκον βόας οἰονε πηκτὸν ἄροτρον, Od. 13, 32 (the subj. after ὅτε is prop. to be resolved by ἴαν, Roat Gr. § 123, 2). Espec. a) *to draw, to pull*; νευρήν γλυφίδας τε, *to draw the bow-string and arrow-notch (for shooting an arrow)*, Od. 21, 419. Il. 4, 122; conf. ἀνέλκω. b) *to draw up*, for weighing. ἑλκυν τάλαντα, *to draw up the scales*, Il. 8, 72. 2, 212; ἰστία βοεῦσιν, *to draw up the sails*, Od. 2, 246. 15, 291. c) *to draw, to draw down*; νῆας αἰάδα, *to launch the ships*, Il. 2, 152. 163; pass. 14, 100. d) Metaph. *to draw after*, to let follow, σύντα, Il. 8, 486. 2) *to drag*, Ἐκτορα περὶ σῆμα, Il. 24, 52. 417. Mid. *to draw* (with reference to the subject), ξίφος, *a sword*, Il. 1, 194; χαίτας ἐκ κεφαλῆς προθελύμους, *to draw out the hairs from the head with the roots*, Il. 10, 15; τόξον ἐπὶ τινι, *to draw the bow at any one (viz. τόξου πῆχυν)*, Il. 11, 583. ἐπισκύνιον, *see the word*, spoken of lions, Il. 17, 136. Il. and Od.

ἑλλάβε, ep. for ἔλαβε, *see λαμβάνω*.

Ἑλλάς, ἄδος, ἡ, 1) Originally, *a town in Phthiotis (Thessaly)*, according to tradition, founded by Hellen. Its situation is unknown. It belonged, together with Phthia, to the dominion of Achilles, and was the capital of the realm of the Æacidae, Il. 2, 683. 2) the terri-

tory of the town *Hellas*, between the Asopus and Enipeus, and in connection with Phthia, the realm of Peleus, Il. 9, 395. Od. 11, 496.

3) It indicates, in connection with Argos, as these were the extremities of the country, all Greece, Od. 1, 344; cf. Nitzsch ad loc.

ἑλλεδαυός, ὁ (ἑλλάς), *a straw band*, for binding sheaves, Il. 18, 553. † h. Cer. 456.

\* ἑλλείπω (ἐν, λείπω), imperf. ἐνέλειπον, *to leave behind in*. 2) Intrans. *to be behind*, to remain behind, h. Ap. 213.

Ἑλλήν, ἦνος, ὁ, plur. οἱ Ἕλληνες, *the Hellenes*, the main stock of the original inhabitants of Greece, who derived their name, according to tradition, from Hellen, son of Deucalion; they dwelt first about Parnassus in Phocis, and subsequently emigrated into Thessaly, Apd. 1, 7. 3. In Hom. prop. the inhabitants of the city and territory of Hellas in Thessaly, who had become powerful by the spread of the Pelasgians. As the Hellenes, together with the Achaeans, were the most powerful tribes before Troy, Homer embraces all the Greeks under the name Πανέλληνες, Il. 2, 530.

Ἑλλήσποντος, ὁ, *the sea of Helle*, so called from Helle daughter of Athamas, who was drowned here; now the *straits of the Dardanelles*, or of Gallipoli, Il. 22, 845.

ἑλλισάμην, *see λίσσομαι*.

ἑλλίσσεται, *see λίσσομαι*.

ἑλλιταγένη, *see λιτανεύω*.

ἑλλός, ὁ, *a young stag, a fawn*, ποιῖλος, Od. 19, 228. †

ἑλομαι, *see αἰρέω*.

ἑλον, ἐλόμην, *see αἰρέω*.

ἑλος, εος, τό, *a marsh, a swamp, a meadow*, a moist place fit for pasturage. ἐλαμένη ἑλος, *a low pasture*, Il. 4, 483. Od. 14, 474.

Ἑλος, ους, τό, 1) *a town on the sea in Laconia*, above Gythion, founded, according to tradition, by Heleus son of Perseus, or rather named from its swamps. At a later period, it was destroyed by the Spartans and its inhabitants reduced to slavery, Il. 2, 584. 2) *a village or region in Elis on the river Alpheus*, not known in the time of Strabo, Il. 2, 594.

ἑλώωσι, *see εἰλάνω*.

ἑλπίς, ἰδος, ἡ, *hope*. ἔτι ἑλπίδος αἶσα, *there is still some hope*, Od. 16, 101. 19, 84. h. Cer. 37.

Ἑλπήνωρ, ὄρος, ὁ, voc. Ἑλπήνωρ, a companion of Ulysses, who was transformed by Circe. Intoxicated with wine, he fell asleep on Circe's roof, and during his sleep falling down broke his neck, Od. 10, 552. Ulysses saw him in Hades, Od. 11, 51.

ἐλπῶ, poet. 1) Act. to excite hope, to cause to hope, to let hope, τινά, any one, Od. 2, 91, 13, 390. Oftener 2) Mid. ἐλπομαι, ep. ἐλπομαι, perf. ἔολπα, pluperf. ἐώλπικα, with signif. of the pres. and imperf. to hope, and generally, to expect, to think, to suppose, Il. 7, 199; and in a bad sense, to apprehend, to fear, Il. 13, 8; also absol. ἐλπομαι, Il. 18, 194. It has a) An accus. νίκην, Il. 13, 609, 15, 539. b) More commonly an infin. Il. 3, 112; or an accus. with an infin. οὐδ' ἐμὲ νήϊδά γ' οὕτως ἐλπομαι γενέσθαι, I do not think I am born so simple, Il. 7, 198; chiefly with an adjunct clause having a distinct subject, Od. 6, 297. According to the difference in sense, we find the infin. pres., perf., fut. and aor., Il. 9, 40. Od. 3, 375, 6, 297. Il. 15, 288. Often the pleon. θυμῷ, κατὰ θυμόν, ἐν στήθεσσι, also θυμός ἐλκεται (imperf. without augm. with exception of Od. 9, 419).

ἐλπωρή, ἡ, poet. for ἐλπίς, hope, with infin. \* Od. 2, 280, 6, 314.

ἐλσαι, infin. ἔλας, see εἶλω.

ἐλύω, Att. ἐλύω, only aor. 1 pass. ἐλύσθην, to wind up, to crook, to coil; pass. to roll oneself, to crook or coil oneself up, to prostrate oneself; προπάροιθε ποδῶν, Il. 24, 510. ὑπὸ γαστρίῳ ἐλυσθεῖς, curled up under the belly, Od. 9, 433; but φύμῳ ἐπὶ γαῖαν ἐλύσθην, the pole fell to the ground, Il. 23, 393.

ἐλγ' for ἔλας, see ἔλας.

\*ΕΛΩ, ἔλλω, obsol. theme of εἶλω.

\*ΕΛΩ, obsol. root of the aor. εἶλον, see αἶρω.

ἔλων, ep. for ἔλαον, see ἔλαίνω.

ἔλωρ, ὄρος, τό (ἐλεῖν), booty, spoil, prey, game, spoken especially of unburied corpses, the prey (ἔλωρ καὶ πύγμα) of enemies, Il. 5, 488, 684; or of birds and dogs, Od. 3, 271. 2) ἔλωρ (τὰ) Πατρόκλοιο, the prey of Patroclus, i. e. the penalty for his slaughter, Il. 18, 93.

ἐλώριον, τό = ἔλωρ, booty, prey, plur. Il. 1, 4. †

ἐμβαδόν, adv. (ἐμβαίνω), on foot, by land, Il. 15, 505. †

ἐμβαίω (βαίνω), aor. 2 ἐνέβην or ἔμβην,

subj. ἐμβέη, ἐμβήη for ἐμβῆ, perf. ἐμβέβηκα, 3 plur. ἐμβέβασαν, part. ἐμβεβαός, 1) Intrana. to enter, to step into, to embark, to go into, to mount; νηῖ and ἐν νηῖ, in the ship, Il., and absol. Il. 2, 619; ἵππους καὶ ἄρμασι, into the chariot, Il. 5, 199; metaph. μολυβδαίνῃ κατὰ βοὸς κέρας ἐμβεβαῖα, a leaden ball fixed upon the horn of the ox, Il. 24, 81. 2) to tread or trample upon, τινί, Od. 10, 164; absol. ἔμβητον, dash on! in the address of Antilochus to his horses, Il. 23, 403 (upon the race-ground). 3) to intervene, to approach; ἀπὶ Οὐλύμπιοιο, Il. 19, 94. 4) Trans. aor. 1 ἐνέβησα, to bring in, to put in, with accus. Od. 11, 4, in tmesis.

ἐμβάλλω (βάλλω), aor. 2 ἐνέβαλον, ep. ἔμβαλον, infin. ἐμβαλεῖν, 1) to cast in, according to the different connections to hurl in, to lay on, to bring, to give, comm. τί τινι, rarely ἐν τινι, πῦρ νηῖ, to cast fire into the ship, Il. 15, 598; τινὰ πόντῳ, Il. 14, 258; τί χερσίν, to give any thing into the hand, Il. 14, 218; in a bad sense, Il. 21, 47; τινὰ εὐνῇ, to conduct any one to the couch, Il. 18, 85; κώπῃς, to lay hands on the oars, subaud. χεῖρας, Od. 9, 489, 10, 129. 2) Metaph. of the soul: ἔμερον θυμῷ, to infuse a longing into the mind, Il. 3, 139; μένος τινί, Il. 10, 366; also with double dat. σθένος τινὶ καρδίῃ θυμῷ, to inspire any one's heart with strength, Il. 14, 151. II) Mid. to cast in for oneself, κλήρου, Il. 34, 352; metaph. τί θυμῷ, to lay any thing to one's heart, to expect, Il. 10, 447, 23, 313. ἐμβασιλεύω (βασιλεύω), to be king, to reign, τινί, over any one, Il. 2, 572. Od. 15, 413.

\*Ἐμβασχύντρος, ὁ (χύντρα), Pot-explorer, name of a mouse, Batr. 137.

ἐμβέβασιν, see ἐμβαίνω.

ἐμβεβαός, see ἐμβαίνω.

ἐμβέη and ἐμβήη, see ἐμβαίνω.

ἐμβῆ, ep. for ἐνέβη, see ἐμβαίνω.

ἐμβλάπτω, formerly Il. 6, 39, now divided.

ἐμβοῖομαι, depon. mid. (βρίω), to murmur or roar in, with dat. ἰστίῳ, Il. 15, 627. †

ἐμβρυνον, τό (βρύω), prop. the unborn fruit of the womb, an embryo. 2) a new-born lamb, \* Od. 9, 245, 309, 342.

ἐμῶθεν, poet. for ἐμοῦ, see ἐγώ.

ἐμῆο, ep. for ἐμοῦ, see ἐγώ.

ἐμέμνηκον, vbe μνησάομαι.

ἔμεν and ἔμεναι, see εἶμι.

ἔμεν and ἔμεναι, ep. for εἶναι, see εἶμι.

ἔμειν, ἔμειν, ep. for ἔμειν, see ἔγω.

ἔμειν, to spit out, αἶμα, Il. 15, 11. †

[ἐμήσατο, aor. 1 mid. of μέδομαι.]

ἐμικτω, see μίγνυμι.

ἐμμαθε, see μανθάνω.

ἐμμαπτεύω, poet. adv. immediately, directly, quickly, with ἀπόροντες, Il. 5, 836; and ἐπάκουσι, Od. 14, 485 (prob. from μαπτεύω = μάπτειν, to grasp; others improb. from ἄμα τῷ ἔπει, with the word).

ἐμμεαῶς, νῖα, ὅς, ep. μεμαῶς, vehemently desirous, ardently striving, eager, vehement, \* Il. 5, 142. 330. 240. 838. (See μέμμαι.)

ἐμμεν and ἐμμεναι, ep. for εἶναι, see εἶμι.

ἐμμενής, adv. (neut. from ἐμμενής), steadfast, constant, perpetual, always ἐμμενής αἰεί, Il. 10, 361. Od. 9, 386.

ἐμμορα, see μείρομαι.

ἐμμορος, ον (μύφος), partaking of, sharing in, with gen. τιμής, Od. 8, 460. † h. Cer. 481.

ἐμός, ἐμή, ἐμόν, adj. possess. (ἐμοῦ), mine, my, more rarely compounded with the article, τοῖμός, Il. 8, 380. Strengthened by the gen. of αὐτός: ἐμόν αὐτοῦ χρεῖος; mine own need, Od. 2, 45. h. Ap. 328. Often also objective: ἐμὴ ἀγγελίη, an embassy which concerns me, Il. 20, 205.

ἐμπαίζωμαι, ep. depon. only perf. and imperf. to trouble oneself about any thing, to care for any thing, with gen. θεωρητοῦ, Il. 16, 50; † often in the Od.; once with accus. λείπας, Od. 18, 422. (Prob. from ἔμπαιος.)

ἐμπαιος, ον, ep. adj. = ἐμπειρος, acquainted with, experienced in, \* Od. 20, 379. 21, 400 (with shortened diphthong in Od. 20, 379).

\* ἐμπαλιν, adv. (πάλιν), backwards, back, h. Merc. 78.

ἐμπασσω (πάσσω), aor. 1 ἐπέπασα, ep. σσ, to sprinkle upon; in Hom. to inweave, with accus. Il. 3, 126; † and in tmesis, Il. 22, 441.

ἐμπεδος, ον (ἐν, πῖδον), prop. standing in the earth; hence firm, immovable, not to be shaken, τῆχος, βίη, ἔς, μένος. τοῖσι ἔμπεδα κῆται, sc. γάρα, their gifts lie still secure, Il. 9, 335. 2) Of time: perpetual, constant, lasting, φυλακί, Il. 8, 531; κοιμή, Od. 8, 453. 3) Metaph. firm, steadfast, constant, ἦτορ, φρένες, Il. 6, 352. Od. 18, 215; spoken of Priam, Il. 20, 183. The neut. sing. and plur. ἐμπεδον and ἐμπεδα, with the same

signification: 1) firmly, steadfastly, μένων. 2) perpetually, constantly, steadily, θείων, Od. 18, 113.

\* ἐμπελάζω (πελάζω), fut. σω, intrans. to approach, δόμῳ, h. Merc. 523.

ἐμπασεῖν, see ἐμπέπτω.

ἐμπήγνυμι, fut. πῆξω, to stick or thrust into, to strike (only in tmesis), Il. 5, 40. Od. 22, 83.

ἐμπης, ep. and Ion. for ἔμπας (prop. ἐν πᾶσι), at all events, on the whole (cf. toutefois), i. e. although, still, yet; hence often ἀλλ' ἐμπης, but still, Il. 1, 562. Od. 4, 100; or with δέ preceding, Od. 3, 209; and following, Il. 5, 191; strengthened, ἀλλὰ καὶ ἐμπης, but also still, Il. 2, 297. 19, 422; καὶ ἐμπης, Od. 5, 205; and so also in the passages where according to some it signifies entirely, totally, Il. 4, 174. 19, 308. Od. 19, 302. Sometimes it stands also when, of two cases, one is indicated as preponderating: τόσσ' ἐμείς εἵχεσθε—σιγῇ ἐφ' ἱμελιν, ἵνα μὴ Τηυαῖς γε πέθονται ἡδ' αὐτὸ ἀμφαδίην, ἐπεὶ οὔτινα δεῖδιμεν ἐμπης, since we still fear no one, Il. 7, 195; also gener., see Il. 12, 236. 17, 632; hence also at something unexpected: ἐμπης μοι τοῖχοι, κ. τ. λ., the walls of the house seem to me still to shine like fire, see Herm. ad Vig. n. 240. In like manner, Od. 18, 334. 2) Often connected with πάρ with a particip. (ταμείν). Νίστορα δ' οἷα ἔλαθεν ἰαχῇ πίνοντά περ ἐμπης, Il. 14, 1. Properly in sense ἐμπης belongs to the preceding, as ὅμως is also constructed; the sense is: the cry still did not escape Nestor, although occupied with drinking, see Il. 17, 229. Od. 11, 351. 15, 361. According to the Gramm., in Il. 14, 174, and Od. 18, 395, it signifies ὁμοίως, but incorrectly; see Spitzner ad loc.

ἐμπίπλημι and ἐμπίπλημι (πίμπλημι), aor. 1 ἐπέπλησα, aor. 1 mid. ἐπεπλάσασθην, aor. 1 pass. ἐπεπλήσθη, infin. ἐπιπλησθῆναι, ep. sync. aor. 2 mid. ἐμπλητο, Il. 21, 607; and ἐμπληντο, Od. 8, 16. 1) to fill up, to fill full, τί τις, any thing with any thing; ὅτε θρασὺ ἵδατος, Il. 21, 311; θυμὸν ὀδυνάων, Od. 19, 117. 2) τινά, to satiate any one, Od. 17, 503; hence pass. aor. 1: υἱὸς ἐπιπλησθῆναι ὀφθαλμοῖς, to satiate oneself with looking on one's son, Od. 11, 452. Mid. to fill oneself, τινός, with any thing, Il. 21, 607. Od. 7, 221; espec. ep. aor. 2 mid., Od. 8, 16. 3) to fill for oneself, τι; spoken of the Cyclopes,



μεγάλην νηδύν, Od. 9, 296; and with gen. μένος θυμόν, Il. 22, 312.

ἐμπίπτω (πίπτω), aor. ἐνέπεσον and ἔμπεσον, 1) to fall in, to fall upon, to hit; with dat. πῦρ ἔμπεσε νηυσίν, the fire fell into the ships, Il. 16, 113; and ἐν ὕλῃ, Il. 11, 155. ἐνέπεσε ζωστήρι δίστός, the arrow pierced into the girdle, Il. 4, 134. 2) Metaph. spoken of men: to rush in, to press in; with dat. ἐσμίρη, into the battle, Il. 11, 297; προμάχοις, Od. 24, 526. b) Of the mind: χόλος ἔμπεσε θυμῷ, anger entered the spirits, Il. 9, 436. 14, 207; and with double dat. Il. 16, 206.

ἐμπλειος and ἐνίπλειος, η, ον, ep. for ἔμπλειος (πλείος), filled, full, with gen. \* Od. 14, 113; only in the ep. form.

ἐμπληγδής, adv. (ἐμπλήσσω), rashly, inconsiderately, Od. 20, 132. †

ἐμπλήν, adv. (πλάω, πελάω), near, in the neighborhood, with gen. Il. 2, 526. †

ἐμπλήσατο, see ἐμπλήλημι.

ἐμπλήτο, ἐμπλήντο, see ἐμπλήλημι.

ἐμπλήσσω, see ἐνιπλήσσω.

ἐμπνέω, ep. ἐμπνέω, aor. 1 ἐνέπνευσα and ἔμπνευσα, 1) to breathe into or upon, with dat. spoken of horses: μάλ' ἐμπνέοντε μεταφρένῳ, close breathing upon the back, Il. 17, 502; with accus. ἱστῖον, into the sail, spoken of wind, h. 6, 33. 2) Metaph. to inspire, to give, τί τινι, any thing to any one, spoken of the gods: μένος, θάσος τινί, Il. 10, 432. Od. 9, 391; with infin. Od. 19, 138.

ἐμποιέω (ποιέω), fut. ἦσω, to make in, with. accus. Il. 13, 490; ἐν πύργους πύλας, gates in towers, Il. 7, 438. 18, 490. 2) Mid. like act. h. Merc. 527.

ἐμπολάω (ἐπολή), ep. imperat. mid. ἐμπολώοντο, to purchase; mid. to purchase for oneself, with accus. βίονον, Od. 15, 456. †

ἐμπορος (πόρος), any one who travels in a foreign ship, a sea-passenger, a traveller, later ἐμβάτης, \* Od. 2, 319. 24, 300.

ἐμπρήθω = ἐνιπρήθω, q. v.

ἐμπυριβήτης, ὁ (πῦρ, βαίνει), going on the fire, fire-bestriding, τρίπους, Il. 23, 702. †

ἐμφορέω, poet. form of ἐμφέρω (φορέω), to bring in, only pass. to be brought in, with dat. κύμασιν ἐμφορόντο, they were borne in upon the waves, \* Od. 12, 419. 14, 309.

ἐμφύλος, ον (φύλον), belonging to the same race or tribe, native, ἀνήρ, Od. 15, 273. †

ἐμφύω (φύω), aor. 1 ἐνέφυσα, aor. 2 ἐνέφυῖν, perf. (ἐμπεφύκα), only 3 plur. ἐμπεφύκει,

part. fem. ἐμπεφυῖσα, 1) Trans. pres. act. fut. and aor. 1 act. to implant, to inspire, to infuse into, τί τινι. Θεός μοι ἐν φρεσὶν οἴμας παντοίας ἐνέφυσεν, a deity has breathed many melodies into my soul, Od. 22, 348. 2) Intrans. mid. and aor. 2 and perf. act. to be produced in, to grow in; with dat. τρίχες κρανίου ἐμπεφύασι, the hairs grow upon the skull of the horses, Il. 8, 84; hence metaph. to cling to, to fasten oneself to. ὡς ἔχει ἐμπεφυῖα, thus she held clinging fast, Il. 1, 513; with double dat. ἔν τ' ἄρα οἱ φῦ χερσὶ ἐνέφυν, held fast his hand, Il. 6, 253, and often.

ἐν, poet. ἐνί, ep. εἰν or εἰνί; 1) Prep. with dat. ground signif. in, on, upon, at. 1) Used of place, ἐν signifies a) being in a place: ἐν γαίῃ, ἐν δόμασι; in like manner in geography: ἐν Ἀργεῖ, ἐν Τροίῃ. b) being surrounded by any thing. οὐρανός ἐν αἰθέρι καὶ νεφέλῃσι, Il. 15, 192; often spoken of persons: between, amidst, amongst; of being in a crowd, ἐν ἀθανάτοισι; hence before, coram, (surrounded by a crowd of hearers). ἐν πάσιν, Od. 2, 194. 16, 378; metaph. of external and internal conditions in which one may be: ἐν πολέμῳ, ἐν φιλότῃ, Il. 4, 258. 7, 302. So also of persons in whose power any thing lies. δύναμις γὰρ ἐν ἐμῖν, the power is in you, Od. 10, 69. cf. Il. 7, 102. c) being upon another thing: ἔσθι ἐν οὐρεσιν, upon the mountains; ἐν ἵπποις. d) being in or by another thing: ἐν οὐρανῷ, Il. 8, 555; ἐν ποταμῷ, Il. 18, 521. 2) Used as cause, instrument, means, it signifies a) before, with: ὄραν, ἰδεῖν ἐν ὀφθαλμοῖς, to see before or with the eyes, Il. 1, 537. Again: ἐν χερσὶ λαβεῖν, to take with the hands, Il. 15, 229. cf. Od. 9, 161. b) Suitableness: according to. ἐν μοίῃ, i. e. κατὰ μοῖραν, Od. 22, 54. ἐν καρὸς αἴσῃ, Il. 9, 378. 3) Apparently, ἐν often stands for εἰς with verbs of motion, since it includes at the same time the idea of the subsequent rest; thus, ἐν γούνασι πίπτειν, to fall (and remain) upon the knees, Il. 5, 370. Often βάλλειν ἐν κονίῃσι. ἐν ταύροις ἔδνον, Il. 23, 131. 4) Sometimes it stands with a gen., in which case a subst. is to be supplied: ἐν Ἀλκινόοιο subaud. οἶκῳ, Od. 10, 282; particularly ἐν Ἀΐδαο, Il. 22, 389. 5) ἐν also stands after a subst. Il. 18, 219; espec. ἐνί, which then has the accent on the first syllable, Il. 7, 221. II) Adverb; ἐν is often an adv. of place without case: therein,

thereby, thereon, Od. 1, 51. 2, 340, where it is sometimes explained as in tmesis [commonly connected with *δέ*, thus *ἐν δέ*; it then takes the adv. signif. *besides, moreover, together with*, etc., Od. 5, 260]. III) In composition it has an adv. signif. and indicates the *resting or being in or upon something*.

*ἐν*, neut. of *εἷς*, one.

*ἐναιρῶ*, infin. pres. *ἐναιρέμεν*, aor. 1 mid. *ἐνηράμην*, 1) *to destroy, to kill*, *τινά*, in the Il. always in battle with the adjunct *τοῦ*, *χαλκῷ*; πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, many Achaeans hast thou to slay, Il. 6, 229. Mid. in the signif. of act. with reference to the subject with accus. Il. 5, 43. 6, 32. Od. 24, 424, and metaph. *μηκέτι χρῶς καλὸν ἐναιρέω*, destroy not thy beautiful skin, Od. 19, 263. (Buttm. Lexil. I. p. 270. Anm. derives it not from *ἐν* and *αἶρῶ*, but from *ἐνερω*, kindr. with *ἐναρα*, *ἐναρίζω*, hence, prop. to send to the nether world.)

*ἐναΐσιμος*, *ον* (*αἰσιμος*), prop. that which is in fate, 1) *indicating fate, prophetic, ominous, auspicious, fatalis, portentous*, Il. 2, 353. *ἐναΐσιμα μνῆσασθαι*, to utter words of fate (spoken of a soothsayer), Od. 2, 159; neut. sing. as adv. *ἐναΐσιμον ἐλθεῖν*, to come seasonably, Il. 6, 519. 2) *befitting, just, equitable*, *δῶρον, ἀνὴρ, φρένες*.

*ἐναλίγκιος*, *ον* (*ἀλίγκιος*), *similar, like*, *τινὶ*, Il. 5, 5; and *τί*, in any respect, *θεοῖς αὐδὴν*, Od. 1, 371; and often.

*ἐνάλιος*, ep. *εἰνάλιος*, q. v.

\* *ἐναλος*, *ον* (*ἄλς*) = *ἐνάλιος*, in the sea, h. Ap. 180.

*ἐναμίλω* (*ἀμέλω*), *to milk into*, with dat. Od. 9, 223. †

*ἐναντα*, adv. (*ἄντα*), *over against, opposite*, with gen. Il. 20, 67. †

*ἐναντίβιον*, adv. from *ἐναντίβιος* (*βία*), *striking forcibly against*, and generally, *against*, with *μάχεσθαι*, *στῆναι*, *μεῖναι*, Il. and Od. \*

*ἐνάντιος*, *η*, *ον* (*ἀντίος*), 1) *opposite, lying, standing, in the face*, Il. 6, 247; with dat. Il. 9, 190. Od. 10, 89; hence, *visible*, Od. 6, 329. 2) *against, in opposition to*, in a hostile sense, comm. with gen. *Ἀχαιῶν*, Il. 5, 497; [but sometimes in a friendly sense with gen. and vice-versa in a hostile sense with dat. cf. Il. 1, 534. (Nägelsb.), 15, 304. 20, 252. Od. 14, 278.] Frequently the accus. neut. *ἐνάντιον*, adv. as with *μάχεσθαι*, *μύμεναι*, *ἐλθεῖν*, etc.

*ἐναξε*, aor. 1 from *νάσσω*.

*ἐναρα*, *τά* (*ἐναιρῶ*), *the arms taken from a slain enemy, spolia*; and generally *war-spoils, booty*. *ἐναρα βροτόεντα*, bloody arms, \*Il. 6, 68. 480. (Sing. not used.)

*ἐναργής*, *ές*, *visible, clear, manifest, plain*, spoken especially of the gods who appear to men in their real form: *χαλεποὶ θεοὶ φαίνεσθαι ἐναργεῖς*, terrible are the gods when they appear manifest, Il. 20, 131. cf. Od. 7, 201. *ἐναργές ὄνειρον*, a plain dream, Od. 4, 841; (some derive it from *ἄργος, ἀργής*, *white, clear*, others from *ἐν ἔργῳ*.)

*ἐναρηρώς*, *νῖα, ός* (part. perf. from *ἐνάρω*), only as an adj., *fitted in, fastened in*, Od. 5, 236. †

*ἐναρίζω* (*ἐναρα*), fut. *ἐναρίξω*, aor. 1 *ἐνάριξα*, prop. to strip a slain enemy, in Hom. with double accus. *τινά ἔντα*, to despoil any one of his arms, Il. 17, 187. 22, 323. 2) *to slay in battle*, Il. 5, 155; and generally *to slay*, \*Il. 1, 191.

*ἐναρίθμιος*, *ον* (*ἀριθμός*), *reckoned with, counted among, numbered with*, Od. 12, 65. 2) *esteemed*, *ἐν βουλῇ*, Il. 2, 202.

*ἐνατος*, *η*, *ον*, and *εἰνατος*, *the ninth*, Il. 2, 295. 313.

\* *ἐνασσαν*, ep. for *ἐνασαν*, see *ναῖω*.

*ἐναυλος*, *ό*, poet. (*αὐλός*), 1) *a ravine*, formed by winter torrents, Il. 16, 71; *the torrent itself*, Il. 21, 283. 312. 2) *a valley*, h. Ven. 74, 124.

*ἐνδείκνυμι* (*δείκνυμι*), *to show, to manifest*, only mid. *to shew oneself to any one*, *Πηλεΐδῃ ἐνδείξομαι*, either with Voss: 'I will explain myself to Pelides,' or with the Schol.: 'I will defend myself,' (*ἀπολογίασομαι*), Il. 19, 83. †

*ἐνδεκα*, indecl. (*δέκα*), *eleven*, Il. and Od.

*ἐνδεκάπηγυς*, *υ* (*πῆγυς*), *eleven cubits long*, *ἔγχος*, \*Il. 8, 494.

*ἐνδέκατος*, *η*, *ον*, *the eleventh*, *ἡ ἐνδεκάτη*, absol. subaud. *ἡμέρα*, Od. 2, 374.

*ἐνδέξιος*, *η*, *ον* (*δέξιος*), *on the right, on the right hand*. *ἐνδέξια σήματα*, omens on the right, i. e. auspicious, Il. 9, 236; see *δέσιος*. Often as adv. *ἐνδέξια*, *on the right, to the right*; this direction was in all important cases observed as auspicious, Il. 1, 597; in lots, Il. 7, 184. Thus also Ulysses begging, Od. 17, 365. 2) Later: *dexterous, skillful*, h. in Merc. 454.

*ἐνδέω* (*δίω*), aor. 1 *ἐνέδησα*, *to bind in or upon, to fasten, to fetter*, with accus. *νευρήν*,

Il. 15, 469; τὶ ἐν τινι, Od. 5, 260; metaph. Ζεὺς ἐνέθησέ με ἄτρῃ, Jupiter has entangled me in misfortune, Il. 2, 111. 9, 18. (Conf. ἐφάπτω.)

\*ἐνδιαόμαι, depon. (ἐνδιος), to be in the open air, h. 32, 6.

ἐνδίημι, ep. (δίημι), 3 plur. imperf. ἐνδίσσαν, for ἐνεδίσσαν, to drive away, to pursue, Il. 18, 584. † conf. δίεμαι.

ἐνδῖνα, τά, the entrails, the intestines, Il. 23, 806. † (from ἐνδον), or, the parts concealed under the armor, a doubtful passage.

ἐνδιος, on, at mid-day; ἐνδιος ἡλθε, Od. 4, 450. Il. 11, 725. (From Δίος, absol. root of Διός, the bright air; hence in reference to mid-day, in the brightest part of the day, morning and evening being comparatively dusky, conf. εὐδιος, ἡέρι, ἡέριος.)

ἐνδοθεν, adv. (ἐνδον), from within, ὑπακούεις, Od. 4, 283. 20, 101. 2) within, inside of, with gen. αὐλῆς, Il. 6, 247.

ἐνδοθι, adv. (ἐνδον), within, Il. 6, 498, with θυμός, Il. 1, 243. Od. 2, 315. 2) within, inside of, with gen. πύργων, Il. 31, 18, 287.

ἐνδον, adv. (ἐν), within, in, at home. ἐνδον εἶναι, commonly spoken of a dwelling, Il. 10, 378. 13, 363. 2) With gen. Διὸς ἐνδον, in the abode of Jupiter, Il. 20, 13. 23, 200.

ἐνδονπέω (δονπέω), aor. 1 ἐνδονήσα, without augm. to fall in with a noise, to make a heavy sound in. μέσσω ἐνδονήσα, I dashed into the midst, \* Od. 12, 443. 15, 479.

ἐνδυνέως, adv. carefully, zealously, assiduously, faithfully, cordially, in the Il. rarely, δίχεσθαι, Il. 23, 90. Often in the Od. with πέμπειν, λούειν; ἐνδ. ἐσθίειν, to eat eagerly, Od. 14, 109; (prob. fr. ἐν and δύω, conf. ἀτρεπής from τρέω).

ἐνδύνω = ἐνδύομαι, only imperf. ἐνέδυνε, Il. 2, 42. 10, 21.

ἐνδύω (δύω), aor. 1 ἐνέδυσσα, aor. 2 ἐνέδυν, part. ἐνδύς, aor. 1 mid. ἐνεδυσάμην, 1) Trans. to dress, to clothe, τινά, Batr. 160. 2) Mid. with aor. 2 and perf. act. intrans. to go in, then, to put on, to dress in, with accus. χιτῶνα, Il. 5, 736; χαλκόν, Il. 11, 16.

ἐνέηκα, ep. for ἐνήκα, see ἐνήμι.

ἐνέικαι, see φέρω.

ἐνέιμι (εἶμι), imperf. ἐνήεν, 3 plur. ἐνεσαν, to be in, to be at, to be within, Il. 1, 593. Od. 9, 164; with dat. ἐνέη μοι ἦτορ, if a brazen heart were within me, Il. 2, 490.

ἐνεκα, ep. εἵνεκα and ἐνεκεν (Od. 17, 288.

310, prep. on account of, for the sake of, for, by means of, with gen. placed sometimes before and sometimes after: ἐνεκ' ἀρητήρος, Il. 1, 94.

ΕΝΕΚΩ, obsol. root, from which several of the tenses of φέρω, are formed.

ἐνετήκορτα, ep. ἐνήκορτα, indecl. ninety, Il. 2, 602.

ἐνένιπον, see ἐνίπτω.

ἐνένιπτεν, see ἐνίπτω.

ἐνένισπον, see ἐνίσπω.

ἐνέπω and ἐννέπω, imperf. ἐννεπε, optat. ἐνίπομαι, part. ἐνέπων, imperf. ἐνεπον and ἐννεπον, aor. ἐνισπον, infin. ἐνισπεῖν, subj. ἐνίσπω, optat. ἐνίσπομαι, fut. ἐνίπω, Il. 7, 447. Od. 2, 137, and ἐνισπήσω, Od. 5, 98. 1) to tell, to relate, to recount, to communicate, τί τινι, any thing to any one, μῦθον, ὄνερον, ὄλεθρον, Il. 8, 412. 2, 80. ἄνδρα μοι ἐννεπε, announce to me the man, Od. 1, 1; μνηστῆρων θάνατον, Od. 24, 414. 2) to speak, to say, to talk, absol. Il. 2, 761. Od. 3, 93; πρὸς ἀλλήλους, Il. 11, 643; (fr. ἐν and ἔπω accord. to the old Gram.; Buttm. Lexil. I. p. 279, makes it only a strengthened form of εἰπεῖν, as ὄψ, ὄμφη, ἐνοπή, so ἔπω, ἔμπω, ἐνέπω.)

ἐνερείδω (ἐρείδω), aor. 1 ἐνέρεισα, to push or thrust in, μοχλὸν ὀφθαλμῷ, the stake into the eye, Od. 9, 383. †

ἐνερθε, before a vowel ἐνερθεν, also νέρθε, νέρθεν, adv. from beneath, Il. 13, 75; beneath: οἱ ἐνερθε θεοί, the infernal gods, Il. 14, 274. 2) With gen. beneath, ἐνερθε Διίδω, Il. 8, 16; also ἀγκῶνος ἐνερθε, Il. 11, 234.

ἐνεροι, οἱ (prop. ἐν Φεροι, inferi), the inhabitants of the infernal world, both the deities and the dead, Il. 15, 188. h. Cer. 358. (From ἐν νερ, infer.)

ἐνέρετος, η, on, compar. of ἐνεροι, deeper, farther under. ἐνέρετος Οὐρανίωνων, deeper than the children of Uranus, Il. 5, 898. †

ἐνεσαν, ep. see ἐνεμι.

ἐνεσίη, ἡ, ep. ἐννεσίη (ἐνέημι), suggestion, counsel, command, plur. Il. 5, 894. †

ἐνεστηρικτο, see ἐνοστηρίζω.

ἐνετή, ἡ (ἐνέημι), a buckle, a clasp, = περόνη, Il. 14, 180. †

Ἐνετοί, οἱ, Heneti, a people in Paphlagonia, which however are not afterwards mentioned, Il. 2, 852. Tradition connects them with the Venetians in Italy and makes the last the descendants of the former. Ἐνετοί, Strabo.

ἐνεύδω (εὐδω), *to sleep in*, with dat. οἴῳ, in the house, \* Od. 3, 350, 20, 95.

ἐνεύναιος, *ον* (ἐννή), *lying in the bed*; τὸ ἐνεύναιον, *bedding, bed*, Od. 14, 51; plur. beds, \* Od. 16, 35.

ἐνγείη, ἡ (ἐνγής), *gentleness, mildness, benevolence*, Il. 17, 670. †

ἐνγής, ἐς, *gentle, mild, benevolent*, Il. 17, 204, 23, 252. Od. 8, 200 (kindred with εὔς).

ἐνημαι (ῆμαι), *to sit in*, Od. 4, 272. †

ἐνήρατο, 3 sing. aor. mid. from ἐναίρω.

ἐνθα, adv. (ἐν), 1) Of place: *there, in that place, here*; also for relat. ὅθι, *where*, Il. 1, 610. It more rarely expresses a motion, *hither, thither*, Il. 13, 23. Od. 3, 295; with gen. h. 18, 22. Often ἐνθα καὶ ἐνθα, *here and there, hither and thither*, Il. 2, 462; *thither and back*, Od. 2, 213; in the length and breadth, Il. 7, 156. 10, 264. Od. 7, 86. 2) Of time: *then, at that time, now*, Il. 2, 155. Od. 1, 11; also ἐνθα δ' ἔπειτα, Od. 7, 196.

ἐνθάδε, adv. (ἐνθα), 1) *there, here*, Il. 2, 296. Od. 2, 51. 2) *thither, hither*, Il. 4, 179.

ἐνθεν, adv. (ἐν), 1) Spoken of place: *from hence, from thence*. ἐνθεν μὲν—ἐνθεν δέ, *from this side—from that side*, Od. 12, 235. ἐνθεν, ἐνθεν with gen. h. Merc. 226. a) Metaph. of descent: ἐνθεν ἐμοὶ γένος, ὅθεν σοι, *my race is derived from the same source whence is thine*, Il. 4, 58. b) For the relat. ὅθεν: ὁῖνος, ἐνθεν ἔπιον, *of which they drank*, Od. 4, 220; with ἐνθα preceding, Od. 5, 195. 2) Of time: *from this time, henceforth*, Il. 13, 741.

ἐνθένδε, adv. (ἐνθεν), *from hence, hence away*, \* Il. 8, 527. 9, 365.

ἐνθορε, see ἐνθρῶσκω.

ἐνθρῶσκω (θρῶσκω), aor. 2 ἐνθορον, ep. for ἐνέθορον, *to leap in, to spring among*, with dat. ὁμίλῳ, Il. 15, 623; πόντῳ, Il. 24, 79. λάξ ἐνθορον ἰσχίῳ, *he dashed with his heel against his thigh*, Od. 17, 233.

ἐνθύμιος, *ον* (θυμός), *lying on the heart, causing anxiety*. μή τοι λίην ἐνθύμιος ἔστω, *let him not be a great cause of anxiety to thee*, Od. 13, 421. †

ἐνί, poet. for ἐν, also in composition, see ἐν.

ἐνιαύσιος, *ον* (ἐνιαυτός), *a year old, sūs*, Od. 16, 454. †

ἐνιαυτός, ὁ, *a year*. Διὸς ἐνιαυτοί, *the years of Jupiter, since he regulates the*

course of time, Il. 2, 134. cf. Od. 14, 93. Originally any complete period of time, embracing particular phenomena, *a cycle*, hence ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν, *the year came in the revolutions of time*, Od. 1, 16. τελεσφόρον εἰς ἐνιαυτόν, *within the completed year*, Od. 4, 86.

ἐνιαύω (ιαύω), *to sleep in, to dwell in*, \* Od. 9, 187. 15, 557.

ἐνιβάλλω, poet. for ἐμβάλλω.

ἐνιβλάπτω, old reading in Il. 6, 39. 647; see βλάπτω.

ἐνίμμι (ῖμμι), fut. ἐνήσω, aor. 1 ἐνήκα, ep. ἐνέκα, part. aor. 2 ἐνέε, 1) *to send in, to let in, to drive in*, spoken of persons; τινά, *any into the war*, Il. 14, 131; πύλειαν, Od. 12, 65; metaph. with accus. of the pers. and dat. of the thing: τινά μᾶλλον ἀγγορήσιν, *to lead one deeper into his pride*, i. e. to strengthen him in it, Il. 9, 700; πόνοις, *to plunge into troubles*, Il. 10, 89; ὁμοφροσύνησιν, Od. 15, 198. 2) *to put into*, according to the difference of the connection: *to throw into, to thrust into*, comm. τί τινά, *rarely ἐν τινι; πῦρ νηυσιν*, Il. 12, 441; often ἐνίαναι νῆα πόντῳ, *to launch*, Od. 2, 295; also without νῆα, *to put to sea*, Od. 12, 401; metaph. of the mind: τινὶ ἀνάγκῃ θυμὸν, *to infuse into any one a timid spirit*, Il. 16, 656. τινὶ θάρσος ἐνὶ στήθεσσι, Il. 17, 579; τινὶ κότον, *to excite anger in any one*, Il. 16, 449.

Ἐνιῆτες, οἱ, Ion. for Αἰνιῶνες, sing. Ἐνίηρ, the *Ænians*, an ancient tribe, which dwelt first about Ossa, and afterwards in Epirus, between Othrys and Ceta, Il. 2, 749.

ἐνικλάω (κλάω), poet. for ἐγκλάω, *to break in pieces*; metaph. *to destroy, to make null*, with accus. \* Il. 8, 408. 422.

Ἐνιπεύς, ῆος, ὁ, a river in Elis, which flowed into the Alpheus, now *Enipeo*, Od. 11, 238. Thus Strabo; but probably the river here mentioned is the *Thessalian Enipeus*, which flowed into the Apidanus, or rather the river god whose form Neptune assumed, cf. Nitzsch ad Od. 3, 4.

ἐνιπή, ἡ (ἐνίπτω), *a harsh address, always in a bad signification, blame, reproof*, Il. 4, 402; *threatening, insult*, Od. 20, 266; oft. strengthened by an adj., Il. 5, 492. Od. 448.

ἐνίπλειος, *ον*, poet. for ἐμπλειος, a. v.

ἐνιπλήσασθαι for ἐμπλήσασθαι.

ἐνιπλήσω (πλήσω), ep. for ἐμπλήσω, aor. 1 ἐνέπληξα, part. ἐνιπλήξας, only intrans. *to fall into, to plunge into*, with dat. τάφῳ, Il. 12, 72. 15, 344; ἔκει, *to fall into a snare*, see ἔρκος, Od. 22, 469.

ἐνιπρήθω (πρήθω), ep. for ἐμπρήθω, fut. ἐμπρήσω (Il. 9, 242) and ἐνιπρήσω, aor. 1 ἐνέπρησα, *to set on fire, to inflame, to burn up*, with accus. νῆας, νεκρούς; often strengthened with πυρί and πυρὸς αἰδομένοιο, Il. 16, 82. 2) Spoken of wind, *to blow into, to swell out*. ἐν δ' ἄνεμος πρήσεν ὠτίον, the wind blew into or swelled the middle of the sail, Il. 1, 481 [see the simple verb].

ἐνίπτω, poet. aor. 2 ἐνένιπον (incor. ἐνένιπτον) and ἡνέπαιπον (with redupl. like ἐρύκαπον), prob. *to address harshly, to assail with harsh language, to chide, to blame*; with accus., still not always with the idea of abuse. κραδίην ἡνέπαιπε μύθῳ, he excited his heart, Od. 20, 17; often with a dat. χαλεπῷ μύθῳ, χαλεποῖσι ὀνειδίσιν, Il. 2, 245. 3, 438; also simply μύθῳ τινά, *to reprove any one with words*, Il. 3, 427; and without μύθῳ, Il. 24, 768. 15, 546. (Hom. has two aorists; the reading ἐνέπαιπεν, Il. 15, 546. 552, is rejected by Buttm. Lexil. p. 282, as contrary to the usus loquendi, and requires ἐνένιπεν, which Spitzner adopts; ἐνίσσω is a form of equivalent import. According to Ruhnken, the theme is ἱσος, a press; hence ἱπτω, ἐνίπτω, *to press, to burden*; see Thiersch § 232. p. 389.)

ἐνισκίμω, ep. for ἐνισκίμω (σκίμω), aor. 1 act. part. ἐνισκίμωας, aor. 1 pass. ἐνισκίμωθην, 1) *to fasten to, to fix, τί τινι; οὔδῃ καρήατα*, dropping their heads to the ground, Il. 17, 437. Pass. *to be fastened in, to remain attached*. δόρυ οὔδῃ ἐνισκίμωθην, Il. 16, 612. 17, 528.

ἐνίσπει, ἐνισπεῖν, see ἐνέπω.

Ἐνίσπη, ἡ, a place in Arcadia, unknown even in the time of Strabo, Il. 2, 606; cf. Paus. 8, 25, 7.

ἐνίσπω, poet. form of ἐνέπω, of which, however, Homer has only single forms supplementary to ἐνέπω, viz. fut. ἐνίψω and ἐνισπήσω, aor. 2 ἐνίσπεις, etc. The aor. 2 ἐνένισπες, Il. 23, 473, should be changed to ἐνένιπτε, see Buttm. Lexil. I. p. 279; Spitzner has adopted ἐνένιπεν.

ἐνίσσω, poet. form of ἐνίπτω (as πίσσω of πέπτω), *to assail, to chide*, with accus.; but

absol. Il. 15, 198. 22, 497; also part. pass. ἐνισσόμενος, Od. 24, 163.

ἐνιτρέφω, an old reading, Il. 19, 326.

ἐνιχρίμπτω, poet. for ἐγχρίμπτω.

ἐννέα, indecl. nine. The number nine is often used by the poets as a round number, and as a triple trinity; it seems to have been esteemed sacred, Il. 2, 96. 6, 174. 16, 785.

ἐννεάβοιος, ον (βοῦς), *worth nine oxen*, τεύχεα, Il. 6, 236. †

ἐννεακαίδεκα, indecl. nineteen, Il. 24, 496. †

ἐννεάπηγος, ν (πῆγος), *nine cubits long*, Il. 24, 270. Od. 11, 311.

ἐννεάχιλοι, αι, α, poet. for ἐννεάκις χίλιοι, *nine thousand*, \* Il. 5, 860. 14, 148.

ἐννεον, ep. for ἐνεον, see νέω.

ἐννεόργγιος, ον (όργγια), *nine fathoms long*, Od. 11, 312. † (in Hom. it is quadrisyllabic, and it is to be read ἐννέοργγιος).

ἐννέπω, poet. for ἐνέπω, q. v.

ἐννεσίη, ἡ, poet. for ἐνεσίη, q. v.

ἐννέωρος, ον (ῶρα), *for nine years, nine years old*, ἄλειπαρ, Il. 18, 35f. ἐννέωρος βασιλεὺς, he reigned during nine years, Od. 19, 179 (always trisyllabic, by synizesis of εω).

ἐννήκοντα, ep. for ἐνετήκοντα, Od. 19, 174. †

ἐννήμαρ, adv. (ἐννία and ἡμαρ), *for nine days*, often in Il. and Od.

Ἐννομος, ό, 1) an ally of the Trojans from Mysia, mentioned as an augur, slain by Achilles, Il. 2, 858. 17, 218. 2) A Trojan, slain by Ulysses, Il. 11, 422.

Ἐννοσίγαιος, ό, poet. for ἐνοσίγαιος (ἐνοσις), *the earth-shaker*, appellation of Neptune, because earthquakes were ascribed to him; as subst. Il. 7, 455 [and 9, 183], see Ποσειδών (ἐνοσις kindr. with ὀδομαι, so Buttm. Lexil. I. p. 271).

ἐννῦμι, poet. (Ἐν), fut. ἔσω, poet. σσ, aor. 1 act. ἔσσα, aor. 1 mid. ἔσάμην, ep. ἔσαμην, infin. ἔσασθαι, Il. 24, 646; perf. pass. εἶμαι, part. εἶμένος, 3 plur. pluperf. εἶατο, Il. 18, 596; also as if from ἔσμαι, 2 sing. perf. ἔσσαι and pluperf. 2 sing. ἔσσο, 3 ἔστο and ἔστο, Il. 12, 464; 2 dual ἔσθην. Ground signif. 1) *to clothe, to put on*; with double accus. τινά εἵματα, χλαῖναν, Il. 5, 904. Od. 15, 338. 2) Mid. and pass. *to clothe oneself in, to attire oneself in*, prop. spoken of clothes; with accus. φάρος, Od. 10, 543. χρύσεια εἵματα ἔσθην, they had attired themselves in golden

clothing, Il. 18, 517. *χλαῖνας εὖ εἰμέναι*, beautifully clad in mantles, Od. 15, 331. 2) Metaph. spoken of weapons: *το πρὸς ὤμων* oneself (*σὶβι*), *πρὸς χροῖ χαλκόν*, Il. 14, 383; *τεύχεα*, Il. 4, 432; also *ἀσπίδας ἐσάμεινοι*, covering themselves with shields, Il. 14, 372; also *εἰμένος ὤμοις νεφίλην*, enveloping the shoulders with a cloud, Il. 15, 308; and *ἡ τέκεν ἦδη λαῖνον ἐσσο χιτῶνα*, already hadst thou been clothed with a tunic of stone, i. e. wouldst have been stoned, Il. 3, 56.

*ἐννύχιος*, η, ον (νύξ), *by night, nightly, nocturnal*, Il. 11, 683. Od. 3, 178.

*ἐννεγος*, η, ον = *ἐννύχιος*, Il. 11, 716. † *ἐνοινοχοῖω* (χέω), *to pour wine into, οἶνον*, in the part, Od. 3, 472. †

*ἐνοπή*, ἡ (ἐνέπω), 1) *a voice, a tone*, Od. 10, 147; *a sound*, of inanimate things, *αὐλῶν, συρίγγων*, Il. 10, 13. 2) *a cry*, espec. the *battle-cry*, in connection with *κλυγῆ*, Il. 3, 2; *μάχη*, Il. 12, 35. 3) *a cry of lamentation*, Il. 24, 160.

*Ἐνόπη*, ἡ (appell. *ἐνοπή*), a town in Messenia, which Agamemnon promised to Achilles for a dowry, Il. 9, 150; according to Paus. 3, 28, = *Gerenia*.

*ἐνόρημι* (ὀρνημι), aor. 1 *ἐνώρησα*, aor. sync. mid. only 3 sing. *ἐνώρητο*, act. *to excite in, to awaken in*; with accus. rei and dat. of pers. *σθένος τινί*, to excite strength in any one, Il. 2, 451; *γόνος τινί*, Il. 6, 499; *αὐτοῖς φύζω*, Il. 15, 62. Mid. *to be excited in or among, to arise amongst*. *ἐνώρητο γίλως θεοῖσιν*, Il. 1, 599. Od. 8, 326.

*ἐνορούω* (ὀρούω), aor. 1 *ἐνόρουσα*, *to leap in or upon*; with dat. *to rush upon, to attack*, *Τρωσὶ*, Il. 16, 783; spoken of lions: *αἰγέσιν*, \* Il. 10, 486.

*ἐνορχος*, ον (ὄρχις), *having testicles, not gelded, not castrated*, Il. 23, 147. †

*Ἐροσίχθων*, ονος, ὁ (ἐροσις, χθών), *earth-shaker*, a name of Neptune, as adj. Il. 7, 445. Subst. often, Il. 8, 208; see *Ἐρροσίγαιος*.

*ἐνοσίχμητι*, see *ἐνοσίχμητι*.

*ἐνοστάζω* (στάζω), perf. pass. *ἐνόστανται*, *to instil*; metaph. *αὐτῷ πατρὸς ἐνόστανται μένος*, the spirit of his father is implanted in him, Od. 2, 271. †

*ἐνοστήζω* (στήζω), *to fasten in*, only pass. *ἐγχείη γαίῃ ἐνοστήριχτο*, the spear remained fixed in the earth, Il. 21, 168. †

*ἐνοστρέφω* (στρέφω), *to turn in*. Mid. *to turn oneself in*; with dat. *μηρὸς ἰσχύϊ ἐνοστρέ-*

*φεται*, the thigh-bone turns in the socket, Il. 5, 306. †

*ἐντανύω* (τανύω) = *ἐντείνω*, fut. *ἐντανύσω*, aor. 1 *ἐντανύσσα*, aor. 1 mid. *ἐντανυσάμην*, *to stretch, to bend*; with accus. *βίον, τόξον, νευρῆν*, Od. 19, 577. 587; pass. Od. 21, 92; mid. *τόξον*, to bend his bow, Od. 21, 403. \* Od.

*ἐνταῦθα*, adv. (ἐν), *hither [to this]*, Il. 9, 601. †

*ἐνταυθοῖ*, adv. (ἐν), *hither*, Il. 21, 122; ἦσο, Od. 18, 105; later: *here*, h. Ap. 363. [Better *here* in Hom. also, with Herm. ad Arist. Nub. 813, who says *ἐνταυθοῖ* always means *here*; cf. Jahrb. Jahn und K., p. 261, März 1843.]

*ἐντεα*, τὰ, *weapons, arms*, Il. 5, 220. *ἐντεα Ἀρήϊα*, Il. 10, 407; chiefly *the cuirass*, Il. 10, 34. 2) Gener. *utensils, furniture*; *δαιτός*, the furniture of a feast, Od. 7, 232; *νηός*, h. Ap. 489 (According to Buttm. Lexil. p. 292, from *ἐννυμι*, prop. that which one puts on; the sing. is obsol.).

*ἐντεῖνω* (τείνω), perf. pass. *ἐντέταμαι*, 1) *to stretch, to strain*; perf. pass. *to be strained or stretched in, to hang*; with dat. *ὀλκρος ἱμάσιν ἐντέταται*, the chariot body hangs in braces, Il. 5, 728. 2) *to stretch upon or over [to overlay]*, spoken of a helmet; *ἱμάσιν*, with thongs, Il. 10, 263.

*ἐντερον*, τό (έντός), *a gut*, sing. only *ἐντερον οἰός*, a sheep's gut, Od. 21, 408. 2) Elsewhere plur. *the bowels, the intestines*, Il. *ἐντεσμερός*, ὅν (έντεα 2. ἔργον), *working in harness*, i. e. drawing, *ἡμίονοι*, Il. 24, 277. † *ἐντεῦθεν*, adv. *thence, hence*, Od. 19, 568. † *ἐντίθημι* (τίθημι), imperf. 3 sing. *ἐντίθει*

(τιθεῖν), aor. 1 *ἐνέθηκα*, aor. 2 infin. *ἐνθέμεναι*, ep. for *ἐνθένειναι*, mid. aor. 2 *ἐνθέμεν*, 3 sing. *ἐνθετο*, imperat. *ἐνθεο*; act. only in tmesis, *to put in, to place in, to introduce*, with accus. mostly of inanimate things: *ἡρε*, Il. 8, 70; *νῶτον οἰός*, Il. 9, 207. Mid. 1) *to put or place in, to introduce* (with reference to the subject), *τί τινι: ἱστία νηῖ*, to put the sails into the ship, Od. 11, 3; spoken of persons: *τινὰ λεχέεσσι*, to lay any one on the bed, Il. 21, 124. 2) *Metaph. μή μοι πατέρας ὁμοίῃ ἐνθεο τιμήν*, place not the fathers in equal honor, i. e. show them not equal honor, Il. 4, 410. 2) *to put into for oneself, to assume*, τί, chiefly metaph. *ἔλαον ἐνθεο θυμόν*, assume a gentle spirit, Il. 9, 369; *χόλον θυμόν*,

to conceive anger in his heart, Il. 6, 326; *κότορ*, Od. 11, 102; *μῦθον θυμῷ*, to take the word to heart, Od. 1, 361.

*ἔντο*, see *ἐξίημι*.

*ἐντός*, adv. (*έν*), *therein, in*, Il. 10, 10. Od. 2, 341. 2) Prep. with gen. *within, liménos* *έντός*, Il. 1, 432, and often.

*ἐντοσθε*, and before a vowel *ἐντοσθεν*, adv. = *έντός*, *in, within*, absol. Il. 10, 262. 2) With gen. Il. 6, 364. Od. 1, 126.

*ἐντρέπω* (*τρέπω*), *to change, to turn about*, only pres. pass. *οὐδέ νύ σοί περ ἐντρέπεται ἤτορ*, even now is thy heart not changed? i. e. art thou not brought to a different purpose,—dost thou not relent? Il. 15, 554. Od. 1, 60.

*ἐντρέχω* (*τρέχω*), *to turn in; metaph. to move in*. *εἰ γυῖα ἐντρέχει*, Il. 19, 385. †

*ἐντροπαλίζομαι*, depon. mid. ep. (frequent from *ἐντρέπω*), *to turn oneself often*, Il. 6, 496; especially spoken of one who in a slow retreat from an enemy often looks back, \* Il. 15, 547. 17, 109; always part. *ἐντροπαλίζόμενος*, *turning, or looking backwards*.

\* *ἐντροπή*, poet. (*ἐντρέπω*), *the act of turning, an artifice, a trick, δόλποι ἐντροπῆαι*, crafty artifices, h. Merc. 245.

*ἐντρένω* and *ἐντύνω* (*έντια*), aor. 1 part. *έντύνας*, aor. 1 mid. *έντύνάμενος*, *to equip, to prepare, to arrange, to furnish*, with accus. *ίππους*, to make ready the horses, Il. 5, 720; *σύνην*, to prepare the bed, Od. 23, 289; *ἀοιδήν*, to begin the song, Od. 12, 183; *εὖ έντύνασα ἔ αυτήν*, having beautifully arrayed herself, Il. 14, 162. Mid. 1) *to arm, or prepare oneself*, Od. 6, 33; especially, *to adorn oneself*, Od. 12, 18. 2) *to prepare for oneself, to arrange for oneself*, with accus. *δαῖτα*, to prepare a feast for oneself, Od. 3, 83; *ἀριστον*, Il. 24, 124; *έντύω* occurs only in the imperf. act.)

*έντυπῆς*, adv. (*τύπτω*), *stretched upon the earth, έντυπῆς έν χλαίῃ κεκαλυμμένος*, prostrate enveloped in a mantle, spoken of the sorrowing Priam, Il. 24. 163. † (Voss. 'stretched, wrapt in a mantle, so that the form only appeared.')

*έντύω*, a form of *έντύνω*, q. v.

*Ἐνυάλιος*, ó (*Έννώ*), *the warlike, the god of battle*, either as a name of Mars, only in Il. as subst. Il. 2, 651. 7, 166; or as an epith. Il. 17, 211. (Eustath. derives it from *ένύω* = *φονεύω*, Hesych. *πολεμιστής*.)

*Έννεός*, ἦος, ó, king of Scyrus, whom Achilles slew, Il. 9, 668.

*ένύπνιος*, *ον* (*ύπνος*), *that which occurs in sleep*, whence neut. as adv. *ένύπνιον*, *in sleep, in slumber*, *Θεός μοι ένύπνιον ἤλθεν όνειρος*, a divine vision appeared to me in sleep, Il. 2, 56. Od. 14, 495; cf. Thiersch § 269; (*ένύπνιον* as a subst. a dream, a vision, is a later signif.)

*Έννώ*, όος, ἡ, *Enyo*, the slaughtering goddess of war, companion of Mars, Il. 5, 333. 592; the *Bellona* of the Romans; (from *ένύω* = *φονεύω*, Herm. on the other hand *ύω*, *Inundona*, conf. *Έννώλιος*).

*ένωπαδίως*, adv. *ένωπή*), *facing, in the presence of*, Od. 23, 94, Wolf. † Others read, *ένωπιδίως*.

*ένωπή*, ἡ (*ώψ*), *the countenance*, only in the dat. *ένωπῇ*, as adv. *in view of, openly*, \* Il. 5, 374. 21, 510.

*ένώπια*, *τά*, *a wall of a house*, chiefly, the front walls, on both sides of the entrance. They were in part covered by the porch, and the chariots were generally placed against them, Il. 8, 435. Od. 4, 42; as well as captured arms, Il. 13, 261. They were characterized as *παμφανόωντα*, because they were upon the sunny side, or because they were adorned with metallic ornaments, Od. 4, 45; (prop. neut. plur. from *ένώπιος*, that which is before the eyes).

*ένωπιδίως*, see *ένωπαδίως*.

*ένώψ*, *ώπος*, ep. for *ένωπή*, *the countenance*, hence *κατ' ένώπα*, in the face, a reading adopted by Spitzner, after Aristarchus, for *κατένωπα*, Il. 15, 320. †

*έξ*, prep. before a vowel for *έν*.

*έξ*, indecl. *six*. In composition ξ becomes x before x and π.

*έξαγγέλλω* (*άγγέλλω*), aor. 1 *έξηγγεῖλα*, *to proclaim, to publish, to disclose*, τί τινι, Il. 5, 390. †

*έξάγνυμι* (*άγνυμι*), *to break out, to break in pieces*, with accus. *έξ αυχένα έαξε βοός*, \* Il. 5, 161. 11, 175; (occurs only in tmesis).

*έξαγορεύω* (*άγορεύω*), *to speak out, to communicate, to publish*, with accus., Od. 11, 234. †

*έξάγω* (*άγω*), aor. 2 *έξηγαγον*, poet. *έξάγαγον*, *to lead out, to lead away, to bring out*, τινά. comm. with gen. of place: *τινά μάχης, όμίλου, πολέμοιο*, Il. 5, 35. 353; *έν μεγάραιο*, Od. 8, 106; metaph. spoken of Ilithyia, the goddess presiding over births: *τινά πρό φόωςθε*, to bring any one to light, i. e. into

the world, Il. 16, 188. 2) Neut. to go out, to march out. *τύμβον χνούμεν ἐξαγαγόντες*, Il. 7, 336, 435. Thus Eustath and Voss.: 'assembled without;' others: *ἐξάγειν ἐκ πεδίου*, to erect out of the plains, conf. Heyne; [see also *εἰζάγω* and cf. Bothe ad loc.]

Ἐξάδιος, ὁ, one of the Lapithæ, at the marriage of Pirithous, Il. 1, 264.

ἐξάετες (a form of ἐξέτης), adv. for six years, Od. 3, 115. †

ἐξαινύμαι, depon. (αἰνύμαι), to take away, to despoil, with accus. *θυμόν*, to take away life, Il. 4, 531, with double accus. 5, 155; and *δαίρα*, Od. 15, 206; (only pres. and imperf.)

ἐξαιρέτος, ον (ἐξαιρέω), taken out, selected, chosen, distinguished, Il. 2, 227. Od. 4, 643.

ἐξαίρειω (αἰρέω), aor. 2 ἐξείλον, poet. ἐξείλον, infin. ἐξελεῖν, aor. mid. ἐξειλόμην, poet. ἐξελόμην, to take out, espec. to choose, to select, *κούρην τινα*, for any one, Il. 11, 627. 16, 56. Oftener mid. to take out for oneself, *τί τινος, οὔσιόν φαρέτρης*, from the quiver, Il. 8, 323; espec., a) to take away by force, to bereave, to despoil, Il. 2, 690; and with *ἐκ*, Il. 9, 331; frequently, *θυμόν, φρένας*, either with double accus. *τινὰ θυμόν*, to take away one's life, Il. 15, 460. 17, 678; or with accus. and gen. *τινός φρένας*, Il. 19, 137; *μελίαν θυμόν*, Od. 11, 201; once *τί τινι*, Il. 6, 234. b) to take out of several, i. e. to choose for oneself, Il. 9, 272. Od. 14, 232.

ἐξαίρω (αἶρω), only mid. aor. 1. 3 sing. ἐξήρατο, to bear off for oneself, to secure, *μισθοῦς*, Od. 10, 84; with gen. *Τροίης*, to bear off as plunder from Troy, \* Od. 5, 39.

ἐξαίσιος, ον (αἴσιος), that which contravenes right and justice, *unrighteous, unjust, indecorous, wrong, ἀρή*, Il. 15, 598. Od. 4, 690. [Neut. as adv. *greatly*, Od. 17, 577.]

ἐξαίσσω (αἴσσω), aor. 1 ἐξήξα, aor. 1 pass. ἐξήχθη, intrans. to leap out, to rush forth, Il. 12, 145; likewise pass. *ἐκ δέ μοι ἔγχος ἤχθη παλάμφην*, the spear flew from my hands, Il. 3, 368.

ἐξαιτός, ον (αἶω = αἰνύμαι), taken out, selected, excellent, *οἶνος*, Il. 12, 320; *ἐρέται*, Od. 2, 307.

ἐξαίφνης, adv. (αἴφνης), suddenly, unexpectedly, \* Il. 17, 738. 21, 14.

ἐξακέομαι, depon. mid. (ἀκέομαι), aor. 1 optat. *ἐξακεσάμην*, to cure entirely, to heal thoroughly, to restore, Il. 9, 507; metaph. to appease, to reconcile, *χόλον*, Il. 4, 36. Od. 3, 145.

ἐξαλαόω (ἀλαόω), fut. ὥσω, to blind entirely, to render blind, *τινά*, Od. 11, 103; *ὀφθαλμόν*, \* Od. 9, 453. 504.

ἐξαλαπάζω (ἀλαπάζω), fut. ξω, aor. ἐξαλάπαξα, to empty, to depopulate, *πόλιν*, Od. 4, 176; chiefly in war: to sack, hence, to destroy, to rage, *πόλιν, τείχος, νῆας*, Il. 20, 30.

ἐξαλέομαι, depon. mid. (ἀλέομαι), to avoid, to escape, Il. 18, 586, in tmesis. †

ἐξάλλομαι, depon. mid. (ἀλλομαι), only part. aor. 2 sync. ἐξάλμενος, to leap out, to spring forth, with gen. *προμάχων*, from the front ranks, \* Il. 17, 342. 23, 399.

\* ἐξάλύω, poet. for ἐξαναλύσκα, to avoid, to escape, with acc. *μόρον*, h. 6, 51.

ἐξαναδύω (δύω), aor. 2 ἐξανέδυν, part. ἐξαναδύς, to come forth, to emerge, *ἁλός*, from the sea, \* Od. 4, 405. 5, 439; *ἀφ' ὕδατος*, Batr. 133.

\* ἐξαναίρειω (αἰρέω), aor. 2 ἐξανείλον, to take out, to take away, with gen. h. in Cer. 255.

ἐξαναλύω (λύω), infin. aor. 1 ἐξαναλύσαι, to liberate completely, to set entirely free, to deliver, *ἄνδρα θανάτοιο*, from death, \* Il. 16, 442. 22, 180.

ἐξαναφανδόν, adv. (ἀναφανδόν), openly, plainly, Od. 20, 48. †

\* ἐξάνεμι (εἶμι), to ascend from. 2) to return, with gen. *ἄγρης*, h. 18, 15.

ἐξανήμι (ἵμι), to emit, to send forth, spoken of the bellows: *αὐτήμην*, Il. 18, 471.

ἐξάνύω (ἀνύω), aor. 1 ἐξήνυσσα, to finish, to accomplish, to execute, *βουλάς*, Il. 8, 370. 2) to slay, (conficere), *τινά*, \* Il. 11, 365. 20, 452.

ἐξαπατάω (ἀπατάω), fut. ἥσω, aor. 1 ἐξαπάτησα, without augm. to deceive, with accus. Il. 9, 371. Od. 9, 414.

ἐξαπαφίσκω, ep. (ἀπαφίσκω), aor. 2. ἐξήπαφον, Od. 14, 379; aor. 1 ἐξαπάφησα, h. Ap. 376; aor. 2 mid. only optat. *ἐξαπάφοιτο*, Il. 9, 376. 14, 160; to deceive, cheat, *τινά μύθη*, Od. l. c. Mid. = act. *Διὸς νόον*, to deceive the mind of Jupiter, Il. 14, 160; *ἐπίεσσι*, Il. 9, 376. The part. *ἐξαπάφουσα* as pres. is found in h. Ap. 379; it should prob. be written *ἐξαπαφοῦσα* as aor. 2; conf. h. Ven. 38.

ἐξαπίτης, adv. = ἐξαίφνης, suddenly, unexpectedly, Il. 9, 6; and often.

\* ἐξαπλώω (ἀπλώω), to unfold, to extend, *δίμας*, Batr. 106.

ἐξαποβαίνω (βαίνω), aor. 2 ἐξαπέβην out of, to disembark, *νῆός*, Od. 12, 3f



ἔξαποδύνω (δύνω), to strip, to take off, εἵματα, Od. 5, 372; † conf. δύνω.

ἔξαπόλλυμι (ὀλλυμι), to destroy utterly; only intrans. aor. 2 mid. ἔξαπωλόμην, and perf. 2 ἔξαπόλωλα, to perish from, to vanish from, with gen. Ἰλίου, from Troy, Il. 6, 60. ἔξαπόλωλε δόμων κειμήλια, the stores have vanished from the houses, Il. 18, 290; ἥελιος οὐρανοῦ, Od. 20, 357.

ἔξαπονοέομαι, an old reading for ἐξ ἄπον., separated.

ἔξαπονίζω (νίζω), to wash off, to clean, πόδας τινί, Od. 19, 397. †

ἔξαποτίνω (τίνω), to expiate entirely, to atone for, with accus. Ἐρινύας, Il. 21, 412. †

ἔξάπτω (ἄπτω), aor. 1 ἐξήψα, to append, to attach, with accus. and gen. πείσμα κίονος, the cable to a column or pillar, Od. 22, 466. Ἐκτορα ἵππων, Il. 24, 51. Mid. to attach oneself to, Il. 8, 20.

ἔξαράσσω (ἀράσσω), to strike out, to crush. ἐκ δέ οἱ ἰσὶν ἄραξε, Od. 12, 422; † in tmesis, cf. ἀράσσω.

ἔξαρχάζω (ἀρχάζω), aor. 1 ἐξήραξα, to snatch away, to bear off, with accus. and gen. of the place: τινὰ νεός, from the ship, Od. 12, 100; absol. to bear away, Il. 3, 380. 20, 443.

ἔξαρχος, on (ἄρχος), making a beginning; subst. a beginner, θρήνων, Il. 24, 721. †

ἔξάρχω (ἄρχω), to begin, to commence, with gen. μολπής, ἐξάρχοντος (supply from the context αἰδοῦ), Il. 18, 606. Od. 4, 19; γόοιο, Il. 18, 51; with accus. βουλὰς ἀγαθὰς, to propose first salutary counsel, Il. 2, 273; and χοροῦς, h. 27, 18. Mid. to begin, with gen. βουλῆς, Od. 12, 339.

ἔξανθάω (ἀνθάω), to speak out, to utter, connected with μή κεύθε, Il. 1, 363. 18, 74.

ἔξαινις, adv. (ἀντις), again, anew, Il. 1, 223. 2) Of place: back, Il. 5, 134. Od. 4, 213.

ἔξαφαιρέω (ἀφαιρέω), to take away, only mid. aor. 2 ἔξαφειλόμην, to take away for oneself; ψυχὴν τινος, to take any one's life, Od. 22, 444. †

ἔξαφνύω (ἀφνύω), to draw out, to empty, to exhaust, οἶνον, Od. 14, 95. †

ἔξειδον (ΕΙΔΩ), ep. ἔξιδον, defect. aor. of ἔδορα, to see out. μέγ' ἔξιδεν ὀφθαλμοῖσιν, he saw clearly with his eyes, Il. 20, 342. †

ἔξείης, adv. (poet. for ἐξῆς), in course, in succession, in order, Il. and Od.

ἔξειμι (εἶμι), 2 sing. pres. ep. ἐξεῖσθα, infin. ἐξίμεναι, imperf. ἐξῆι, to go out, θύραζε, Il. 18, 448; with gen. μεγάρων, Od. 1, 374. h. Ap. 28.

ἔξειπον (εἶπον), defect. aor. 2 of ἐκφημι, to declare, to communicate, τινί τι, Il. 9, 61. 24, 654.

ἔξείρομαι, Ion. for ἐξέρομαι (εἶρομαι), to interrogate, to seek for, with accus. τινά, Il. 5, 756; βουλὴν, to ask counsel, only imperf. ἐξείρετο, Il. 20, 15. Od. 13, 127.

ἔξεκυλίσθη, see ἐκκυλίω.

ἔξεῖσθα, see ἔξειμι.

ἔξελαύνω (ἐλαύνω), fut. ἐξέλαισω, infin. ἐξέλααν (Il. 8, 527), aor. 1 act. ἐξήλασα, ep. ἐξέλασα, 1) to drive out, to drive away, to expel, spoken of men and brutes, with accus. τινὰ γαίης, to expel any one from the land, Od. 16, 391; τάφρου, Il. 8, 255; μῆλα ἄντρον, Od. 9, 312; πάντας ὀδόντας γναθμῶν, to strike all the teeth from the jaws, Od. 18, 29; metaph. δίκην ἐξελαύνειν (subaud. ἀγορῆς), to expel or banish justice, Il. 16, 388. 2) Intrans. to proceed, to drive, Il. 11, 360.

ἔξελεῖν, see ἔξαιρέω.

ἔξέλκω (ἐλκω), to draw out, with gen. θαλάμης, Od. 5, 432. Pass. Il. 4, 214; see ἄγνυμι.

ἔξέμεν, ep. for ἐξείναι, see ἐξίημι.

ἔξέμεν for ἐξεν, see ἔχω.

ἔξεμέω (ἐμέω), aor. 1 ἐξήμεσα, to vomit forth, to cast forth, spoken of Charybdis, \* Od. 12, 237. 437.

ἔξέμμορε, see ἐκμείρομαι.

ἔξεναρίζω (ἐναρίζω), fut. ἐξω, and aor. 1, to strip the armor from the dead, with accus. τινὰ τεύχεα, Il. 5, 151. 7, 146. 13, 619. 2) to kill, to slay, Il. 4, 488. Od. 11, 272.

ἔξερεῖνω, ep. (ἐρεῖνω), to seek after, to inquire after, to explore, Il. 9, 672; πόρους ἄλός, Od. 12, 259; metaph. to try, κισθάραν, [to elicit its tones], h. Merc. 483. Mid. like the act. τινὰ μύθῳ, Il. 10, 81.

ἔξερείπω (ἐρείπω), aor. 2, only subj. ἐξερίπη and part. ἐξεριπών, prop. to cast down; in aor. 2, intrans. to fall, spoken of the oak, Il. 14, 414; χαίτη ζεύγλης, the mane falling from the collar of the yoke, \* Il. 17, 440. 19, 406.

ἔξερέομαι, depon. mid. ep. form of ἐξείρομαι, to seek out, only pres. and imperf.; see ἐξείρω.

1) ἔξερέω, ep. for ἐξερῶ, fut. of ἐκφημι, to

declare, to proclaim, Il. 1, 204. ὦδε ξερέω, Il. 1, 212. 8, 286. (It must not be confounded with the following word.)

II) ξερέω, ep. for ἐρεῖνω (ἐρέω), only pres., 3 plur. ξερέουσι, subj. 3 sing. ξερέῃς, optat. ξερέοις, part. ξερέων, to interrogate, to inquire after, to seek, with accus. ἑκαστα, Od. 14, 375; absol. Od. 3, 116; γόνον, to ask after one's family, Od. 19, 166; to explore, to examine, κημούς, Od. 4, 337. 17, 128 (like ἐρεῖνω, Od. 12, 259). Mid. as depon. ξερέομαι, to question, ἐκ τ' ἐρόντο, Il. 9, 671; and infin. ξερέεσθαι, subj. ξερέῃται, Od. 1, 416; optat. ξερέοιτο, Od. 4, 119.

ξερνύν (ἐρνύν), aor. 1 ξεῖρυνσα, poet. σσ and ξεῖρυνσα, ep. iterat. aor. ξεῖρυνσασκε, to draw out, to pull out, to tear out; with accus. and gen. βίλος ὤμων, the weapon from the shoulder, Il. 5, 112; in like manner δόρυ μῆρον, Il. 5, 666; ἰχθύας θαλάσσης, Od. 22, 386; but τινά ποδός, to draw one out by the foot, Il. 10, 490; δάκρον φύμου (by the pole), Il. 10, 505; to tear out, μῆδεια, Od. 18, 87.

ξεῖρχομαι, depon. (ἐρχομαι), only aor. 2 ξεῖλυσθον and ξεῖλυσθον, to go out, to come out, Il. 9, 476. 576; with gen. κλισίης, out of the tent, Il. 10, 140; μεγάροιο, Od. 21, 229.

ξερωέω (ἐρωέω), aor. 1 ξερωῆσα, to spring out of the way, to run from the way, spoken of horses, Il. 23, 468. †

ξερεσίη, ἡ (ἐξίημι), embassy, mission; only ἐξεσίην ἐλθεῖν, to go on an embassy, to go anywhere as an ambassador, Il. 24, 235. Od. 21, 20; see ἀγγελίην ἐλθεῖν.

ξεῖτης, es, another form of ἐξαίτης (ἔτος), six years of age, ἵππος, \* Il. 23, 266. 655.

ξεῖτι (ἔτι), prep. with gen., since, from the time. ἐξέτι τοῦ ὅτε, from the time when, Il. 9, 106. ἐξέτι τῶν πατρῶν, from the time of the fathers, Od. 8, 245. h. Merc. 508.

ξευρίσκω (εὐρίσκω), aor. 2 optat. ἐξεύρομαι, to find out, to discover, Il. 18, 322. †

ξεηγέομαι, depon. mid. (ἡγέομαι), to lead or conduct out, τινός, Il. 2, 806. †

ξεῖχορτα, indecl. (ἔξ), sixty, Il. 2, 584. Od. 14, 20.

ξεήλασα, see ἐξελάνω.

ξεήλατος, ον (ἐξελάνω), beaten, hammered out, ἄσπης, Il. 12, 295. †

ἐξήμαρ, adv. (ἡμαρ), during six days, \* Od. 10, 80.

ἐξημοιβός, ὅν (ἐξαμβίω), changed, for a

change; εἴματα, clothes for a change, Od. 8, 249. †

ἐξήπαρον, see ἐξαπαφίσκω.

ἐξηράνθη, see ξηραίνω, Il.

ἐξήρατο, see ἐξαίρω.

ἐξηρώησα, see ἐξερωῶ.

ἐξῆς, poet. ἐξίης (ἔχω, ἔξω), in order, one after another, \* Od. 4, 449. 580.

ἐξίημι (ἴημι), only infin. aor. 2 ἐξίμεν, ep. for ἐξείναι, and aor. 2 mid. 3 plur. ἐξεντο in tmesis. Act. to send out, with accus. ἐς Ἀχαιοῦς, Il. 11, 141. Mid. to send out, to expel, only in the common formula: ἐπαι πόσιος καὶ ἐθνίως ἐξ ἔρον ἔντο, after they had expelled the desire of food and drink, Il. 1, 469. 2, 432.

ἐξίθύνω (ἰθύνω), to make exactly straight, δόρυ νήιον, Il. 15, 410. †

ἐξικνέομαι, depon. mid. (ἰκνέομαι), only aor. 2 ἐξικόμην, to arrive at, to reach, with accus. θώκους, Il. 8, 439; espec. to reach at length, with accus. Od. 13, 206. Il. 9, 479.

ἐξίμεναι, see ἐξιμι.

ἐξίσχω (ἴσχω = ἔχω), to hold out; with accus. and gen. of place: ἐξίσχει κεφαλὰς βερέθρον, she holds her heads out of the abyss (spoken of Scylla), Od. 12, 94. †

ἐξοίσω, see ἐκφέρω.

ἐξοιγνέω, poet. (a form of οἰχομαι), to go out, 3 plur. pres. ἐξοιχνεύει, Il. 9, 384. †

ἐξοίχομαι (οἰχομαι), to go out, to go away, to depart; the pres. prop. with signification of perf. ἐς Ἀθηναίης sc. δόμον, Il. 6, 379. Od. 4, 665.

ἐξόλλυμι (ὀλλυμι), aor. 1 ἐξώλεσα, to annihilate, to destroy utterly, Od. 17, 597; φρένας τινί, to destroy one's understanding (in tmesis), Il. 7, 360. 12, 234.

\* ἐξολολύζω (ὀλολύζω), to howl out, to wail, Batr. 101.

ἐξονομάζω (ὀνομάζω), prop. to call by name; to name, to utter, h. Merc. 59; and frequently ἔπος τ' ἔφατ', ἐκ τ' ὀνομάζων, where it must be connected with ἔπος, to utter the word, like *eloqui verbum* (Voss, 'beginning he spake'), Il. 1, 361. 3, 398 seq. [she said what she had to say and declared it fully, Nägele. ad Il. 1, 361].

ἐξονομαίνω (ὀνομαίνω), aor. 1 subj. ἐξονομήης and infin. ἐξονομήναι, to call by name, with accus. ἄνδρα, Il. 3, 166; γάμον [to name the marriage], Od. 6, 66. h. Ven. 253.

ἐξονομακλήδην, adv. (ἄνομα, καλίω), mean-

tioned by name, namely; with ὀνομάζειν, Il. 22, 415, and καλεῖν, Od. 4, 278.

ἔξοπιθεν, also ἐξόπιθε, adv. poet. for ἐξόπισθεν (ὀπισθεν), from behind, on the back part, backwards, Il. 4, 298. 2) As prep. with gen. behind, περᾶν, \* Il. 17, 521.

ἐξοπίσω, adv. (ὀπίσω), 1) Of place: backwards, Il. 11, 461; also prepos. with gen. behind, Il. 17, 357. 2) Of time: hereafter, in future; only in Od. 4, 35. 13, 144.

\* ἐξοργίζω (ὀργίζω), to make angry, to exasperate. Pass. to become very angry, Batr. 185.

ἐξορμάω (ὀρμάω), part. aor. 1 ἐξορμήσας, to go forth, to rush or hurry forth. μή σε λάθῃσιν κῦς ἐξορμήσασα sc. νῆϋς, lest it (the vessel) unperceived by you rush thither, Od. 12, 221. †

ἐξορῶν (ὀρῶν), to spring out, to leap out, only in tmesis; spoken of the lot, Il. 3, 325; of men, Od. 10, 47.

ἐξοφείλω (ὀφείλω), to increase greatly, to augment, with accus. ἔδνα, Od. 15, 18. †

ἔξοχ for ἔξοχα, see ἔξοχος.

ἔξοχος (ἐξίχω), origin. prominent; metaph. distinguished, excellent; spoken of men, Il. 2, 188; of brutes, Il. 2, 480; of a piece of land, τίμενος, Il. 6, 194. 20, 184; often with gen. ἔξοχος Ἀργείων, eminent among the Argives, Il. 3, 227; also with dat. ἔξοχον ἡρώεσσιν for ἐν ἡρώεσσιν, Il. 2, 483. The neut. ἔξοχον and ἔξοχα as adv. most, among all, before all, Il. 5, 61; ἐμοὶ δόσαν ἔξοχα, they gave it me by preference (before the rest), Od. 9, 551; often with gen. ἔξοχον ἄλλων, Il. 9, 641; with superl. ἔξοχ' ἀριστοι, by far the best, Il. 9, 638. Od. 4, 629; also μίγ' ἔξοχα, Od. 15, 227.

ἐξυπανίστημι (from ἐξ, ὑπό, ἀνά, ἵστημι), only in aor. 2, to arise from a place under. σμῶδις μεταφρόνου ἐξυπανίστη, a wale arose upon the back, Il. 2, 267. †

\* ἐξυφαίνω (ὑφαίνω), to finish a web, to weave out, Batr. 182.

ἔξω, adv. (ἐξ), out, without, Od. 10, 95. 2) out of, away from, Il. 17, 265. Od. 12, 94; with gen. which, however, often depends at the same time upon the verb: στηθείων, Il. 10, 94. ἔξω βήτην μεγάροιο, Od. 22, 378.

ἔξω, see ἔχω.

ἐο, ep. for οὔ, q. v.

ἐοί, ep. for οἶ, see οὐ.

ἐοί, ep. for εἴη, see εἰμί.

ἔοικα, ας, ε, perf. with pres. signif. (from ΕΙΚΩ, q. v.), 3 dual ep. ἔϊκτον, part. εἰκώς, once εἰκός, Il. 21, 254; fem. εἰκνῖα, once plur. εἰκνῖαι, Il. 18, 418; pluperf. ἔεικεν, εἰς, ε, dual ep. ἔϊκτην, 3 plur. εἰκεσαν, Il. 13, 102. Also the ep. pass. form ἔϊκτο, was like, Il. 23, 107, and ἦϊκτο, Od. 4, 796. 1) to be similar, to be like, to resemble, τινί, any one, τί, in any thing; Μαχάονι πάντα, in all respects, Il. 11, 613; δῖμας γυναικί, Od. 4, 796; strengthened by ἄγχιστα, εἰς ἅπαν, Il. 14, 474. Od. 1, 411; chiefly in part. νυκτὶ εἰκώς, like night, Il. 1, 47. cf. Il. 3, 151, etc. 2) to befit, to behave; to be proper, becoming, just; always impera., except Od. 22, 346, where εἰκα is pers., I ought, it behoves me. εἰκα δέ τοι παραίδειν, ὥστε θεῶ, it behoves me to sing before thee as before a god; cf. however, no. 3; often absol., as Il. 1, 119; it takes the pers. in the dat., Il. 9, 70. Only Od. 22, 196, ὥς σε εἰκεν, seems to form an exception; supply, however, from the preceding passage, καταλέξασθαι; or it is constructed with an accus. and infin. οὐ σε εἰκει, κακὸν ὥς, δειδίσσεσθαι, it does not become you to tremble like a coward, Il. 2, 190. 234; or with an infin. simply: οὐ εἰκ' ὀτρυνόμεν, Il. 4, 286. The part. is often used as an adj. becoming, suitable, fitting, deserved. μῦθοι εἰκότες, suitable speech, Od. 3, 124 (Voss: similar, i. e. to the discourse of Ulysses). εἰκόντα καταλέξει, Od. 4, 239. εἰκόντι κεύται ὀλέθρου, he lies in deserved death, i. e. he has his due punishment, Od. 1, 46; but εἰκνῖα ἄκοιτις, a fitting, i. e. dear spouse, Il. 9, 399. 3) to seem, to appear; only εἰκα δέ τοι παραίδειν, ὥστε θεῶ, I seem to thee as to a god to sing, Od. 22, 348. (Thus Eustath. and Voss: thou hearest the song from me like a god.) In this signif. εἰκα is not elsewhere found in Homer, and therefore the former explanation seems preferable.

ἐοῖο, ep. for εἰοῦ, see εἶος.

ἔοις, ep. for εἴης, see εἰμί.

ἔολπα, perf. see ἔλπω.

ἔον, ep. for ἦν, see εἰμί.

ἔοργα (ἔργω), see ἔρδω.

ἐορτή, ἡ, a feast, a festival, \* Od. 20, 156. 21, 258.

ἔός, ἐή, ἐόν, ep. for ὅς, ἡ, ὄν, pron. possess. (from οὐ), his, her, mostly without the article; this is found but rarely connected with it to strengthen it. τὸν ἐόν τε Ἰόδαργον, Il. 23,

295; τὰ αὐτὰ δόματα, Il. 15, 88. b) Strengthened by αὐτός: ἰὼν αὐτοῦ χρεῖος, his own need, Od. 1, 409. (The hiatus is generally found with it, cf. Od. 2, 247.)

ἐπαγάλλομαι, mid. (ἀγάλλω), to be proud of any thing, to glory in, with dat. πολέμῳ, Il. 16, 91. †

ἐπαγγέλλω (ἀγγέλλω), aor. 1 ἐπήγγελα, to announce, to report, εἶσω, Od. 4, 775. †

ἐπαγείρω (ἀγείρω), to collect, to bring together, with accus. Il. 1, 126. †

ἐπαῖνον, see πῆγνυμι.

ἐπαγλαῖζομαι, depon. mid. (ἀγλαίζω), to pride oneself in any thing, to glory in. οὐδέ ἔφημι θρόνῳ ἐπαγλαῖσθαι (infin. fut.), I think he will not long exult in them, Il. 18, 133. †

ἐπάγω (ἄγω), aor. 2 ἐπήγαγον, to lead to, to bring to, with accus. λίν, Il. 11, 480. ὡς ἐπάγοντες ἐπῆσαν, subaud. κύνας, as leading them they pressed on, i. e. as they pressed on to the chase, or absol. attacking, Od. 19, 445; metaph. to induce, to cause, in connection with πείθω, Od. 14, 392.

ἐπαείρω, ep. for ἐπαίρω (ἀείρω), aor. 1 ἐπήειρα, to raise, with accus. κεφαλὴν, Il. 10, 80; to lift up upon, to lay upon, with accus. and gen. of place; τινὰ ἀμαξίων, upon the carriages, Il. 7, 426; κρατεντάων, § Il. 9, 214.

ἐπαθον, see πάσχω.

ἐπαιγίζω (αἰγίζω), to blow strongly upon, to rush upon, spoken of wind, Il. 2, 148. Od. 15, 293.

ἐπαινέω (αἰνέω), fut. ep. ἐπαινῆσω (1 plur. ἐπαινόμεν, Il. 16, 443), aor. ἐπῆνῆσα, to praise, to approve, to pronounce good; commonly absol., but also with accus. μῦθον, Il. 2, 335; and with dat. of the pers. Ἑκτορι, to agree with Hector, Il. 18, 312; and μῦθον τινί, h. Merc. 457.

ἐπαινός, ἡ, ὅν (αἰνός), very frightful, very terrible; only fem. ἐπαινὴ as epith. of Proserpine, Il. 9, 457. Od. 10, 491. 534. 11, 47. According to others euphemic for ἐπαινετή, lauded, venerable. The first explanation, as a strengthening of αἰνή (θεινή), deserves the preference, cf. Voss on h. Demet. 1. Butt. Lxxil. Il. p. 114, rejects ἐπαινὴ, and would read ἐπ' αἰνή, ἐπὶ being taken as an adv. [moreover, besides].

ἐπαῖσσω (αἰσσω), aor. 1 ἐπήϊσα, iterat. aor. ἐπαῖσσε, aor. 1 mid. ἐπήϊσάμην, to rush on, to assail, often absol.; spoken of the

wind, Il. 2, 146; comm. of battle. a) With gen. τινός, against any one, Il. 5, 263. 323; never in the Od. b) With dat. τινί: Κίρκῃ ἐπαῖσσειν, to rush upon Circe, Od. 10, 295. 322; also with dat. instrum. ἔγχρῃ, δουρὶ, Il. 5, 584; τινὶ μέλῃσι, Od. 14, 281. 3) With accus. transit. to attack, to fall upon, μόθον ἵππων, Il. 7, 240. cf. 18, 159; τεῖχος, Il. 12, 308; Ἑκτορα, Il. 23, 64. II) Mid. to move oneself quickly; with gen. χεῖρες ὤμων, from the shoulders, Il. 23, 628. b) With accus. ἐπαῖσσαι ἄεθλον, to rush upon the prize, Il. 23, 773.

ἐπαίτεω (αἰτέω), optat. aor. ἐπαίτησις, to ask for in addition, to demand further, with accus. Il. 23, 593. †

ἐπαίτιος, ὄν (αἰτία), that is guilty, that is answerable, culpable. οὔτι μοι ὕμεις ἐπαίτιοι, ye are not answerable to me, Il. 1, 335. †

ἐπακονῶ (ἀκούω), fut. ἐπακούσω and ἐπακούσομαι, h. Merc. 566; aor. ἐπήκουσα, ep. without augm. to listen to, to hearken to, comm. with accus. ἔπος, Il. 9, 100; spoken of Helios, πάντα, Il. 3, 277. Od. 11, 109; but also gen. βουλῆς, to hear the counsel, Il. 2, 143. h. Merc. 566.

ἐπακτῆρ, ἦρος, ὁ (ἐπάγω), that goes upon a chase, a hunter, Od. 19, 435. ἄνδρες ἐπακτῆρες, Il. 17, 135.

ἐπαλάομαι, depon. pass. (ἀλάομαι), aor. part. ἐπαληθείς, to wander over, to wander through, to reach in wandering; with accus. Κύπρον, to wander to Cyprus, Od. 4, 83. πόλλ' ἐπαληθείς, after a long wandering, \* Od. 4, 81. 15, 176.

ἐπαλαστέω (ἀλαστέω), aor. 1 part. ἐπαλαστήσας, to be displeased at, to be angry, Od. 1, 252.

ἐπαλείφω (ἀλείφω), aor. ἐπήλειψα, to anoint, to besmear, οὐατα πᾶσιν, \* Od. 12, 47. 177. 200.

ἐπαλέξω (ἀλέξω), fut. ἐπαλεξήσω, to ward off, to avert, to remove, τί τινί, any thing from any one; Τρώεσσι κακὸν ἡμᾶρ, Il. 20, 315. 2) to aid, to assist, τινί, one, Il. 8, 365. 11, 428. \* Il.

ἐπαληθείς, see ἐπαλάομαι.

ἐπαλλάσσω (ἀλλάσσω), aor. 1 ἐπαλλάξας, 1) to exchange, to alternate. 2) to enliven, to connect, Il. 13, 359. † ἔριδος κρατερῆς καὶ ὁμοῦν πολέμοιο πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν, the snare or cord of terrible contention and common war they drew

alternately to both sides, i. e. they gave the victory now to the Trojans, now to the Greeks. The discourse is of Jupiter and Neptune, of whom the former aids the Trojans, the latter the Greeks. This explanation which Heyne gives, has the difficulty that Jupiter who knows nothing of the undertaking of Neptune, must be regarded as contending with him; cf. Spitzner and Köppen. Hence it is better with the ancients to explain *ἐπαλλάξαντες* by *συνάπαντες*, *συνδήσαστες*, to connect, to entwine, to bind together, and to understand it as indicating a continual, unceasing battle. Thus Damm: *pugna finem connectentes, ad utrosque intendunt*. Köppen considers *πῆραρ πολ.* = *πείρατα πολ.*, see *πῆραρ*, and translates: 'the issue of common war they stretched, alternating, over both,' cf. Il. 11, 336. 14, 389. [The metaphor seems more satisfactorily taken from a cord, tied in a knot, whose two ends are drawn in opposite directions to make the knot faster, cf. Jahrb. Jahn und Klotz, März 1843, p. 261.]

*ἐπάλμενος*, see *ἐπάλλομαι*.

*ἐπάλξις*, ιος, ἡ (ἀλέξω), a breast-work, a parapet, especially the battlements of the city walls, behind which the besieged fight, \* Il. 12, 259. 22, 3.

Ἐπάλτης, αο, ὁ, a Lycian, slain by Patroclus, Il. 16, 415. (Ἐπιάτης.)

*ἐπᾶλτο*, see *ἐπάλλομαι*.

*ἐπαμάομαι*, depon. mid. (ἀμάω), aor. *ἐπημαόμην*, to heap up, to heap together, *ἐννῆν* (of leaves), Od. 5, 482. †

*ἐπαμείβω* (ἀμείβω), fut. *ἐπαμείψω*, 1) to exchange, to change, *τείχεα τινα*, arms with any one, Il. 6, 230. 2) Mid. to go alternately hither and thither, with accus. *νίκη ἐπαμείβεται ἄνδρας*, victory alternates amongst men, Il. 6, 339.

*ἐπαμοιβαδής*, adv. (*ἐπαμείβω*), alternately, mutually, reciprocally. *ἀλλήλοισιν ἔφιν ἐπαμοιβαδής*, they had grown mutually interlaced (the trees). Od. 5, 481. †

\* *ἐπαμοίβιος*, ον = ep. *ἐπημοιβός*. *ἐπαμοίβια ἔργα*, things of exchange, barter, h. Merc. 516.

*ἐπαμύντωρ*, ορος, ὁ (ἀμύνω), a helper, a protector, Od. 16, 263. †

*ἐπαμῖνω* (ἄμυνω), aor. 1 *ἐπῖμνω*, infin. *ἐπαμῖναι*, to come to aid, to help, to assist, with dat. and absol. \* Il. 6, 362. 8, 414.

*ἐπαραιτίδμῃ* (τίδμῃ), to lay upon, whence aor. 2 infin. ep. *ἐπαρτίμεναι* (for imperat.) *συνίδας*, shut the gates, Il. 21, 535. † Wolf after Aristarchus has here introduced *ἐπαρτίμεναι* instead of the former *ἐπ' ἄρ' ὀρμεναι*.

*ἐπανίστημι* (ίστημι), aor. 2 *ἐπανίστην*, to cause to rise; intrans. aor. 2. and perf. to rise in addition, Il. 2, 85. †

\* *ἐπαντιάω* (αντιάω), to meet, to fall in with, h. Ap. 152, in aor. 1.

*ἐπαοιδή*, ἡ, ep. and Ion. for *ἐπαυδή*, prop. a magic song; then, as incantation for staunching blood, Od. 19, 457. †

*ἐπαπειλέω* (ἀπειλέω), aor. 1 *ἐπηπείλησα*, to threaten in addition, absol. Il. 14, 45; *τινὶ τι*, to threaten any thing to any one, Il. 1, 319; *ἀπειλός*, Od. 13, 127.

*ἐπαραισίων*, poet. (APΩ), aor. 1 *ἐπῆρα*, perf. *ἐπάραρα*, Ion. for *ἐπάραρα*, 1) Trans. aor. 1, to attach to, to fasten to; *θύρας σταθμοῖσιν*, to fix the doors to the posts, Il. 14, 167. 339. 2) Perf. and pluperf. intrans. to be attached, to be infixed, *κλήϊς ἐπαράρει*, Il. 12, 456.

*ἐπάρα*, ἡ, Ion. for *ἐπάρα* (ἄρα), an imprecation, a curse, Il. 9, 456. †

*ἐπαρήγω* (ἀρήγω), infin. aor. 1 *ἐπαρήξαι*, to help, to aid, *τινὶ τι*, Il. 24, 39. Od. 13, 391.

*ἐπαρήρει*, *ἐπαρηράς*, see *ἐπαραισίων*.

*ἐπαρκέω* (ἀρκέω), aor. 1 *ἐπάρκισα*, to ward off, to avert, to remove, *τινὶ τι*, any thing from any one; *ὄλεθρον τινὶ*, Il. 2, 873; with accus. to hinder any thing, Od. 17, 568.

*ἐπαρχουρος*, ον (ἄρχειν), living in the country, being a rustic, Od. 11, 489. †

*ἐπαρτής*, ἐς (ἄρτιω), equipped, ready, prepared, \* Od. 8, 151. 14, 332.

\* *ἐπαρτύνω* = *ἐπαρτύνω*, h. in Cer. 128, in mid.

*ἐπαρτύνω* (ἄρτιω), to attach to, to fasten, with accus. *πῶμα*, Od. 8, 447; metaph. *πῶμα κακοῖο*, to prepare punishment for crime, Od. 3, 152. 2) Mid. to prepare for oneself, *δύππον*, h. in Cer. 128.

*ἐπαρχομαι*, mid. (ἄρχω), aor. 2 *ἐπαρξάμην*, prop. to begin in addition, in a religious signif.: to devote the first of a thing to the deity; always *ἐπαρξασθαι δεπείσσειν*, spoken of libation; according to Buttm. Lexil. I. p. 103, 'to pour out into the goblets for the purpose of libation,' so that in *ἐπὶ* the approach to each individual guest is indicated. Voss translates: 'to begin anew with goblets.'

The word *δραπέσει* may be explained more correctly, 'into the goblets;' hence, to pour 'the first into the goblets' (for libation), since the goblets were already in the hands of the guests; cf. Nitzsch ad Od. 7, 183; and Köppen ad Il. 1, 471. 2) Generally, *to present, to offer*, with accus. *ρίκταρ*, h. Ap. 125.

*ἐπαρωγός*, ὁ (ἀρωγός), *a helper, an aid*, Od. 11, 498. †

*ἐπασκῶ* (ἀσκέω), perf. pass. *ἐπήσκημαι*, *to bor carefully in addition, to furnish with* y thing, with dat. *αὐλή ἐπήσκηται τοῖσιν αἰ θριγκοῖσι*, the court is surrounded with a wall and battlements, Od. 17, 266. †

*ἐπασσύτερος*, η, ον (ἄσسون), *near to each other, close upon one another, in quick succession*; sing. *κῦμα ἐπασσύτερον ὄρνυται*, wave upon wave arose, Il. 4, 423; elsewhere plur. Il. 8, 277. Od. 16, 366.

*ἐπανός*, ὁ (αὐλή), *a stall for cattle, a pen*, for the night, Od. 23, 358. †

*ἐπανυρίσκω* (ἈΤΡΩ), Hom. has of the mid. the pres. only, Il. 13, 733. Of the act. only aor. 2 subj. *ἐπαύρη*, infin. *ἐπανυρίν* ep. *ἐπανυρίμεν*, fut. mid. *ἐπανυρήσομαι*, aor. *ἐπανυρίσθην*, from which 2 sing. subj. *ἐπαύρηαι* and *ἐπαύρη*, and 3 plur. *ἐπαύρωνται*, 1) Act. 1) *to take to oneself, to obtain, to procure, to partake, to enjoy*, with gen. *κτεάτων*, Il. 18, 302. Od. 17, 81. b) Frequently spoken of missiles: *to touch, to graze, to injure*, as it were tasting, with accus. *χρόα*, Il. 11, 573. 13, 649. 15, 316; absol. Il. 11, 391; and with gen. *λίθου*, *to graze the stone*, Il. 23, 340. II) Mid. 1) *to enjoy, to participate in*, in a good and bad signif. with gen. *νόου*, *to enjoy intelligence*, i. e. *to enjoy the fruit of it*, Il. 13, 733; *βασιλῆος*, *to become acquainted with the (bad) king*, Il. 1, 410. 15, 17; and absol. *οὔτω μιν ἐπανυρήσεσθαι*, *I think he will soon feel it, or reap the fruits of it*, Il. 6, 353. b) With accus. *to receive, to draw upon oneself*, *κακὸν καὶ μεῖζον*, Od. 18, 107.

*ἐπαφύσσω* (ἀφύσσω), aor. *ἐπήφυσα*, *to pour upon*, Od. 19, 388. †

*ἐπεγείρω* (ἐγείρω), aor. sync. mid. *ἐπέγρετο*, part. *ἐπεγρόμενος*, 1) Act. *to awaken, to arouse*, with accus. Od. 22, 431. 2) Mid. *to wake up, to awake*, Il. 10, 124. 14, 256; only aor. sync.

*ἐπέγρετο*, see *ἐπεγείρω*.

*ἐπιδραμον*, see *ἐπιτρέχω*.

*ἐπέτη*, see *ἐπειμι* (εἰμί).

*ἐπεί*, ep. also *ἐπειή* (ἐπὶ), conj. used to indicate time and motive. 1) Of time: *as, when, after*, always spoken of the past, a) With the indicat. in asserting a fact, Il. 1, 57. 458. b) With the subj. when the declaration is conditional, comm. with *ἄν* or *κς* (*ἐπεὶ ἄν*, contr. *ἐπῆν*). *ἐπεὶ ἄν σύ γε πότμον ἐπίσπης*, when thou shalt have met thy fate. Without *ἄν* with subj. only Il. 15, 363. h. Ap. 158; conf. however Thiersch § 324, 4. c) With optat. when the declaration indicates a frequently recurring case, Il. 24, 14. The ep. *ἄν* or *κς* is added when there is a condition, or the discourse is oblique, Il. 9, 304. 19, 208. 24, 227; conf. Thiersch § 324, 8. 2) Of a ground or motive: *as, because, since, inasmuch as, quoniam*, ep. also *ἐπειή*, a) With indicat. *Ἄν* is added when the clause is conditional. *ἐπεὶ οὐ κεν ἀνιδρωτὶ γ' ἐτελείσθῃ*, since it would not have been accomplished, Il. 15, 228. b) In other cases the construction is as in no. 1. It can also often be translated by *for*, Il. 3, 214. Sometimes, especially in address, *ἐπεὶ* stands, where the protasis is wanting; we may supply, 'I will tell thee,' Il. 3, 59. Od. 1, 231. 3, 103; or, 'let us fight,' Il. 13, 68 (according to Voss, the apodosis is v. 73). 3) With other particles: *ἐπεὶ ῥα*, as soon as, since now. b) *ἐπεὶ γε*, since at least, since indeed. c) *ἐπεὶ οὖν*, since therefore, when therefore. d) *ἐπεὶ περ*, since indeed, since yet. *ἐπεὶ οὐ* is dissyllabic by synizesis, Od. 19, 314.

*Ἐπιγυῖς*, ἦος, ὁ, son of Agacles, a Myrmidon, who on account of the slaughter of his uncle, was obliged to fly from Budeum to Peleus, and who went with Achilles to Troy. He was slain by Hector, Il. 16, 571 seq.

*ἐπείγω*, only pres. and imperf. 1) Act. *to press, to urge, to pursue closely*, with accus. Il. 12, 452; *κεμάδα*, *to press, to pursue a roe*, Il. 10, 361; hence pass. *ἐπιγεσθαι βελέσσω*, *to be pressed by weapons*, Il. 5, 622. 13, 511, b) *to drive, to urge on*, spoken espec. of wind, Il. 15, 382; *ῥῆα*, h. Ap. 408; and pass. Od. 13, 115; *ἔρπτα*, *to move the oars*, Od. 12, 205; hence, *to drive, to hasten, ὄνον*, Od. 15, 445. c) Intrans. *to press, to oppress. ἀναγκὴ ἐπιγεῖ*, Il. 6, 85; *γῆρας*, Il. 23, 623; cf. h. Ven. 231. II) Mid. *to urge for oneself, to hasten, γάμον*, Od. 2, 97. 19, 142. b) *to press oneself*, spoken of the wind; hence, *to hasten, to make haste*, with infin. Il. 2, 354. 6, 363.

Frequently the part. *ἐπειγόμενος* stands as an adj. *hastening, rapid, quick*, Il. 5, 902. c) With gen., *hastening after any thing, to long for, to desire*, ὁδοῖα, Od. 1, 309. 315. Ἄρης, Il. 19, 142; and with accus. and infin. ἡέλιον, δύναι *ἐπειγόμενος*, wishing the sun might set, Od. 13, 30. (According to Buttm. Lexil. I. p. 275, not a compound word.)

*ἐπειδάν*, conj. *as soon as, when*, Il. 13, 285.

† Thiersch § 324. 1, rejects the word as not Homeric; and reads *ἐπὶν δῆ*.

*ἐπειδή*, conj. (*ἐπεὶ δῆ*), *since, as, when, after*. 1) Mostly with indicat., comm. with preterite: *ἐπειδὴ πρῶτα*, since first, when once, b) With subj. *ἐπειδὴ—δαμάσσεται* (for *δαμάσσεται*), Il. 11, 478. cf. Spitzner. 2) More rarely in assigning a reason, *since, because*, with indicat. Il. 14, 65. In addresses, without apodosis, Od. 3, 211. 14, 149, *ἐπεὶ* has s lengthened, Il. 22, 379.)

*ἐπείδον* (*εἶδον*), defect. aor. 2 of *ἐφοράω*, *to look upon, to look at*, with accus. \* Il. 22, 61; see *ἐφοράω*.

*ἐπεὶ*, ep. for *ἐπεὶ ᾗ*, always in the signif. *since, because*. According to Schol. Ven. ad Il. 1, 156, *ἐπεὶ ᾗ*, would be more correct. This Thiersch § 324. 2, approves, and Spitzner has adopted it.

*ἐπεῖη*, optat. pres. of *ἐπειμι* (*εἰμι*).

*ἐπεὶ κε*, see *ἐπεὶ*.

(*ἐπεῖκω*), obsol. pres. of *ἐπέοικε*, q. v.

*ἐπειμι* (*εἰμι*), imperf. ep. *ἐπῆεν* and *ἐπῆην*, plur. *ἔπεσαν*, fut. ep. *ἐπίσσομαι*, *to be at, to be upon, to be over*, absol. Il. 5, 127. Od. 2, 344; with dat. loci, *κἀρῃ ὤμοισιν ἐπῆην*, may the head (no longer) remain on the shoulders, Il. 2, 259; with dat. of pers. *οἷσιν ἔπεισι κράτος*, h. Cer. 150. 2) Of time: *to be after, to be left behind*, Od. 4, 756.

*ἐπειμι* (*εἰμι*), 3 sing. imperf. ep. *ἐπῆεν*, 3 plur. *ἐπῆσαν*, Od. 11, 233, and *ἐπῆσαν*, Od. 19, 445; fut. *ἐπέισσομαι*, aor. 1 mid. *ἐπεισαμένη*, Il. 21, 424. 1) *to go to, to come upon, to approach*, with accus. *ἀγρόν*, *to go to the field*, Od. 23, 359; metaph. *πρὶν μιν καὶ γῆρας ἔπεισιν*, before old age comes upon her, Il. 1, 29. 2) Espec. in a hostile signif. *to rush upon, to attack, to fall upon*, with accus. Il. 11, 367; with dat. Il. 13, 482. 17, 741; and often without cases: *ὁ ἐπιών*, the one attacking, Il. 5, 238; often *ἐπ' ἄλλοισιν ἰόντες*, marching against each other, Il.

*Ἐπειοί*, ὁ, *the Epeans*, the oldest inhabit-

ants of Elis, who derived their name from Epeus, the son of Endymion, Il. 2, 619; cf. Paus. 5, 1. 2.

*Ἐπειός*, ὁ, *Epeus*, son of Panopeus, who with the aid of Minerva, constructed the wooden horse, Od. 8, 493. He vanquished Euryalus in boxing, at the funeral games of Patroclus, but in casting the iron ball was conquered by [Polypætes], Il. 23, 664, seq. 839.

*ἐπεί—περ*, conj. *since indeed*, with indicat. see *ἐπεὶ*.

*ἔπειτα*, adv. (*ἐπὶ*, *εἴτα*), *thereafter, hereafter, afterwards, hereupon, thereupon, then*, marks 1) Primarily, the progress from one action to another in the narration. In future actions it signifies, *directly after*, Od. 2, 60; *καὶ τότε ἔπειτα*, and then at once, Il. 1, 426. It often follows *πρῶτον*, is connected with *αὐτίκα, αἰψα*; also *ἐνθα ἔπειτα*. Sometimes it stands pleonastically after a participle with a finite verb, Il. 14, 223. 2) It often forms in the epic language the apodosis, to render it emphatic: a) After a particle of time: *ἐπειδὴ σφαλῆν πευρήσαντο, ὥχλεισθην δὴ ἔπειτα*, then they danced, Od. 8, 378; conf. Il. 18, 545. b) After a particle of doubt or condition: *εἰ μὲν δὴ νῦν τοῦτο φέλλω, — Ἐρμείαν μὲν ἔπειτα—ὀτρύνομεν*, then will we send, Od. 1, 84. 2, 273; so also in hypothetical clauses with *ὅς κε*, Il. 1, 547. 2, 392. 3) *therefore* (according to what you say), *then*. a) In a question, Il. 9, 437. Od. 1, 65. b) In other clauses, Il. 15, 49. 18, 357.

*ἐπεκέλετο*, see *ἐπικέλομαι*.

*ἐπέκερσε*, see *ἐπικείρω*.

*ἐπελάυνω* (*εἰλάνω*), aor. 1 *ἐπῆλασα*, perf. pass. *ἐπελήλαμαι*, *to drive upon, to hammer out over*, spoken only of the working of metals *χαλκόν*, Il. 7, 223; of a shield: *πολὺς ἐπελήλατο χαλκός*, much brass was beaten out over it, Il. 13, 804. 17, 493.

*ἐπελήλατο*, see *ἐπelaίνω*.

*ἐπέλησε*, see *ἐπιλανθάνω*.

*ἐπεμβαίνω* (*βαίνω*), part. perf. ep. *ἐπιμβεβαώς*, *to go upon, perf. to stand upon*, with gen. *οὐδοῦ*, upon the threshold, Il. 9, 582. †

*ἐπενεῖκαι*, see *ἐπιφέρω*.

*ἐπένειμε*, see *ἐπένεμι*.

*ἐπενήροθι*, see *ἐπιννήω*.

*ἐπενήροθε* (*ἐνήροθε*), 3 sing. of an old ep. perf. with pres. signif. which is also used as imperf. *to be upon, to sit upon*, only four times: spoken of the head of Thersites, as im-

perf. *ψεδῆ ἐπενήροθε λάγνη*, thin woolly hair was upon it, Il. 2, 219; of a mantle: *ἐπενήροθε λάγνη*, Il. 10, 134; as pres. with accus. *οἱα θεοὺς ἐπενήροθεν αἰὲν ἰόντας*, such as adheres to the gods, Od. 8, 365. h. Ven. 62. (Buttm. Lexil. I. p. 268, from *ἐνθω* or *ἐνέθω*, perf. with Att. redupl. *ἐνήροθα*, see Thiersch § 232.)

*ἐπεντανύω*, ep. form of *ἐπεντείνω*, to stretch upon, to extend upon, Od. 22, 467. †

*ἐπεντύνω* and *ἐπεντύω* (*ἐντύω*), to equip, to put in order, *ἵππους*, to harness the horses, Il. 8, 374. Mid. to put oneself in order, to prepare oneself, *ἀεθλα*, for the contests, Od. 24, 89.

*ἐπέοικα* (*δοικε*), it is becoming, it is befitting, it is proper, with dat. pers. and infin. Il. 4, 341; or accus. with infin. Il. 1, 126. 10, 146. Ellipt. with accus. *ὦν ἐπέοιχ' ἐκίτην ἀντιάσαντα* (subaud. from the foregoing *οὐ δυνέσθαι*), which it is not becoming that an approaching suppliant should lack, Od. 6, 193. 14, 511. 2) it is agreeable, it pleases, Il. 9, 392.

*ἐπέπιθμεν*, see *πίθω*.

*ἐπέπληγον*, see *πλήσσω*.

*ἐπέπλωσ*, see *ἐπιπλώω*.

*ἐπεποίθει*, see *πίθω*.

*ἐπεπόνθει*, see *πάσχω*.

*ἐπέπταρε*, see *ἐπιπταίρω*.

*ἐπέπτατο*, see *ἐπιπίταμαι*.

*ἐπέπυστο*, see *πυνθάνομαι*.

*ἐπερείδω* (*ἐρείδω*), aor. 1 *ἐπέρισα*, to stay upon, to lean upon, to thrust against, with accus. *ἔγχος ἐς κενεῶνα*, Il. 5, 856; absol. Il. 11, 235; metaph. *ἔν' ἀπέλεθρον*, to apply prodigious power, Il. 7, 269. Od. 9, 538.

*ἐπερέφω* (*ἐρέφω*), to bring under roof, and generally, to build, in tmesis, *ἐπὶ νηὸν ἔρεψα*, Il. 1, 39. †

*ἐπερέφωσαντο*, see *ἐπιφύωμαι*.

*ἐπερύνω* (*ἐρύω*), aor. *ἐπέρυσα*, ep. σσ, to draw to, to draw towards, *θύρην κορώνη* (with the ring), Od. 1, 144 (see *κορώνη*). *ἐπὶ στήλην ἐρυσάντες*, \* Od. 12, 46.

*ἐπέρχομαι* (*ἐρχομαι*), fut. *ἐπιλευσσομαι*, aor. 2 *ἐπῆλθον*, ep. *ἐπήλυθον*, perf. *ἐπελήλυθα*, 1) to come to, to come on, to come near, to approach, with dat. Il. 12, 200; and absol. often indicating what was unexpected, Od. 9, 214; metaph. *ἐπὶ κνέφας ἦλθε*, darkness came on, Il. 11, 194. *Ἀχαιοὺς ἐπήλυθε νύξ*, Il. 8, 488. 9, 474; *τοῖσι ἐπήλυθε ὕπνος*, sleep came upon them, Od. 5, 472. 12, 311; with the accus. es-

pecially when it contains the idea of *surprising* or *creeping upon insensibly*; *ἐπήλυθε μιν ὕπνος*, Od. 4, 793. 10, 31; and of the spears: cutting the spear pressed upon the neck, Il. 7, 262. 2) In a hostile signif. to rush against any one, to fall upon, to attack; without case, and with dat. Il. 5, 220. Spoken of lions: *βουσίη*, Il. 10, 485. 15, 630. 3) Of places: to pass through, to go through, like *obire*, with accus. *ἄγνια*, to go through the valleys, Il. 18, 321. Od. 16, 27.

*ἐπεσβολή*, ἡ (*ἔπος*, *βάλλω*), words which one drops inconsiderately, *prattle*, *loquacity*, *idle discourse*. *ἐπεσβολίας ἀναφαίνειν*, to exhibit idle prattle, Od. 4, 159 † (not from *ἔπεισι*, but from *ἔπεια* and *βάλλειν*).

*ἐπεσβόλος*, ον (*βάλλω*), uttering idle, foolish words (*qui verba jactat*); *λαβητήρ* (V. a troublesome prater), Il. 2, 275. † [Not to be explained by *ἔπεια ἐκβάλλον*, but by *ἔπεισι βάλλον*, i. e. *ισπτιω*, *verbis lacescens*, thus Doederl. in Passow, and Jahrb. J. und K., p. 262.]

*ἔπεσον*, see *πίπτω*.

*ἐπέσπον*, see *ἐφέπω*.

*ἐπέσσεται*, see *ἔπειμι* (*εἶμι*).

*ἐπέσσονται*, see *ἐπισυνώ*.

*ἐπέστη*, see *ἐφίστημι*.

*ἐπέσχω*, see *ἐπέχω*.

*ἐπετήσιος*, ον (*ἔτος*), annual, lasting a year, *καρπὸς*, Od. 7, 118. †

*ἔπεν*, Ion. for *ἔπον*, see *ἔπομαι*.

*ἐπενφημέω* (*ἐνφημέω*), aor. *ἐπενφήμησα*, to assent, to approve, to speak approvingly, Il. 1, 22. †

*ἐπενύχομαι*, depon. mid. (*εὐχομαι*), fut. *ἐπενύξομαι*, aor. 1 *ἐπενύξην*, to pray, to supplicate a divinity, *θεοῖς*, *Διὶ*, Il. 3, 350. Od. 14, 423. 2) to vaunt oneself, to boast, absol. and *τινί*, over any one, Il. 11, 431.

*ἔπεφρον*, see *ΦΕΝΩ*.

*ἐπέφραδον*, see *φράζω*.

*ἐπέχω* (*ἔχω*), aor. 2 *ἐπέσχω*, part. *ἐπισχών*, aor. 2 mid. *ἐπεσχόμεν*, ep. 3 plur. pluperf. *ἐπώχατο*, q. v. 1) to hold on, to, upon, with dat. *πόδας θρήνῃ*, to put the feet upon the stool, Il. 14, 241. Od. 17, 410; hence: to hold out, to reach, to present, *οἶνον*, Il. 9, 489; *μαζὸν παιδὶ*, Il. 22, 83. 2) Intrans. to rush upon, to assail, *τινί*, Od. 19, 71. cf. Od. 22, 75. 3) to check, to restrain, to withhold, with accus. *ρέεθρα*, Il. 21, 244; and *θυμὸν ἐνιπής*, to restrain the mind from rebuke, Od. 20, 266;



hence absol. to *restrain oneself, to delay*, Ἀντίνοος δ' εἴ' ἐπέχε, Od. 21, 186. 4) to *embrace, to occupy, to extend*, with accus. ἐπὶ πύλεσθρα, Il. 21, 407. ὅπόσσον ἐπέσχε πῦρ, as far as the fire extended, Il. 23, 238. II) Mid. 1) to *direct oneself to, to assail*, like act. 2. Spoken of shooting with the bow, ἐπισχόμενος, aiming, Od. 22, 15. 2) Like act. 3, to *restrain, to withhold, to hold up*, with accus. ἱανῶν πτύχας, h. Cer. 176.

ἐπήβολος, *ον* (βάλλω), that has attained any thing, *partaking, possessing*, with gen. νηός, ἐρετῶν, Od. 2, 319. †

ἐπήγαγον, see ἐπάγω.

ἐπηγκενίδες, αἱ, the long (far-reaching, V.) planks on the sides of a ship, which served to cover the ribs of the sides (σταμῖνες) and extended from stem to stern. To prevent the pressure of water, Ulysses covers these planks with osier hurdles, (ρίπισσι οἰσύνῃσιν), Od. 5, 253 seq. † (prob. from ἐνεγκεῖν = φέρειν, to extend oneself), see Nitzsch ad loc. and σταμίν.

ἐπῆεν, ep. for ἐπῆν, see ἔπειμι (εἶμι).

ἐπηετανός, ὄν (έτος). 1) *lasting a whole year, παρέχεν γάλα ἐπηετανόν*, to give milk the whole year, Od. 4, 89; πλυνοί, Od. 6, 86. 2) *sufficient for a whole year, abundant, superfluous*, Od. 18, 360. 8, 233. The neut. ἐπηετανόν as adv. *always in the year*, Od. 7, 128; *abundantly, in abundance*, \* Od. 7, 99. 10, 427.

ἐπηῖεν, see ἔπειμι (εἶμι).

ἐπηλθον and ἐπηλυσθον, see ἐπέρχομαι.

\* ἐπηλυσίη, ἡ, *enchantment, fascination*, h. Cer. 218. 220. Merc. 37.

ἐπημοιβός, ὄν (ἀμείβω), *alternating, exchanging, corresponding*; ὀχῆες, two bolts meeting each other, which from both sides of the door were fitted together, and held by a lock, see κλήεις, Il. 12, 456; χιτῶνες, clothes for a change, Od. 14, 513.

ἐπημύω, see ἡμύω.

ἐπήν, conj. Hom. for ἐπάν, see ἐπεί.

ἐπήνεον, see ἐπαινώ.

ἐπηξα, see πῆγγνυμι.

ἐπηπύω (ἡπύω), to call to joyfully, to applaud, with dat. Il. 18, 502. †

ἐπήρατος, ὄν (ἐράω), *beloved, lovely, charming, agreeable*, spoken only of inanimate objects: δαίς, Il. 9, 228; εἵματα, Od. 8, 366; commonly of regions of Ithaca, Od. 4, 606.

ἐπήρετος, ὄν (ἐρετός), *at the oar, row-*

*ing*, ἐταῖροι, Od. 2, 403. 2) *furnished with oars, νῆες*, \* Od. 4, 559.

ἐπηρεγής (ἐρέφω), *covering over, standing over, overhanging*, πέτραι, Od. 10, 131. 12, 59 κρημνοί, Il. 12, 54; [cf. Jahrbüch. Jahn und Klötz, p. 262.].

Ἐπήριτος, ὁ, (*disputed*), son of Aphidas, from Alybas, whom Ulysses pretended to be, Od. 24, 306.

ἐπήρσε, see ἐπαρρίσκω.

ἐπήσαν, see ἔπειμι (εἶμι).

ἐπητής, οὐ, ὁ (έπος), *affable, humane, kind, benevolent*, \* Od. 13, 122. 18, 128.

ἐπήτριμος, ὄν (ἤτριον), prop. close-woven, hence: *thickly over, close together, compact*, πυροσὶ, Il. 18, 211; δράγματα ἐπήτριμα πίπτον, the sheaves fell close together, Il. 18, 552. 2) Of time: *in quick succession*, \* Il. 19, 226.

ἐπητής, ὅς, ἡ (ἐπητής), *friendly address, and gener. kindness, benevolence*, Od. 21, 306. †

ἐπί, I) Prepos. with gen. dat. and accus. Ground signif. *at, upon*, in manifold relations.

A) With gen. a) To mark rest in a place: *on, upon, in, at, near*, especially with verbs of existence, rest, etc.: ἐπὶ μελῆς ἐρεισθείς, Il. 22, 225; and without a verb: ἐπὶ ὄμω, ἐπ' ἀγροῦ, ἐπὶ κρατὸς λιμένος, *at the head of*, Od. 13, 102; metaph. ἐπὶ ξυροῦ ἀκμῆς, Il. 10, 173; see ἀκμή. b) To mark motion to an object with verbs of motion: ἐρύειν νῆα ἐπ' ἡπείροιο, upon the land, Il. 1, 485; βαλνείν ἐπὶ νηός. 2) Spoken of the time *in or during* which any thing happens. ἐπ' εἰρήνης, in time of peace, Il. 2, 797; ἐπὶ προτέρων ἀνθρώπων, Il. 5, 637.

3) To mark manner, cause, etc.: only σιγῇ ἐφ' ἑμείων, in silence by yourselves; i. e. for yourselves, Il. 7, 195. B) With dative, 1) Spoken of place: a) To mark rest *upon, at or by* an object: ἐπὶ χθονί, on the earth, Il. 1, 88: ἐπὶ τινι καθῆσθαι, to sit by any one, Od. 2, 369; ἐπ' ἔργω, at the work, Od. 16, 111; also spoken of a conjunction, or concomitancy of things: ἐφ' ἑλκεῖ ἔλκος ἀρεσθαι, wound upon wound, Il. 14, 130. cf. Od. 7, 120; ἐπὶ τῆσι, in addition to these, Il. 9, 639; ἐπὶ τοῖς, to this, i. e. besides this, Od. 3, 113; ταχὺς ἔσπεθῆεν ἐπὶ εἰδῆι, together with, i. e. besides his beauty, Od. 7, 126. 17, 308. Hence also spoken of succession in time and place. ἐπὶ τῷδε ἀνέστη, with, i. e. after him, Il. 7, 163. b) To mark motion to any thing, with verbs of motion, and that in a hostile signif.: *upon, against*, Il. 1, 382. 3, 15. 2) Of time: ἐπὶ

*νυκτί*, by night, Il. 8, 529; *ἐπ' ἡματι τῷδε*, on this day, Il. 13, 234; but *ἐπ' ἡματι*, by day, Od. 2, 284. 3) Of manner, cause, etc.: a) To mark design, purpose: *ἐπὶ δόρπῳ*, for supper, Od. 18, 44; *ἐπὶ χάρμῳ*, Il. 13, 104; *ἐπὶ Πατρόκλῳ*, for Patroclus, Il. 23, 776; *υἱὸν ἐπὶ κτεάτεσσιν ἀπείσθαι*, to leave a son for his treasures [i. e. to inherit them], Il. 5, 154. b) To mark the ground or motive: *about, at, for, on account of*; *γελῶν ἐπὶ τινι*, Il. 2, 270; *μόγειν, πᾶσχειν ἐπὶ τινι*, Il. 1, 162, 9, 492. c) To mark the price, or generally, the condition: *for*; *ἐπὶ τινι ἀθλεύειν*, Il. 23, 274; *ἐπὶ μισθῷ* for hire, *ἐπὶ δώροις*, for presents, Il. 9, 162. C) With accus. 1) Of place: a) To mark direction or motion to an object: *to, towards, against*; *ἐπὶ νῆας ἔρχεσθαι, ἔξεσθαι ἐπ' ἔρεμα*, Od. 12, 171. b) To mark motion upon or over, or an extension or spreading out upon: *πλεῖν ἐπὶ οἴνοπα πόντον*, Od. 1, 183. cf. 2, 370; *ἐπ' ἐννία κύτο πύλεθρα*, Od. 11, 577; *ἐπὶ γαίαν, per terram*, Od. 4, 417. cf. Od. 1, 299; *ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ*, to the right, to the left. 2) Of time: a) In marking the limit: *ἐπ' ἡῷ*, till morning, Od. 7, 288. b) To mark continuance: *for, during*; *ἐφ' ἡμίραν*, Il. 2, 299; *ἐπὶ δηρόν*, for a long time, Il. 9, 415. In like manner to mark the measure: *ὅσον ἔπι*, as far as, Il. 2, 616; *ἐπὶ ἡμῖσι πᾶσης*, to the half of the entire ship, Od. 13, 114. 3) Of manner, cause, etc.: a) To mark design or purpose: *ἐπὶ βοῦν ἴτω*, for an ox, i. e. to fetch him, Od. 3, 421; *στελλεῖν ἐπ' ἀγγελίην*, on an embassy, Il. 4, 384; more rarely spoken of persons: *ἐπ' Ὀδυσσῆα ἰέναι*, Od. 5, 149. b) To mark conformity: *ἐπὶ στάθμῳ*, by the line, Od. 5, 245; *ἐπ' ἴσα*, Il. 12, 436. c) To mark a respect in which any thing is true; *ἄριστοι πᾶσαν ἐπ' ἰδύν*, in every attack, Il. 6, 79. II) As an adv. often found in Hom. in the signif. *then, moreover, besides, thereupon*, etc. Il. 1, 458, 5, 705. Od. 3, 164, 285. It must often be connected with the verb. III) In composition with a verb it sometimes has the local significations of the adv. and sometimes it denotes a consequence in time, an accession, etc.

*ἔπι*, in anastrophe. 1) for *ἐπὶ*, when it follows the governed word. 2) for *ἔστι*, *it is present, it is there, there is, thou art*, Od. 14, 92; comm. with dat. Il. 1, 515. Od. 11, 307. Also with infin. following, *οὐ ἐπ' ἀνὴρ—ἀφ' ἑοῦ ἀπὸ οἴκου ἀμύνει*, there is no man to avert the evil from the house, Od. 2, 59.

*ἐπιάλλω* (ἰάλλω), aor. 1 *ἐπὶηλα*, to send to, to cast upon, to lead or bring to, *τί τινι; οὖρον Κῆρας τινί*, Od. 2, 316; *ἐπὶηλεν τὰδε ἔργα*, he has brought about these things, \* Od. 22, 49. *ἐπιάλμενος*, see *ἐφάλλομαι*.

*ἐπιανδάνω*, poet. for *ἐφανδάνω*, q. v.

*ἐπίανω*, another reading for *ἐνίανω*, Od. 15, 557.

*ἐπιάχω*, poet. (ἰάχω), to call to, to shout aloud to, to cheer, to applaud with shouts, Il. 7, 403, 13, 822. 2) Generally, to cry out, \* Il. 5, 860, 14, 148 (only pres. and imperf.)

*ἐπιβάθρον*, τό (βαίνω), the passage-money, the price paid by a passenger (*ἐπιβάτης*) on ship-board, Od. 15, 449. †

*ἐπιβαίνω* (βαίνω), fut. *ἐπιβήσω*, aor. 1 *ἐπέβησα*, aor. 2 *ἐπέβην*, infin. ep. *ἐπιβήμεναι*, fut. mid. *ἐπιβήσομαι*, aor. 1 mid. *ἐπεβήσαμην* (only the ep. form *ἐπεβήσετο, ἐπιβήσετο*). 1) Intrans. to mount, to ascend, to step upon or into. a) With gen. *ἔπιων, δίκρον*, Il. 5, 46; 8, 44; *πύργων, νεῶν*, etc. again: *προσσάων*, to mount the battlements, Il. 12, 444; *γαίης*, to disembark, Od. 12, 282; metaph. of a corpse, to be laid upon the funeral pile, Il. 4, 99. b) to go to, to reach, with gen. *πόλης*, to the city, Il. 16, 396; with accus. rarely; *Πιερὴν ἐπιβάσας*, away over Pieria, [not to P.] Il. 14, 228. Od. 5, 50; often metaph. *ἀναιδεῖης*, to devote oneself to impudence, Od. 22, 424. *ἔυφροσύνης*, Od. 23, 52; *τέχνης*, to try art, h. Merc. 166, 465. 2) Transitive only fut. and aor. 1 act. to cause to mount, to cause to ascend; *τινὰ ἔπιων*, upon the chariot, Il. 8, 129; hence: *to lead to, to place upon, to bring to, πολλοὺς πυφῆς*, Il. 9, 546; *τινὰ πάτρης*, to send one to his country, Od. 7, 223; metaph. *εὐκλείης, σοφοφροσύνης*, to elevate any one to renown, to bring one to understanding, Il. 8, 285. Od. 23, 13.

*ἐπιβάλλω* (βάλλω), aor. 2 act. *ἐπέβαλον*, aor. 2 mid. *ἐπεβαλόμην*. 1) Act. to cast upon, to lay upon, with accus. Il. 11, 846; *ἐπιβάλλειν ἱμάσθλην* subaud. ἵπποις, to give the horses the lash, Od. 6, 320. b) Intrans. to cast oneself upon, to go to; *ἡ δὲ Φαῖς ἐπὶβάλλε*, the ship sailed to Phae, Od. 15, 297; h. Ap. 427. 2) Mid. to cast upon for oneself, *κλήρους*, Od. 14, 209. b) to cast oneself upon a thing, to fall upon it, to seek or strive after, with gen. *ἐνέγων*, Il. 6, 68.

*ἐπιβάσσω* (βάσσω), poet. form of *ἐπιβαίνω*, with transit. signif.: *καπὼν ἐπιβασάμεν ἔλας*

Ἀχαιῶν, to bring the sons of the Achaeans into misfortunes, Il. 2, 234. †

ἐπιβήμεναι, see ἐπιβαίνω.

ἐπιβήτωρ, οὐρός, ὁ, one that mounts, ἵππων, Od. 18, 263. 2) a leaper (spoken of the boar), \* Od. 11, 131.

ἐπιβλής, ἦτος, ἰ (ἐπιβάλλω), prop. that which is thrust forward; a bolt or bar, for fastening the door, Il. 24, 453. †

ἐπιβοᾶω (βοᾶω), only fut. mid. ἐπιβοῶσθαι, Ion. for ἐπιβοήσομαι, to cry to. 2) Mid. to call upon, to call to for aid, with accus. θεοῖς, Il. 10, 463. Od. 1, 378.

\* ἐπιβόσκομαι (βόσκω), to pasture upon, to feed upon, τινί, Batr. 54.

ἐπιβουκόλος, ὁ (βουκόλος), a herdsman, always with βοῶν, \* Od. 3, 422.

ἐπιβρέμω (βρέμω), to roar against, to rush upon, to kindle with a roaring sound, πῦρ, Il. 17, 739. †

ἐπιβρίθω (βρίθω), aor. 1 ἐπέβρισα, to fall heavily upon. ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος, when the rain of Jupiter falls violently, Il. 5, 91. 2) Metaph. to press upon, Il. 7, 343. 12, 414; in a good sense: ὀππότε Διὸς ὥραι ἐπιβρίσειαν ὑπερθεῖν, when the hours of Jupiter from above load with fruit, Od. 24, 344.

ἐπιβωσόμεθα, see ἐπιβοᾶσθαι.

ἐπιβώτωρ, οὐρός, ὁ (βώτωρ), a shepherd, perhaps chief-shepherd, μῆλων, Od. 13, 222. †

ἐπιγδονπέω, ep. for ἐπιδονπέω, to make a noise upon or over, to utter sounds around; to this is referred: ἐπὶ δ' ἐγδούπησαν, Il. 11, 45.

ἐπιγίγνομαι (γίγνομαι), to arise again, to come again, spoken of time, Il. 6, 148. 2) to reach; ὅσον ἵ ἐπὶ δονρὸς ἐρωή γίγνεται, \* Il. 15, 358.

ἐπιγινώσκω (γινώσκω), aor. 2 ἐπέγνων, subj. 3 plur. ep. ἐπιγνώσσι for ἐπιγνώσι, optat. ἐπιγνῶν, to recognize, to know again, with accus. Od. 24, 217. 2) to become acquainted with, to learn, to see, \* Od. 18, 30.

\* ἐπιγναμπτός, ἡ, ὅς, bent, curved, twisted, h. Ven. 87.

ἐπιγνάμπτω (γνάμπτω), aor. ἐπέγναμπα, to curve, to bend around, to twist, with accus. δόρυ, Il. 21, 178; metaph. to influence, to bring over, to persuade, τινά, Il. 2, 14; κῆρ, Il. 1, 569; νοῶν ἐσθλῶν, to persuade the minds of the brave, \* Il. 9, 514.

ἐπιγνῶν, see ἐπιγινώσκω.

ἐπιγνώσσι, see ἐπιγινώσκω.

ἐπιγοννίς, ἰδος, ἡ (γόνυ), the part above the knee, the thigh. μεγάλην ἐπιγοννίδα θεῖτο, should form for himself a bulky thigh, \* Od. 17, 225.

ἐπιγραβδῆν, adv. (ἐπιγράφω), grazing, scratching upon, Il. 21, 166. †

ἐπιγράφω (γράφω), aor. 1 ἐπέγραφα, to graze or scratch upon the surface, with accus. χροά, Il. 4, 139; with double accus. τῶν ταρσόν, to graze one on the sole of the foot, Il. 11, 388; hence 2) ἐπιγράφειν κλῆρον, to mark a lot (by scratching upon it), Il. 7, 187. (It is = σημαίνεσθαι, v. 175; the idea of writing is inadmissible.)

\* ἐπιδαίωμα, depon. mid. (δαίω), to communicate, to give; ὄρκον, to take an oath, h. Merc. 363; [Herm. prefers ἐπιδώσθαι ὄρκον.]

Ἐπίδανρος, ἡ, a city in Argolis, on the Saronic gulf with a temple of Æsculapius, now Pidauro, Il. 2, 561.

ἐπιδέδρομε, see ἐπιτρέχω.

ἐπιδέξιος, ον (δεξιός), prop. on the right, only neut. plur. ἐπιδέξια, as adv. on the right. ὄρνυσθ' ἐξέλης ἐπιδέξια, rise in order to the right, i. e. to the right beginning from him who occupies the seat of honor, at the mixing vessel, Od. 21, 141; see Buttm. Lexil. I. p. 175. This direction was regarded as propitious, see δεξιός; hence ἀστράπτων ἐπιδέξια, lightning on the right, (a sign of prosperity promised by the deity,) Il. 2, 353.

ἐπιδενής, ἐς, poet. for ἐπιδής, needy, wanting, with gen. δαιτὸς εἴσης οὐκ ἐπιδευής, sc. ἐσμέν, we lack not a common meal, Il. 9, 225. ἄλλης λώβης οὐκ ἐπιδευής, sc. ἐστί, ye need no other wrong, Il. 13, 622; absol. ὅς κ' ἐπιδενής, sc. ἦ, who is needy, poor, Il. 5, 481. 2) inferior, defective, with gen. βίης, in power, Od. 21, 185; with double gen. βίης ἐπιδευέες εἰμὲν Ὀδυσσεύς, we are inferior in strength to Ulysses, Od. 21, 253; the neut. as adv. ἐπιδενέες ἔχειν δίκης, to lack justice, Il. 19, 180.

ἐπιδεύομαι, depon. mid. (δύομαι), to fail in, to want, with gen. χροσού, Il. 2, 229; τοῦτων, Od. 15, 371. 2) to be inferior, to be weaker, with gen. μάχης, Il. 23, 670; also with gen. of the pers.: πολλὸν κινῶν ἐπιδεύεις, thou art much inferior to them, Il. 5, 636; and with double gen. μάχης Ἀχαιῶν, in battle to the Greeks, Il. 24, 385.

ἐπιδημεύω (δημεύω), poet. for ἐπιδημία, to

abide in the country, to be at home, Od. 16, 28. †

ἐπιδήμιος, *ον* (δῆμος), among the people, internal, domestic, πόλεμος, Il. 9, 64. *δ*) at home, present, Od. 1, 194.

ἐπιδίδωμι (δίδωμι), fut. ἐπιδώσω, aor. 1 ἐπιδάμα, infin. aor. 2 ἐπιδούνα, to give in addition, to add to, τί τινι, Il. 23, 559; to give as a dowry, θυγατρὶ μίλια, Il. 9, 148. 290. 2) Mid. to take thereto for oneself, only ἐπιδώμεθα θεούς, let us take the gods to it, (viz. as witnesses, supply from v. 255, μαρτύρους,) Il. 22, 254. (Schol. μαρτύρους ποιησώμεθα.) The derivation from ἰδέσθαι is improbable, although Voss. follows it: 'let us look up to the gods.'

ἐπιδινέω (δινέω), aor. part. ἐπιδιρήσας, part. aor. pass. ἐπιδινηθείς, 1) Act. to turn about, to whirl around in order to cast, with accus. Il. 3, 378. 7, 269. Pass. to fly around in a circle, spoken of an eagle, Od. 2, 151. 2) Mid. to revolve any thing by oneself; metaph. ἐμοὶ τὸδε θυμὸς πόλλ' ἐπιδιναίται, my mind often revolved this, i. e. considered it thoroughly, Od. 20, 218.

ἐπιδιφριάς, ἄδος, ἡ (δίφρος), the upper rim of the chariot-seat = ἄντυξ, Il. 10, 475. †

ἐπιδιφριος, *ον* (δίφρος), lying upon the chariot-seat, being upon the chariot-seat. δῶρα ἐπιδιφρια τίθηναι, to lay the presents upon the chariot-seat, \* Od. 15, 51. 75.

ἐπιδραμεῖν, ἐπιδραμέτην, see ἐπιτρέχω.

ἐπιδρομος, *ον* (ἐπιδραμεῖν), prop. whither one can run, accessible, exposed to attack; τεῖχος, a wall easily stormed, Il. 6, 434. †

ἐπιθύω (θύω), aor. 2 ἐπιδύναι, to set upon, only in tmesis. μὴ πρὶν ἐπ' ἥλιον δύνα, Il. 2, 413. †

ἐπιδώμεθα, see ἐπιδίδωμι.

ἐπιείκελος, *ον* (εἰκελος), similar, resembling, τινί, always with ἀθανάτοισιν and θεοῖς, Il. 4, 394, and Od. 15, 414.

ἐπεικής, ἐς (ἔοικα), 1) suitable, becoming, fitting, proper. τύμβος ἐπεικῆς τοῖος, a mound such as is fitting, Il. 23, 246. Often the neut. either absol. ὡς ἐπεικῆς, as is fitting, Il. 8, 431; or with infin. ὅν' ἐπεικῆς ἀκούειν, which (μῦθος) it is suitable to hear, Il. 1, 547. cf. Od. 2, 207.

ἐπεικός, ἡ, ὅν (εἶκω), yielding, giving way; always with a negat. μένος οὐκ ἐπεικτόν, unyielding spirit, Il. 5, 892; σθένος, invincible strength, Il. 8, 32; πίνθος, un-

ceasing grief, Il. 16, 549; hence 2) [With negat.] intolerable, evil, like σχίλιος. ἔργα οὐκ ἐπεικτά, Od. 8, 307. The explanation 'not yielding,' i. e. having permanence, seems against the Hom. usus loquendi; cf. Nitzsch ad Od. 8, 307.

ἐπειμένος, *η, ον*, see ἐπιέννυμι.

ἐπειέσμαι, see ἐπιεμι (εἶμι).

ἐπιέλπομαι, depon. mid. only pres. (ἐλπῶ), to hope, with infin. Il. 1, 545; with accus. Od. 21, 126.

ἐπιέννυμι, poet. for ἐφέννυμι (έννυμι), aor. 1 ἐπείσσα, part. pass. ἐπειμένος, 1) to put on, to clothe, to put over; with accus. χλαῖναν, to lay over, Od. 20, 143; metaph. in the part. perf. ἐπειμένος, clothed with; with accus. ἐπειμένος ἀναιδέην, clothed with impudence, Il. 1, 149; ἀλκήν, with power, Il. 7, 164. Od. 9, 214. 2) Mid. to clothe oneself with, νεφέλην, Il. 14, 350; only in tmesis.

ἐπιζάφελος, *ον*, vehement, violent; χόλος, Il. 9, 525; and the adv. ἐπιζαφελῶς, vehemently, exceedingly, Il. 9, 516. Od. 6, 330. (The deriv. is uncertain; according to Apoll. from ζα and ὀφέλλειν.)

ἐπίηλε, see ἐπιאלλω.

ἐπίηρα, only twice, in the phrase ἐπίηρα φίρειν τινί, to be favorable to any one, to render oneself agreeable, to show kindness, \* Il. 1, 572. 578. Wolf. (Buttm. Lexil. I. p. 152, supposes a tmesis, and writes separately, ἐπὶ ἦρα, cf. ἦρα.)

ἐπήρατος, *ον* (ἄρω), agreeable, welcome, with dat. Od. 19, 343. †

\* ἐπήρος, *ον*, agreeable, grateful, Frag. h. 56. †

ἐπιθαράσσω (θαράσσω), to inspirit, to encourage, to embolden, any one, with accus. Il. 4, 183. †

ἐπιθεῖτε, see ἐπιτιθέμι.

ἐπιθήμα, τό, ep. for ἐπίθεμα, that which is placed upon any thing, a cover, a lid, Il. 24, 228. †

ἐπιθρέξας, see ἐπιτρέχω.

ἐπιθρῶσσω (θρῶσσω), to leap upon; with gen. νηός, the ship, Il. 8, 515; with the dat. τύμβῳ, upon the grave (by way of insult), Il. 4, 177; without cases: τόσσον ἐπιθρῶσκονσι, so far they leap (spoken of horses), \* Il. 5, 772.

ἐπιθύω (θύω), aor. part. ἐπιθύσας, 1) to rush upon, to attack, Il. 18, 175. Od. 16, 297. 2) to desire earnestly, h. Merc. 475. (Some

derive it from ἰθύω, but this has always short *v*; in both cases the *v* is long; and *i* is long by its position in the arsis.)

ἐπιύστωρ, ὁρος, ὁ, ἡ (ἰστωρ), *acquainted with, experienced in*; with gen. μεγάλων ἔργων (*peritum*, i. e. *auctorem magnorum factorum*, Damm), Od. 21, 26. †

\* ἐπικαίω (καίω), *to kindle upon, to light*, πῦρ, h. Ap. 491; in tmesis, Il. 22, 170.

\* ἐπικαμπύλος, ὄν (καμπύλος), *curved, bent*, h. Merc. 90.

ἐπικάρ, adv. *on the head*, a different reading for ἐπὶ κάρ, Il. 16, 392; see κάρ.

ἐπικάρσιος, ἡ, ὄν (ἐπικάρ), *prop. head foremost, stooping forward*. αἱ νῆες ἐφ' ὀρνί ἐπικάρσιαι, the ships were borne forward with depressed prow (Voss, 'with depressed masts'), Od. 9, 70 (according to Schol. 'careening, oblique, inclined').

Ἐπικάστη, ἡ, in the tragic poets Ἰοκάστη, daughter of Menoeceus, and wife of king Laius of Thebes, to whom she bore Œdipus. After he had ignorantly slain his father and solved the riddle of the Sphinx, he received as a prize his mother for a wife. When she discovered her relationship to him, she put an end to her life by hanging, Od. 11, 271.

ἐπικίμαι, depon. mid. (κίμαι), fut. ἐπικίσομαι, *to lie upon*; spoken of doors, *to be joined to*, Od. 6, 19; metaph. ἐπικίσει ἀνάγκη, force will overpower, Il. 6, 458.

ἐπικίρω (κίρω), aor. 1 ep. ἐπικίρσα, *to shear off, to cut off*; φάλαγγας, *to cut down the squadrons*, i. e. *to penetrate*, Il. 16, 394. 2) Metaph. *to hinder, to render void*; μήδεα, \* Il. 15, 467. 16, 120.

ἐπικιλαδέω, poet. (κίλαδιω), *to cry out to, to cheer, to applaud*, only in tmesis. ἐπὶ δὲ Τρῶες κίλαδον, \* Il. 8, 542. 13, 310.

ἐπικίλλω, poet. (κίλλω), aor. ἐπικίλσα, 1) *to impel, to run into*, spoken only of ships; νῆας, *to run ships to the shore*, Od. 9, 148. 2) Without accus. intrans. *to land, to lie on the strand*, Od. 9, 138; and of the ship, ἡ ἠπείρω ἐπικίλσεν, the ship run upon the land, \* Od. 13, 114.

ἐπικίλομαι, depon. mid. poet. (κίλομαι), aor. 2 ep. ἐπικίλομην, *to call to, with accus.* Ἐρωνῆς, Il. 9, 454. †

ἐπικεράννυμι (κεράννυμι), aor. 1 infin. ἐπικέρησθαι, ep. for ἐπικερᾶσαι, *to mingle with*. 2) *to mingle again*; οἶνον, *to mix wine again*, Od. 7, 164. †

ἐπικερτομέω (κερτομέω), *to insult, to mock, to deride*; only in the part. with προσέφης, Il. 16, 744. Od. 22, 194. 2) In a milder signif. *to jest with, to banter*, Il. 24, 649.

ἐπικεύθω (κεύθω), fut. ἐπικεύσω, *to conceal, to hide*, often with the negat., Il. 8, 821; μῦθον, Od. 4, 744.

ἐπικίδνημι, ep. (κίδνημι, poet. form of σκαδάννυμι), pres. and imperf. mid. *to strew over, to sprinkle upon*. 2) *to spread itself upon, to diffuse itself*; with accus. ὕδωρ ἐπικίδνεται αἶαν, the water spreads itself over the land, Il. 2, 850; spoken of the morning light, \* Il. 7, 451. 458.

ἐπικλίσω, poet. (κλίσω), *to praise, to celebrate*, with accus. αἰοίδην, Od. 1, 351. † Or, with Nitzsch, *to accompany with applause*. [The var. lec. ἐπικλίνου is to be preferred according to Nägelsbach, ad Il. p. 230.]

Ἐπικλῆς, ἦρος, ὁ, an ally of the Trojans, from Lycia, slain by Telamonian Ajax, Il. 12, 378.

ἐπικλήσις, ἰος, ἡ (ἐπικαλίω), *an appellation, a surname*; only accus. absol. with the surname. τὸν ἐπικλήσιν Κορυνήτην κίκλησκον, Il. 7, 138. Ἀστυνάυξ, ὃν Τρῶες ἐπικλήσιν καλοῦσιν, Il. 22, 506. Od. 5, 273. h. Ap. 386.

ἐπικλίνω (κλίνω), perf. pass. ἐπικίλμαι, *to lean upon*; pass. *to be inclined*. οἷδ' εἴψ' ἐπικεκλμένας σανίδας, he found not the doors inclined, i. e. shut, Il. 12, 121. †

ἐπικλοπος, ὄν (κλέπτω), *thievish, cunning, crafty, deceptive*, Od. 11, 364. 13, 291; also with gen. μύθων, *crafty in words*, Il. 22, 281; τόξων, *dexterous with the bow*, Od. 21, 397.

\* ἐπικλύζω (κλύζω), *to inundate, to sprinkle*, pass. κλύσσι, Batr. 69.

ἐπικλύνω (κλύνω), *to listen to, to understand*, with accus. Il. 23, 652; with gen. Od. 5, 150.

ἐπικλώθω (κλώθω), fut. ἐπικλώσω, aor. 1 act. ἐπικλώσα, aor. 1 mid. ἐπεκλώσμεν, 1) *to spin*; only metaph.; prop. spoken of the Parcae, who spin for every one his fate; then gener. of the gods, *to impart, to allot, to assign, τί τι; τινὶ ὄλβον*, Od. 3, 208. 16, 64. ὅτε Κρονίων ὄλβον ἐπικλώσει γαμήσσει τε γενομένῳ τε, to whom the son of Saturn in his marriage and birth shall allot happiness, Od. 4, 208 (Eustath. reads instead of the fut. ἐπικλώσθαι, with more propriety). 2) Mid. as depon. spoken of the gods, *to swindle*; ὁλο-

Θρον ἀνδράποισ, destruction over men, Od. 20, 579; οἷζ' ἔν, O.I. 20, 196; and with infin. instead of accus. to allot, to grant; οἰκόνδε νέεσθαι, Od. 1, 17, and ζῶειν, Il. 24, 525 (in the Il. only once).

ἐπικόπτω (κόπτω), fut. ἐπικόψω, to strike upon from above; βοῦν, to strike upon the neck of the ox in order to kill it, to slay the ox, Od. 3, 443. †

ἐπικουρέω (ἐπικουρος), fut. ἐπικουρήσω, to help, to aid, absol. Il. 5, 614. †

ἐπικουρος, ον (κούρος), helping, aiding; only as substat. a helper, an assistant; spoken of Mars, βορῶν, h. 7, 9; and as fem., Il. 21, 431. The plur. often used of the allies of the Trojans, Il. 2, 130. 815. Hom. calls them frequently τηλεκλήτοί, \* Il. 9, 233.

ἐπικραίνω, ep. lengthened ἐπικραιναίνω (κραίνω), aor. 1 ἐπέκρανα, ep. ἐπεκρήναι, optat. ἐπεκρήναι, imperat. ἐπικρήνον, 1) to finish, to fulfil, to accomplish, to grant, τινί τε; ἐπικρήνον, Il. 1, 455; ἀρήν τιος, Il. 15, 599; and absol. οὐ σφιν ἐπεκράινει, he did not grant it to them, Il. 3, 302. 2) to rule, to govern, θεοῦς, where Hermann would substitute οἶμους, h. Merc. 531 (from ἐπικραίνω, only ἐπικρήναι, Il. 15, 599, and pres. h. Merc. l. c.).

ἐπικρατέω (κρατέω), to hold the rule, to command, to govern, with dat. νῆεσσιν, Il. 10, 214, and absol. Od. 17, 320. 2) to have the mastery, to be victorious, to conquer, Il. 14, 98.

ἐπικρατέως, adv. (ἐπικρατής), with great force, with might, \* Il. 16, 81. 23, 863.

\* ἐπικρέμαμαι, depon. mid. (κρέμαμαι), to hang upon, to hang over, to impend. πέτρῃ ἐπικρέμαται, h. in Ap. 284.

ἐπικρήνον, ep. see ἐπικραίνω.

ἐπικρήνεις, see ἐπικραίνω.

ἐπικρήσαι, see ἐπικραίνω.

ἐπίκριον, τό (ἔκρινον), a sail-yard, \* Od. 5, 254. 318.

ἐπικυρέω (κυρέω), aor. ἐπέκυρσα, to fall upon any thing; to this is assigned ἐπὶ σώματι κύρσαι, Il. 3, 23; see κυρέω.

ἐπιλάμπω (λάμπω), aor. 1 ἐπίλαμψα, to shine upon. ἥλιος ἐπίλαμψε, the sun shone thereon, Il. 17, 650. † h. Merc. 141.

ἐπιλανθάνω and ἐπιλήθω (λήθω), aor. ἐπλήσα, fut. mid. ἐπιλήσομαι, aor. 2 mid. ἐπελαδόμην, 1) Act. to cause to forget; with gen. in aor. 1: ὁ ὕπνος ἐπλήσσει πάντων, sleep caused a forgetfulness of every thing,

Od. 20, 85. 2) Mid. to forget thereupon, any thing, with gen. Ἰθάκης, Od. 1, 57; and gener. to forget, Il. 7, 452; τέχνης, Od. 4, 455. The pres. ἐπιλανθάνω is not found in Hom., and from ἐπιλήθω only ἐπελήθετο, Od. 5, 324.

ἐπιλέγω (λέγω), to collect to or in addition; only mid. in tmesis, ἐπὶ δὲ εὖλα πολλὰ λίγισθε, Il. 8, 507, and λέγοντο, v. 547.

ἐπιλείβω (λείβω), to pour upon, especially upon the flame in making libations of wine, Od. 3, 341; and in tmesis, Il. 1, 463.

\* ἐπιλέπω (λέπω), aor. ἐπέλεψα, to peel off, to strip off the bark, h. Merc. 109, where the reading is questioned [but without cause, Passow].

ἐπιλέυσσω (λεύσσω), to look upon, to see, τόσσον, Il. 3, 12. †

ἐπιλήθωμαι, see ἐπιλανθάνω.

ἐπιλήθος, ον (ἐπιλήθω), causing to forget, producing oblivion; with gen. φάρμακον κακῶν ἐπιλήθον πάντων, which caused an oblivion of all evils, Od. 4, 221. †

ἐπιληκέω (ληκέω), to make a noise upon, to clatter [to beat time whilst others dance, Passow, cf. Atheneus I. 13], Od. 8, 379. †

ἐπιλήθην, adv. (λήθην), scratching, grazing, Il. 17, 599. †

ἐπιλλίζω (λλίζω), to give the wink, to make a sign with the eyes, with dat. Od. 18, 11. † h. Merc. 387.

ἐπιλωβέω (λωβέω), to insult, to offer an affront to, Od. 2, 323. †

ἐπιμαίνομαι, depon. (μαίνομαι), aor. ἐπεμνήμην, to be madly desirous of any thing, to desire vehemently; with dat. τῇ γυναι Προίτου ἐπεμνήματο, κρυπταδίῃ φιλότῃ μιγήμεναι, for him the wife of Proetus passionately longed, that she might enjoy illicit love (according to Voss and the Schol. for ὥστε—μιγήμεναι); Köppen and Passow, by a forced construction, connect the sentence ἐπεμνήματο τῇ μιγήμεναι, Il. 6, 160. †

ἐπιμαίνομαι, depon. mid. (μαίνομαι), fut. ἐπιμάσομαι, ep. σσ, aor. 1 ἐπιμασάμην, ep. σσ, 1) to touch, to handle, to feel, with accus. μάστιγι ἵππους, Il. 17, 430. 5, 748; τινὰ φάρδον, Od. 13, 429. 16, 172. ὄντων ἐπιμαίετο νότα, Od. 9, 441; spoken of a physician, ἔλας, to examine a wound, Il. 4, 190; ἔλας κνήμην, to grasp the hilt of the sword, Od. 11, 530; χεῖρ, i. e. χεῖρ, not χεῖρ as ed. Wolf [conf. Eustath. and Bothe]. ἐπιμασάμενος,

grasping with the hand (viz. the sword), Od. 9, 301. cf. 19, 490; metaph. *πυρὸς τήνῃ*, to essay the art of fire, h. Merc. 108. 2) With gen. *to seek to attain, to desire, to strive after*; *σπονδίου*, to seek the rock, Od. 12, 220; and metaph. *ρόστου*, Od. 5, 344; *δάωω*, Il. 10, 401 (*μαίομαι* is used only in the pres. and imperf.; the other tenses are furnished by the obsol. *μάομαι*).

*ἐπιμάρτυρος*, ὁ (*μάρτυρος*), a witness on any occasion; spoken only of the gods, Il. 7, 76. Od. 1, 273.

*ἐπιμάσσομαι*, see *ἐπιμαλομαι*.

*ἐπίμαστος*, ὁ (*ἐπιμάσμαι*), prop. *sought out, picked up*; *ἀλήτης*, passively, a picked-up beggar, Od. 20, 377. † The Schol. explains it actively, 'a beggar that picks up his living.'

*ἐπιμειδάω* (*μειδάω*), aor. part. *ἐπιμειδήσας*, *to smile at or upon*; always with *πρός*-*ῶν*, Il. 4, 356. 10, 400. Od. 22, 371.

\* *ἐπιμειδάω* = *μειδάω*, h. 9, 3.

*ἐπιμέφομαι*, depon. mid. Ion. (*μέφομαι*), *to blame about, to reprove for, to reproach with*, *τινί τι*, Od. 16, 97; with dat. of pers. Od. 16, 115. 2) *to trouble oneself about, to be displeased with, to be angry*; with gen. *ἐνχωλῆς*, on account of a vow, Il. 1, 65; and with *ἔνεκα*, Il. 1, 94.

*ἐπιμένω* (*μένω*), aor. *ἐπέμεινα*, 1) *to remain at, to tarry, to wait*, *ἐν μεγάροις*, Od. 4, 587; *ἐς αὖριον*, Od. 11, 351; *ἐπιμένον, τεύχεα δύνω*, wait, that I may put on my armor, Il. 6, 340; and with *ἵνα*, h. Cer. 160.

*ἐπιμήδομαι*, depon. mid. (*μήδομαι*), *to plot, to devise, to contrive*; *δόλον τινί*, an artifice against any one, Od. 4, 437. †

*ἐπιμηνίω* (*μηνίω*), *to be angry, to be in a rage with*, *τινί*, any one, Il. 13, 460. †

*ἐπιμνήσκω* (*μνήσκω*), aor. 1 mid. *ἐπεμνήσκαμην*, and aor. 1 pass. *ἐπεμνήσθην*, 1) *to remind of*. 2) Mid. with aor. pass. *to remember, to think of*, with gen. *παίδων*, Il. 15, 662; *χάρμης*, Il. 17, 103. *τοῦ ἐπιμνησθείς*, remembering him, Od. 4, 189. (Only the mid. and part. aor. 1 pass.)

*ἐπιμύνω* (*μύνω*), poet. form fr. *ἐπιμύνω*, *to remain, to wait for*, \* Od. 14, 66. 15, 372.

*ἐπιμίξ*, adv. *mixed, mingled together, pell-mell*; spoken of warriors and horses confusedly blended together, Il. 21, 16. 11, 525. Od. 11, 537. *πελευρωται ἐπιμίξ*, they were slain without distinction, Il. 14, 60.

*ἐπιμίγγω* (*μίγγω*), ep. form of *ἐπιμίγνυμι*, 1) Act. *to mingle with*. 2) Mid. which alone Hom. uses, *to have intercourse with any one, to have commerce or communication with*; with dat. *Φαιήκεσσι*, to come to the Phaeacians, Od. 6, 241; in the Il. always spoken of battle, *to meet, to mingle in fight*; *Τρῳέεσσι*, with the Trojans, Il. 10, 548; absol. *to mingle in the battle*, Il. 5, 505.

*ἐπιμνησάμεθα*, see *ἐπιμνησάμεθα*.

*ἐπιμύζω* (*μύζω*), aor. 1 *ἐπέμυξα*, *to murmur or mutter at, to sigh from displeasure*, \* Il. 4, 20. 8, 251 (prop. *to say μὴ το*, always spoken of inarticulate sounds).

*ἐπινέμω* (*νέμω*), aor. 1 *ἐπένευκα*, *to impart, to share, to distribute*; with dat. *οἷον τραπίτῃ*, to distribute the bread to the table, i. e. upon the table, Il. 9, 216. 24, 625; spoken of persons: *to distribute among several*, Od. 20, 254.

*ἐπινεύω* (*νεύω*), aor. 1 *ἐπένευκα*, *to give the nod to, to make a sign to*, as an indication of command or of assent to a prayer, *τινί*, Il. 9, 620. *ὡς οἱ ὑπείστην πρότερον, ἐμῷ δ' ἐπένευσα κάρητι*, as I first promised him, and nodded with my head (to confirm the promise), Il. 15, 75. h. in Cer. 169; and by tmesis, *ἐκ' ὀφρύσιν νεύσει*, Il. 1, 528. Od. 16, 164; and gener. *to nod, to nod at*, Il. 23, 314.

*ἐπιπροχίδιος*, or (*προχός*), *at or upon the kidneys*, Il. 21, 204. †

*ἐπινέω* or *ἐπινήθω* (*νέω*), aor. 1 *ἐπένησα*, *to spin*, like *ἐπιπλέθω*, used of the Parcae: *τινί τι*, *to allot any thing to any one*. *ἄσσα οἱ Ἀἴσα γενόμενῃ ἐπένησε ἄνθρ*, what Aisa spun in a thread for him at birth, i. e. what she allotted him, Il. 20, 128; spoken of Moira, Il. 24, 210. (Hom. does not use the pres.)

*ἐπιπνήτω*, ep. form (*πνήτω*, *πνήω*), *to heap upon, to lay upon*; *νεκροῖς περικαΐῃς*, upon the funeral pile, \* Il. 7, 428. 431.

\* *ἐπιπνήχομαι*, depon. mid. ep. form (*πνήχομαι*), *to swim upon*, Batr.

*ἐπινύσσειν*, see *πινύσσειν*.

\* *ἐπιπνώτιος*, or, *lying on the back*, Batr. 80.

*ἐπιζύωτος*, or, poet. for *ἐπικρύωτος* (*ζύωτος*), common, in common, *ἀρουρα*, Il. 12, 422. † [Better the Schol. Bekker, *κοινούς ἄρουρ*, *ζυώση*, having common limits, see Jahrb. J. und K., p. 262.]

\* *ἐπιπροχοεύω* (*προχοεύω*), *to pour out wine*, *Θυσίῃ*, h. Ven. 206.

\* ἐπιόπτης, ου, ὁ, poet. for ἐπόπτης, ου, ὁ, a *looker-on*, a *spectator*, Ep. 12.

ἐπιορκέω (ἐπιορκος), fut. ἐπιορκήσω, to *swear falsely*, πρὸς δαίμονος, by a divinity, Il. 19, 188. †

ἐπιορκος, ον (ὄρκος), *swearing falsely, perjured*. Homer has only the neut. as subst. in the sing.: a *false oath*; as εἰ δέ τι τῶνδ' ἐπιορκον, sc. ἐστὶ, Il. 19, 264; and ἐπιορκον ὁμνύειν, to swear a false oath, \* Il. 10, 332. 19, 260.

ἐπιόσσομαι, depon. poet. (ὄσσομαι), to look at with the eyes; metaph. to *consider*, to *observe*; θάνατον ἰταλῶν, Il. 17, 381. †

ἐπίουρα, τὰ, see under οὐρον.

ἐπίουρος, ὁ (οὔρος), a *spectator*, a *watch*, an *inspector*, a *keeper*, like ἑφορος, with gen. ὧν ἐπίουρος, Od. 13, 405; with dat. Κρήτη, ruler over Crete, Il. 13, 450.

ἐπιόψομαι, see ἐφοράω.

ἐπιπιάσσω (πάσσω), to *strew* or *sprinkle* upon, with accus. φάρμακα, only in tmesis, \* Il. 4, 219. 5, 401.

ἐπιπείθομαι, mid. (πείθομαι), fut. ἐπιπείσομαι, prop. to *persuade oneself*, to *yield* to persuasion, Od. 2, 103. 10, 406; generally, to *obey*, μύθῳ, Il. 1, 565. 4, 412; with double dat. εἰ δέ μοι οὐκ ἐπίεσ' ἐπιπείσεται, if he shall not obey my words, Il. 15, 162. 178.

ἐπιπύλομαι, depon. mid. poet. (πύλομαι), to *come to*, to *arrive*; only the sync. part. ἐπιπλόμανον ἔτος, \* Od. 7, 261. 14, 287; τινί, to any one, in tmesis, Od. 15, 408. 2) to *reach*, to *extend*, like ἐπιγίγνεσθαι, in tmesis, Il. 10, 351.

ἐπιπέταμαι or ἐπιπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐπεπτάμην, and from ἐπεπτόμην the infin. ἐπιπτεῖσθαι, to *fly to*, with dat. εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, Il. 13, 821. Od. 15, 160; and spoken of an arrow, καθ' ὅμιλον, Il. 4, 126.

ἐπιπύλαμαι, depon. mid. poet. (πύλαμαι), a form of ἐπιπείλῳ, to *draw near*, to *approach*. χεῖν ἐπιπύλαται, Od. 6, 44. † (Only in the pres.)

ἐπιπλάζομαι (πλάζω), part. aor. 1 παμ. ἐπιπλογχθεῖς, to *wander over*, to *stray about*, with accus. πόντον, over the sea, Od. 8, 14. †

ἐπιπλέω (πλώω), to *sail over*, to *navigate*, with accus. ὕγρὰ κίλευθα, Il. 1, 312; ἄλμυρὸν ὕδωρ, Od. 9, 227. (Only pres. and imperf. and in addition from the Ion. form ἐπιπλώω pres. aor. 1, and aor. 2. q. v.)

ἐπιπλήσσω (πλήσσω), fut. ἐπιπλήξω, to *strike upon*, with accus. τόξῳ, Il. 10, 500; metaph. to *reprove*, to *blame*, to *reproach*, τι, \* Il. 12, 211. 23, 580.

ἐπιπλώω, Ion. and ep. for ἐπιπλέω; from which part. pres. ἐπιπλώων, Od. 5, 284; 2 sing. aor. 2 ἐπέπλωσ, Od. 3, 15; part. ἐπιπλώας, Il. 6, 291; and aor. 1 ἐπιπλώσας, Il. 3, 47.

ἐπιπνέω, ep. ἐπιπνέω (πνέω), aor. 1 ἐπῶπνευσα, to *blow upon*, to *breathe upon*, to *blow*, absol. Il. 5, 698; espec. spoken of a favorable wind, with dat. νηϊ, to blow upon the ship, Od. 4, 357. 9, 139 (only the ep. form ἐπιπνέω).

ἐπιποιμήν, ἑνος, ὁ, ἡ (ποιμήν), *shepherd*, *shepherdess*, as fem. Od. 12, 131. †

ἐπιπρέπω (πρέπω), to *be prominent* or *conspicuous*, to *show oneself in*, to *appear in*. οὐδέ τί τοι δοῦλειον ἐπιπρέπει, nothing servile appears in thee, Od. 24, 252. †

ἐπιπροέμεν, see ἐπιπροΐημι.

ἐπιπροϊάλλω (ιάλλω), aor. 1 ἐπιπροΐηλα, to *send forth to*, with accus. θεοῦς, h. Cer. 327; spoken of things: to *place before*; τραπέζαν τινί, to place a table before any one, Il. 11, 628.

ἐπιπροΐημι (προΐημι), aor. 1. 3 sing. ἐπιπροΐηκε, infin. aor. 2 ἐπιπροΐεμεν ep. for ἐπιπροΐειναι, to *send away to*, to *send forth to*, spoken of men, with accus. τινά, Il. 9, 520; and dat. of the place: τινά νηυσίν, any one to the ships, Il. 17, 708. 18, 58; but τινά νηυσὶν Ἴλιον εἶσω, to send any one in ships to Troy, Il. 18, 439. b) Of missiles: to *cast at*, to *throw* or *shoot at*; ἰὸν τινί, an arrow at any one, Il. 4, 94. 2) Apparently intrans. to *steer to*, to *sail to*, but sc. ναῦν: νήσοισιν, to the islands, Od. 15, 299. (ι in the middle syll. is short.)

\* ἐπιπροχέω (χέω), to *pour out at* or *upon* any occasion, metaph. θρήνον, to pour forth a lamentation, h. 18, 18.

ἐπιπτύειω (πταίρω), aor. 2 ἐπέπταρον, to *sneeze at* or *upon*; τινὶ ἐπίεσσιν, at any one's words, Od. 17, 545. † This was considered a propitious omen, h. Merc. 297.

ἐπιπτεῖσθαι, see ἐπιπέτομαι.

ἐπιπυλώομαι, depon. mid. (πυλώομαι), obire, to *go over*, to *walk about*, with accus. comm. spoken of leaders: to *inspect*, with accus. στήχας ἀνδρῶν, Il. 3, 196. 4, 250; spoken also of warriors, in order to attack, στήχας ἔγγε τι ἀσπί τε, Il. 11, 264. 540.



ἐπιρρέζω, poet. (ῥέζω), iterat. impf. ἐπιρρέζεις, *to sacrifice at or upon*, Od. 17, 211. †

ἐπιρρέπω (ῥέπω), *to incline towards*, metaph. ἡμῖν ὄλεθρος ἐπιρρέπει, *destruction impends over us*, Il. 14, 99. †

ἐπιρρέω (ῥέω), *to flow to or upon, to run*, spoken of a river: μὴν καθύπερθεν ἐπιρρέει, *it flows upon it above*, Il. 2, 754; metaph. of men, *to flow to*, \* Il. 11, 724.

ἐπιρρήσσω (ῥήσσω), *to draw into, to push in, to thrust into*; ἐπιρρήεις, τὸν τρεῖς ἐπιρρήσσεσκον, (iterat. imperf.) *a bar, which three were wont to thrust in (to bar the door)*, \* Il. 24, 454. 456.

ἐπιρρήπτω (ῥέπτω), aor. ἐπιρρήψα, *to cast upon, to throw to or against*, δοῦρά τινα, *a spear at any one*, Od. 5, 310. †

ἐπιρρόθος, ον, ep. ἐπιτάρροθος, *hastening to aid, helping*, subst. *helper, assistant*, with dat. Il. 4, 390. 23, 770; see ἐπιτάρροθος (for ἐπιρρόθω).

ἐπιρρώομαι, depon. mid. ep. (ῥώομαι), aor. 1 ἐπερρώσάμην, 1) *to move rapidly or vehemently, at or about*, with dat. μύλαις δώδεκα ἐπερρώσαντο γυναῖκες, *twelve women moved vigorously (worked) at the mills*, Od. 20, 107. 2) Spoken of the hair: *to roll or fall thereupon*. χαῖται ἐπερρώσαντο κρατὸς ἀν' ἀθανάτοιο, *thereupon rolled the locks from the immortal head*, Il. 1, 529. cf. h. 26, 14. see ῥώομαι. [By ἐπὶ is indicated that the motion of the hair follows the nod, Nägeleb.]

ἐπισείω, ep. ἐπισείω (σείω), *to shake or brandish against*, τί τινα, spoken of Jupiter: αἰγίδα πᾶσιν, *to brandish the aegis against all (to excite terror)*, \* Il. 4, 167. 15, 230, (only the ep. form.)

ἐπισεύω, ep. ἐπισσέω, for the most part poet. (σεύω), aor. 1 ἐπίσσενα, perf. pass. ἐπίσσειμαι, with pres. signif., pluperf. ἐπισσέμην; which is also ep. aor. 2. hence part. with retracted accent, ἐπισσέμενος. 1) Act. *to drive away, to put in motion*, with accus. δμῶας, *to excite the servants*, Od. 14, 399; κήτος τινι, *to drive a sea-monster against one*, Od. 5, 421. 2) Metaph. κακά τινι, *to send evils upon any one*, Od. 18, 256; ὄναιατα, Od. 20, 87. II) Mid. and pass. especially perf. pass. as pres. and pluperf. as ep. aor., *to be driven on*. 1) *to hasten to, to rush to*, Il. 2, 86; hence, ἐπισσέμενος, *hastening*, ἀγορήνδε *to the assembly*, Il. 2, 207; νομόνδε, Il. 18, 575; with dat. τινί, *to hasten to any one*, Od.

4, 841; εἰς τινα, Il. 13, 757; with gen. οἱ place, πεδίοιο, *through the plain*, Il. 14, 147; with accus. νῆα, *to the ship*, Od. 13, 19; δάμνια, Od. 6, 20; with infin. ὁ δ' ἐπίσσαντο διώκειν, *he made haste to pursue him*, Il. 21, 601; metaph. ἐπίσονται τοι θυμός, *thy heart is driven, is prompted*, Il. 1, 173. 9, 42. b) In a hostile signif. *to rush upon, to attack*, often absol. and with dat. Il. 5, 459. 884; with accus. τεῖχος ἐπισσέμενος, Il. 12, 143. 15, 395. (The gen. is unusual: τεῖχος, Il. 12, 388; depends upon βάλε: he cast him from the wall; cf. Spitzner; metaph. spoken of fire and water, Il. 11, 737. Od. 5, 314. Hom. has only the ep. form.)

ἐπίσκοπος, ὁ (σκοπέω), 1) *an observer, a spy, a scout*, with dat. νῆεσσιν, *against the ships*, Il. 10, 38. 342. 2) *overseer, commander, protector*, spoken of Hector, Il. 24, 729. ἐπίσκοποι ἁρμονιάων, *the defenders of covenants (of the gods)*, Il. 22, 255; ὁδάλων, *inspector of wares*, Od. 8, 163.

ἐπισκύνωμαι, depon. mid. (σκύνωμαι), aor. 1 ἐπισκυνάμην, *to be displeased, angry at any thing*, Il. 9, 370; τινί, *any one*, Od. 7, 306.

ἐπισκύνιον, τό (σκύνιον), *the skin of the forehead*, above the cavity of the eyes, which moves in various passions, *supercilium*; hence metaph. like ὄφρυς, as a sign of anger, pride, spoken of lions: πᾶν δέ τ' ἐπισκύνιον κᾶτω ἔλκεται, *he draws down the entire skin of the forehead*, Il. 17, 136. †

ἐπισμυγερῶς, adv. (ἐπισμυγρός), *shamefully, wretchedly, miserably*, ἀπέτισεν, Od. 3, 195; ναυτίλλεται [sic, cum sua perniciē navigaverit patris causa, cf. Barnes and Bothe]. \* Od. 4, 672.

ἐπίσπαστος, η, ον (ἐπισπάω), *drawn to oneself, attracted*. ἐπίσπαστον κακὸν ἔχειν, *to have an evil which one has drawn upon oneself*, \* Od. 18, 73. 24, 462.

ἐπισπεῖν, see ἐρέπω.

ἐπισπέρχω (σπέρχω), *to urge forward, to hasten on*, Od. 22, 451; with accus. κέντην, viz. the studs, Il. 23, 430. 2) Intrans. *to urge oneself, to hurry forward rapidly*, αἰλλὰ ἐπισπέρχουσι, Od. 5, 304.

ἐπισπείσθαι, ἐπισπόμενος, see ἐρέπω.

ἐπίσπει, see ἐρέπω.

ἐπισσεύω, see ἐπισείω.

ἐπισσεύω, see ἐπισείω.

ἐπίσσωτρον, τό, ep. for ἐπισώτρον.

ἐπισταδόν, adv. (ἐπίσταμι), *proceeding to*,

going up to, Od. 12, 392. 13, 54. οἱ δ' ἄρα δόρον ἐπιστάδων ἀπείλοτο, \* Od. 16, 453; ἐπιστάδων is unnecessarily explained 'one after another'; Voss, 'busily.' The sense is, 'they went and prepared the evening meal.'

ἐπίσταμαι, depon. imperf. ἐπιστάμην, without augm. fut. ἐπιστήσομαι, 1) to understand, to know, to be acquainted with, with accus. ἔργα, Il. 23, 705; ἔργα περιαλλία, Od. 2, 117; spoken of women who are skilled in works of art. 2) to understand, to know how, to be able; spoken both of the mind, as φρεσίν, Il. 14, 92; θυμῷ, Od. 4, 730; and of the body, as χερσίν, Il. 5, 60; with infin. Il. 4, 404. ἐπίστατο μίλιχος εἶναι, he knew how to be mild to all, Il. 17, 671 (prop. Ion. from ἐπρίστημι, to direct one's thought to any thing). The part. pres. ἐπιστάμενος, η, ον, prop. understanding, comm. as adj. intelligent, practised, experienced, often absol. of men and brutes, and also ἐπιστάμενοι πόδες, Il. 18, 599. a) skilful, dexterous, mostly with infin. σάφα εἰπείν, Il. 4, 404. b) With gen. ἐπιστάμενος πολέμοιο, acquainted with war, Il. 2, 611, ed. Barnes; αἰοδῆς, Od. 21, 406. c) With dat. ἐπιστάμενος ἄνοτι, subaud. κοιμίζων, Il. 15, 282 (prob. Ion. for ἐπρίσταμαι, cf. the Germ. verstehen and the Engl. understand).

ἐπιστάμενος, adv. intelligently, skilfully, dexterously, Il. 10, 265. Od. 20, 161.

ἐπιστάτης, ον, ὁ (ἐπρίστημι), origin. one who approaches; only σὺς ἐπιστάτης, who approaches thee, a beggar, Od. 17, 455. † (Hesych. ἀπὸ τοῦ ἐπρίσασθαι τῇ τραπέζῃ.)

\* ἐπιστεναγίζω = ἐπιστενάχομαι, Batr. 73; but ἐπιστεναγίζω, ed. Frank.

ἐπιστενάχομαι, depon. mid. (στενάχω), to groan at or over, Il. 4, 154. †

ἐπιστεφής, ἐς (ἐπιστέφω), up to the brim, brimful, with gen. only κρητῆρας ἐπιστεφίας οἶνοιο, mixing-vessels brimful of wine, Il. 8, 232. Od. 2, 431; see ἐπιστέφω.

ἐπιστέφω (στέφω), only in the mid. ἐπιστέφωμαι, always κρητῆρας ἐπιστέφαντο οἶνονο, they filled the vessels full to the brim [they crowned the vessels with wine], Il. 1, 470. 9, 175. Od. 1, 148, and elsewhere. The old Gramm. thus unanimously explain this, see Athen. XV. p. 674. I. 13; and also most modern, as Heyne, Voss; and Buttm. Lexil. I. p. 97, who explains it, 'to fill so full that the liquid rises above the brim and forms a

crown.' To fill the vessel thus full was a religious custom. To a use of garlands there is here no reference, as in Virg. Aen. 1, 723. The gen. with verbs of filling is common.

ἐπιστήμων, ον (ἐπίσταμαι), intelligent, experienced, acquainted with, Od. 16, 374. †

ἐπίστιον, τό (prop. neut. of ἐπίστιος, belonging to the hearth), subst. a cover, a shed, under which the ships drawn on shore stood supported by stakes; otherwise νεώριον; πᾶσιν ἐπίστιόν ἐστιν ἐκάστη, each one of all (the Phæacians) has here a shed, Od. 6, 285; † cf. Nitzsch ad loc. Voss, incorrectly, 'they rest each one upon supporting props.' The masc. ἐκάστῳ cannot refer to νῆες [in like manner Cowper, inaccurately, 'each stationed in her place'].

ἐπιστοναχίω (στοναχίω), = ἐπιστενάχομαι, from which aor. 1 ἐπιστονάχησα, to roar, spoken of the sea, Il. 24, 79. †

\* ἐπιστοναγίζω = ἐπιστεναγίζω, q. v.

ἐπιστρέφω (στρέφω), to turn to, to turn towards, with accus. only aor. 1 ἐπιστρέφας, Il. 3, 370. † 2) Mid. to turn oneself towards, to go, to penetrate, h. 27, 10.

ἐπιστροφάδην, adv. (ἐπιστρέφω), turning hither and thither, turning on all sides; κτείνων, to slay on all sides, Il. 10, 483; τύπτειν, Od. 22, 308 (others, fiercely; Voss, vigorously; Schol. ἐνεργῶς).

ἐπίστροφος, ον (ἐπιστρέφω), prop. turning oneself to, consorting with, holding intercourse with; with gen. ἀνδράων, with men, Od. 1, 177. †

Ἐπίστροφος, ὁ, son of Iphitus, grandson of Naubolus, leader of the Phocians before Troy, Il. 2, 517. 2) leader of the Halizonians, an ally of the Trojans, Il. 2, 856. 3) son of Evenos, brother of Mynes, slain by Achilles on the expedition against Lyrnessos, Il. 2, 692.

ἐπιστροφάω (στροφάω), poet. form of ἐπιστρέφω, intrans. as ἐπιστρέφωμαι, to turn oneself to, to go into, to visit; accus. πόλιν, to go through cities, Voss, Od. 17, 486; † metaph. of cares, h. Merc. 44.

Ἐπίστωρ, ὁρος, ὁ, a Trojan, slain by Patroclus, Il. 16, 696 (signif. = ἐπιστήμων).

ἐπισφύριον, τό (σφυρόν, prop. neut. of ἐπισφύριος), an ankle-clasp, a kind of hook or buckle, by which the greaves, consisting of two plates, were fastened. σφυρίδες ἐπι-

σφυροῖς ἀραρυῖαι. According to others, a covering for the ankle, by which the plates were fastened; hence Voss, 'plates fastened together with silver ankle-coverings,' \* Il. 3, 331. 11, 18, etc.

\* ἐπισχεδόν, adv. (σχεδόν), near, almost, h. Ap. 3.

ἐπισχερόω, adv. (σχερός), prop. connected together, in a row, one after another, in order, like ἐπετής, with πτείνεσθαι, ἀναβαίνειν, \* Il. 11, 668. 18, 68.

ἐπισχεσίη, ἡ (ἐπίχω), a pretence, a pretext; with gen. οὐδέ τι μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, ἀλλ' ἐμὲ ἰέμενοι γῆμαι, you were able to make no other pretext for your resolution (or attempt) but wishing to marry me, Od. 21, 71. † (The ancients explain μύθου here by στάσις, uproar, noise, it being ἔσθλ. for μῦθος, see μῦθος).

ἐπίσχεσις, ἰος, ἡ (ἐπίχω), 1) restraint, hindrance. 2) abstinence, moderation, temperance, with infin. following, Od. 17, 451. †

ἐπίσχω (ἴσχω), form of ἐπίχω, 1) to direct, to guide, ἔπικου, Il. 17, 465. 2) to hold up, to check, Od. 20, 266 (according to the Schol., which explains ἐπλόχετε by κατώχετε, as aor. 2 from ἐπίχω, q. v.).

ἐπισώτρον, τό, ep. ἐπισσώτρον, the tire, the iron band encompassing the wooden circumference of a wheel (σώτρον); only in the ep. form, \* Il. 5, 725. 11, 537. 23, 519.

ἐπιστάβοθος, ὁ, ἡ, a helper, an assistant, spoken of the gods; μάχης, in battle, Il. 12, 180; also fem., Il. 5, 808. 826. (From ἐπίβοθος, as ἀταρτήρος fr. ἀτήρος, see Thiersch § 174. 7.)

ἐπτείνειν (τείνω), to stretch, to extend; only in tmesis, Il. 17, 736. Od. 11, 19.

ἐπιτέλλω (τέλλω), aor. 1 act. ἐπιτέυλα, aor. 1 mid. ἐπιτεύλαμην, perf. pass. ἐπιτέταλμαι, 1) Act. to end in addition (cf. τέλλω in Schneider's Lex.), to annex, to add; thus in tmesis, κρατερὸν δ' ἐπὶ μῦθον ἐτέλλε, finished, i. e. spoke in addition a harsh speech, Il. 1, 25, 326. 16, 199. 2) to commission, to order, to command, to impose, to bid, τί τινα, πολλά τινι, Il. 4, 229; μῦθόν τινι, to give a verbal direction to any one, Il. 11, 480; often with only one of the two cases, συνθεσίας, to give commands to any one, Il. 5, 320; often absol. with infin. instead of accus., Il. 4, 229. Hence pass. ἔμοι δ' ἐπὶ πάντι ἐτέταλτο, every thing was entrusted to me, Od. 11, 524; with infin.

Il. 2, 643. 2) Mid. like act. to commission, to command, any one, with infin. Il. 2, 802. 10, 61; with accus. νόστος, ὃν ἐκ Τροίης ἐπετέλλατο Ἀθήνη, the return which Minerva had commanded from Troy, Od. 1, 327.

\* ἐπιτεργής, ἑς (ἐπιτέρπω), pleasurable, agreeable, h. Ap. 413.

ἐπιτέρπω (τέρπω), 1) to delight with, to charm; only 2) Mid. to delight in, to be charmed with, ἔργοις, Od. 14, 228; † and with accus. θυμὸν, ἦτορ, h. Ap. 146. 204.

ἐπιτετραπται, see ἐπιτρέπω.

ἐπιτετράφαται, see ἐπιτρέπω.

ἐπιτηδής, adv. enough, sufficiently, adequately; in two passages: ἐς δ' ἱστάς ἐπιτηδὲς ἀγείρομεν, let us collect on board rowers enough, Il. 1, 142. μνηστῆρων δ' ἐπιτηδὲς ἀριστῆς λοχῶσιν, in sufficient numbers the chief of the suitors lie in wait for thee, Od. 15, 28; later, with changed accent, ἐπιτηδεις. (According to Damm from τείνω; according to Buttm. Lexil. I. p. 46, from ἐπὶ τῆδε; or, according to Passow, from τῆδε, a form of τῆτες.)

\* ἐπιτηρέω (τηρέω), aor. 1 part ἐπιτηρήσας, to wait for, to watch for, νῆπτα, h. Cer. 245.

ἐπιτίδημι (τιδῆμι), fut. ἐπιθήσω, aor. 1 ἐπιθήκα, aor. 2 optat. ἐπιθεῖτε, ep. for ἐπιθεῖτε, infin. ἐπιθεῖναι, aor. 1 mid. ἐπιθήκατο, aor. 2 mid. ἐπιθετο, part. ἐπιθήμενος, to place upon, to put upon, 1) to put upon, to lay upon, comm. τινὶ τι; κρατὶ κυνέην, Il. rarely; τινὰ λείων, to lay any one upon the bed, Il. 24, 589; φάρμακα, Il. 4, 190; εἶδατα, to place food (upon the table), Od. 1, 140; spoken of sacrifices, Ποσειδάωνι τούφω μῆρσιν, to offer the thighs of oxen to Neptune, Od. 3, 179; Ἀπόλλωνι, Od. 21, 267. b) Metaph. to lay upon, to inflict, ἄλγεα Τρωσὶ, Il. 2, 40. πολλοὶ γὰρ δὴ τλήμεν ἐξ ἀνδρῶν, χαλεπ' ἄλγισ' ἐπ' ἀλλήλοισι τιδόντες, many of us have suffered from [on account of] men inflicting grievous pangs upon one another, says Dione to Venus, Il. 5, 384. The Schol. unnecessarily connects ἐξ ἀνδρῶν and τιδόντες. The sense is, 'we suffer because we have taken part in the affairs of men,' cf. v. 385 seq. θωπῇ, to inflict punishment, Od. 2, 102. 2) to put at or to, to attach, to add, ἄλλα, Il. 7, 364. 391; τινὶ τι; κορόνην, a curved end (to the bow), Il. 4, 111; περόνην, Od. 19, 256. b) to place before in order to close any thing,

λίθον θύρῃσιν, Od. 13, 370; θύρας, to close the doors, Il. 14, 169. Od. 22, 157; hence said of the Hours: ἡμὲν ἀνακλίνει νῆφος ἡδ' ἐπιθεῖναι, to put back the cloud and place it before, i. e. to open and shut, Il. 5, 751. 8, 395; spoken of the Trojan horse, λόχον, Od. 11, 525. c) Metaph. μύθη τέλος ἐπιθεῖναι, to put an end to the word [i. e. to fulfil the declaration], Il. 19, 107 [20, 369]; φρόνα ἱεροῖσιν, to fix his heart upon, to direct his mind to the victims, Il. 10, 46. II) Mid. to pull upon, τί τινη; στεφάνῃν κεφαλῆσιν, Il. 10, 31; χεῖρας στήθεσσι τινος (his hands), Il. 18, 317.

ἐπιτιμήτωρ, ὁρος, ὁ (τιμῶν), an avenger, one who inflicts punishment, epith. of Jupiter, ἐπιτιμήτωρ ἱεστῶν τε εἰνῶν τε, Od. 9, 270. † ἐπιτέλλῃναι (ΤΑΛΩ), only imper. aor. ἐπιτέλλω, absol. to continue patient at or under; with dat. μύθοισιν ἑμοῖσιν, my words, \* Il. 19, 220. 23, 591.

ἐπιτολμῶ (τολμῶ), to have courage, to dare, to take courage, to encourage oneself, with infin. Od. 5, 353; absol. to remain patient, \* Od. 17, 238.

ἐπίτονος, ὃν (τίλιν), stretched, whence the subat. ὁ ἐπίτονος (subaud. ἰμάς), a rope with which the sail-yard is made fast to the mast, the yard-rope, Od. 12, 423. †

ἐπιτοξάζομαι, depon. mid. (τοξάζω), prop. to bend the bow at any one, to shoot, to aim at any one, with dat. Il. 3, 79. †

ἐπιτραπέω, ep. for ἐπιτρέπω, ἐπιτραπίουσι, Il. 10, 421. †

ἐπιτρέπω (τρέπω), aor. 1 act. ἐπείτρεψα, aor. 2 act. ἐπείτρεπον, aor. 2 mid. ἐπείτραπόμην, perf. pass. ἐπείτρεμμαι, 3 plur. Ion. and ep. ἐπιτεράφεται, 1) Act. 1) to turn to, to give over to, to commit to, to trust to, τί τινη; οἶκόν τινη (to one's care), Od. 2, 226; without accus. [expressed], aor. 2 τοῖσιν ἐπείτραπομεν μάλιστα, to these we trusted most [sc. τὸ φυλάσσειν], Il. 10, 59; instead of the accus. we have also the infin., Il. 10, 116. 421. θεοῖς ἐπιτρέπῃν τι, to leave to the gods, Od. 19, 502; hence pass. ᾧ ἐπιτεράφεται λαοί, to whom the people are entrusted, Il. 2, 25; and spoken of the Hours: τῆς ἐπείτρεπται οὐρανός, Il. 9, 750. 2) to turn to, to leave to, to yield to, νίκην τινη, Il. 21, 473; παισὶ πτήματα, to leave possessions to children, Od. 7, 149; and without accus. [expressed], οὐκ ἐπείτρεπε [sc. ἑαυτόν, cf. Nägelsh. p. 313],

γήραϊ, he yielded not to age, Il. 10, 79. II) Mid. to turn oneself to. σοὶ θυμὸς ἐπείτραπετο εἰρεσθαι, thy mind was inclined to ask, Od. 9, 12.

ἐπιτρέχω (τρέχω), aor. 2 ἐπείδραμον, part. aor. 1 ἐπείδρεξας, Il. 13, 409; † perf. ἐπιδέδρομα, to run to, both to render aid and to attack. ἄρματα ἵπποις ἐπείτρεχον, the chariots rolled after the horses, Il. 23, 504. 2) to run over, to graze, spoken of a spear, Il. 13, 409. λευκή δ' ἐπιδίδρομεν αἴγλη, glittering splendor glances over it, Od. 6, 45. cf. Od. 20, 357.

ἐπιτροχάδην, adv. running over cursorily, hastily, only ἀγορεύειν (Voss, 'with flying tongue'), Il. 3, 213. Od. 18, 26.

ἐπιφείρω (φείρω), fut. ἐπόλω, to bring to or upon, only in a hostile signif.; χεῖρας τινη, to lay hands upon one, i. e. to attack him, Od. 16, 438; and βαρύνει χεῖρας, Il. 1, 89.

\* ἐπιφθάνω (φθάνω), part. aor. 2 ἐπιφθές, to be beforehand, to anticipate, Batr. 217.

ἐπιφθονέω (φθονέω), to envy, to refuse enviously, to grudge, to forbid, with dat. Od. 11, 149. †

ἐπιφλέγω (φλέγω), to kindle, to set fire to, to burn up, with accus. ὕλην, νεκρόν, \* Il. 2, 455. 23, 52.

ἐπιφράζομαι (φράζομαι), aor. 1 ἐπεφρασάμην, ep. σσ, and with like signif. aor. 1 pass. ἐπεφράσθην, Od. 5, 183. 1) to think of, to meditate upon, to consider, with accus. βουλὴν, Il. 2, 282. 13, 741; absol. Il. 21, 410; gener. to observe, to perceive, to understand, τι, Il. 5, 665; in connection with νοεῖν, Od. 8, 94. 533; to recognize, Od. 18, 94. 2) to devise, to plan, to excogitate, ὄλεθρόν τινη, Od. 15, 444; absol. οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι! Od. 5, 183.

ἐπιφρονέω (ἐπύφρων), to be thoughtful, intelligent, wise, discreet, only part. pass. Od. 19, 385. †

ἐπιφροσύνη, ἡ (ἐπύφρων), discreetness, prudence, intelligence, judgment, Od. 5, 437; in the plur. ἀνέλσθαι ἐπιφροσύνας, to assume a thoughtful care, \* Od. 19, 22.

ἐπίφρων, ὃν (φρήν), considerate in or upon, thoughtful, intelligent, wise, prudent, spoken of persons, Od. 23, 12. ἐπίφρων βουλὴν, in counsel, Od. 16, 242; of things, βούλα, a prudent counsel, Od. 3, 128. 19, 326.

\* ἐπιφωτέω (φωτέω), to call to, to call on any occasion, Fr. 42.

**ἐπιχειρέω** (χείρ), fut. *ρήσω*, to lay hands upon, to seize, with dat. *δείπνῃ*, \* Od. 24, 336. 395.

**ἐπιχεύειν**, see **ἐπιχέω**.

**ἐπιχέω** (χέω), aor. 1 ep. *ἐπέχευα*, infin. *ἐπιχεύειν*, aor. 1 mid. *ἐπεχευάμην*, ep. aor. sync. 2 mid. *ἐπέχυντο*, 1) to pour upon or over; *χερσὶν ὕδωρ*, water upon the hands, Il. 24, 303. Od. 4, 212; *χείρην βα προχόῳ*, water from the pitcher, Od. 1, 136; metaph. of sleep, in tmesis: *μηροστήρεσσιν ὕπνον*, Od. 2, 395; *ἀέριμων αὐτμήνα*, to excite the breath of the winds, Od. 3, 289; *δοῦρατα*, to cast spears, Il. 5, 618. b) Mid. a) to pour upon for oneself, spoken of things dry: to pour upon, to heap upon, *ὕλην* (as ballast), Od. 5, 257; *χρῖον φέλλων*, an effusion of leaves, Od. 5, 487. b) With ep. sync. aor. 2, only metaph. of a multitude of men: to pour upon, to rush to, τοὶ δ' ἐπέχυντο, Il. 15, 654. 16, 295.

**ἐπιχθόνιος**, *ον* (χθών), living on the earth, earthly, 1) As epith. of *ἀνὴρ*, *βροτός*, *ἄνθρωπος*, Il. 1, 266. 2, 553. 2) As subst. an inhabitant of the earth, h. 14, 2.

**ἐπιχράω** (χράω), to attack, to fall upon, to assail, with dat. of men and brutes, *Τρῶεσσιν*, *ἄρνεσσιν*, Il. 16, 352. 356. *μητίρι μοι μηροστήρεσ ἐπέχραον*, the suitors assailed my mother, i. e. pressed her, Od. 2, 50 (μοι is dat. used in the language of intimacy, see Nitzsch ad loc.).

**ἐπιχρίω** (χρίω), aor. 1 *ἐπέχρισα*, 1) to anoint, to besmear, with accus. *τόξον αἰλουφῇ*, Od. 21, 179; *παρειάς*, Od. 18, 172. 2) Mid. to anoint oneself, *αἰλουφῇ*, \* Od. 18, 179.

**ἐπιψάύω** (ψάύω), to touch upon the surface, to graze, to touch; metaph. to feel. *ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσιν*, who can feel but little with the heart, Od. 8, 547. †

**ἐπιωγαί**, αἱ (*ιωγή*), places near the shore, where ships, secure from storms, could lie at anchor, *ροαδῇ*, Od. 5, 404. †

**ἐπίων**, see **ἐπειμι** (*εἶμι*).

**ἐπλε**, ep. for **ἐπιλε**, see **πύλω**.

**ἐπλεο** or **ἐπλεν**, ep. for **ἐπύλων**, and **ἐπλετο**, ep. for **ἐπύλετο**, see **πύλωμαι**.

**ἐπληντο**, see **πυλάζω**.

**ἐποιῶ**, fut. of **ἐπιφέρω**.

**ἐποίχομαι** (*οἰχομαι*), to go to, to go, to come to, 1) Absol., Od. 1, 143; limited, *πάντοσα*, Il. 5, 508; *ἀνὰ στρατόν*, Il. 1, 383. 2) With accus. of persons and animate things, a) to go to any one, *μηροστήρας*, Od. 1, 324. b) to go

about, to go through, to inspect, spoken of a leader, Il. 6, 81; *οἰχίας ἀνδρῶν*, Il. 15, 279. *πάσας ἐπέχιστο*, he went about all (the seals), Od. 4, 451. c) to fall upon any one, to attack, with accus. *οἰφῆας*, spoken of Apollo, Il. 1, 50; *Κύπριν χαλκῷ* (with a weapon), Il. 5, 330; espec. spoken of Apollo and Diana: *ἀγανοῖς βολέουσιν* (to attack with gentle missiles, V.), Od. 11, 173. 15, 411; see **ἀπώλλω**. 3) Of things: to go to any thing, to go about, *τί*; *ρηῶν ἱερία*, Il. 15, 676; metaph. *ἐπέχισσθαι ἔργον*, to go to work, Il. 6, 492; *δόξαν*, Od. 13, 34; spoken of women: *ἰστὸν ἐπέχισσθαι*, to go about the loom, see **ἰστόν**, Il. 1, 31.

**ἐπομαι**, mid. see **ἐπαί**.

**ἐπόμνυμι** and **ἐπομνύω** (*ῥονυμι*), imperf. *ἐποίμνον*, fut. *ἐπομοῦμαι*, aor. *ἐποίμωσα*, to swear by, to take an oath of a thing; absol. Od. 15, 437; with accus. *ῥεον*, with *μήποτε* and infin., Il. 9, 133. 274; *ἐπόμωκεν*, a false oath, Il. 10, 332.

**ἐπομφάλιος**, *ον* (*ομφαλός*), αἱ, upon the navel; on the boss, spoken of a shield: *βάλων σάκος μέσσον ἐπομφάλιον*, in the midst of the boss, Il. 7, 267. †

**ἐποπιζομαι**, depon. (*οπιζομαι*), to honor, to reverence, to dread, with accus. *Διὸς μῆνιν*, Od. 5, 146. † h. Ven. 291.

**ἐποπτῶ** (*ὀπτῶ*), to roast upon, to roast, *ἔγκατα*, Od. 12, 363. †

**ἐποπτεύω** (*ὀπτεύω*), to look upon, espec. to inspect, to superintend, with accus. *ἔργα ἐποπτεύεσσι*, Od. 16, 140. †

(**ἐπόπτομαι**), pres. obsol., fut. *ἐπόψομαι*, see **ἐφοράω**.

**ἐποφάγομαι**, mid. (*οφάγω*), part. aor. *ἐποφάγμενος*, to extend oneself towards, in order to attack, to extend the spear for a thrust, Il. 5, 335, † subaud. *ἔγχει*, see **οφάγω**.

**ἐπόρνημι** and **ἐπορνήω** (*ῥονυμι*), imperf. *ἐπόρνην*, aor. 1 *ἐπόρῃσα*, imperat. *ἐπόρῃσθω*, ep. aor. sync. mid. *ἐπόρῃτω*, 1) to excite, to awaken, *τί τινι*; *μῆνος τινί*, Il. 20, 93. 2) to urge on, to send to, spoken of the gods: *ὕπνον τινί*, to send sleep upon any one, Od. 22, 429; *οἶζον*, Od. 7, 271; *μόρσμιον ἡμάς*, Il. 15, 613. b) Frequently in a hostile signif. to excite, to rouse against any one, Il. 5, 765; and with infin., Il. 7, 42. II) Mid. together with ep. aor. 2 and pluperf. to rush against, to assail; with dat. *Ἀχιλλῇ*, against Achilles, Il. 21, 324.

*ἐπορεύω* (ὁρεύω), aor. 1 *ἐπόρουσα*, to leap upon, to spring upon, to rush upon, any one, with dat. always in a hostile signif. Il. 3, 379. 4, 472; and *ἐν πόντι*, h. Ap. 400; with double dat. *τῷ δουρὶ* (with the spear), Il. 16, 320; metaph. spoken of sleep: *ἀντὶ ὕπνος ἐπόρουσε*, sleep fell upon him (with the idea of haste), Od. 23, 343. b) With the accus. *ἄρμα*, to leap upon the chariot, Il. 17, 481.

*ἐπορεῶν*, see *ἐπόρουμι*.

*ἔπος*, *εὖος*, *τό*, a word, and generally every thing expressed by speech; hence also, speech, narration, tradition. Hom. *ἔπος καὶ μῦθος*, discourse and narration, Od. 11, 561; in the plur. Od. 8, 91. According to the connection it signifies a) a word pledged, a promise: *διακίρσαι ἔπος*, Il. 8, 8. b) counsel, command, Il. 9, 100. c) a response or oracle of a soothsayer, Od. 12, 266. d) narration, song of a bard, Od. 8, 91. 17, 519. e) word, in opposition to deed, Il. 15, 234; hence *ἔπαισιν καὶ χερσὶν ἀρήγειν*, to help any one by word and deed, Il. 1, 77. cf. Spitzner ad Il. 15, 234. f) the contents of discourse, matter, nearly = *πρᾶγμα*, thing, Il. 11, 652. Od. 22, 289 [cf. Nagelsb. ad Il. 1, 76, the affair in hand].

*ἐποτρύνω* (ὀτρύνω), aor. 1 *ἐπώτρυνα*, to incite, to urge on. 1) Spoken of persons, with accus. to encourage, to urge, to impel, to command; often *θυμὸς ἐποτρύνει*, and in connection with *ἀνάγειν*, comm. with accus. and infin. following, *ἐταίρους τάφρον διαβαίνεμεν*, to go over the trench, Il. 12, 50; with dat. of the pers. and infin. only, Il. 15, 258. Od. 10, 531. 2) Of things: to excite, to press, with accus. *πόλεμόν τινα*, to excite a contest against any one, Od. 22, 152; *πομπήν*, to ask urgently an escort, Od. 8, 30; but *ἀγγέλλας πολλέσσιν*, to send embassies to the cities, Od. 24, 355. II) Mid. to press for oneself, to urge, *πομπήν*, Od. 8, 31. †

*ἐπουράνιος*, *ίη*, *ισ* (οὐρανός), in heaven, heavenly, epith. of the gods, Il. 6, 129. Od. 17, 484.

*ἐποχέομαι*, mid. (ὀχέω), fut. *ήσομαι*, to ride upon, to travel, *ἵπποις*, Il. 10, 330; *ἵπποις καὶ ἄρμασι*, to ride in chariots, \* Il. 17, 449.

\* *ἐπόπιος*, *ον* (ὄπις), to be looked at, to be conspicuous, remarkable, noted, h. Ap. 496 (old reading for *ἐπόπιος*, Il. 3, 42).

*ἐπόρομαι*, see *ἐφοράω*.

*ἐπαρθεῶν*, see *πάρθω*.

*ἑπτά*, indecl. seven, often in Il. and Od.

*ἑπταβόειος*, *ον* (βόειος), made of seven layers of ox-hide, seven-hide, *σάκος*, \* Il. 7, 220. 222.

*ἑπταετής*, *ές* (ἔτος), of seven years, only in neut. *ἑπταετις* as adv. during seven years, \* Od. 3, 305. 7, 259.

*ἑπταπόδης*, *ον*, *ό* (ποῖς), seven feet long, *Θρήνυς*, Il. 15, 729. †

\* *ἑπτάπορος*, *ον* (πόρος), having seven courses, with seven paths, epith. of Pleiades, h. 7, 7.

*Ἐπτάπορος*, *ό*, a river of Mysia, Il. 12, 20. According to Strab. XIII. p. 603, it is called *Πολύπορος*. It rises in the mountain Teunos, and falls, after manifold windings, into the Sinus Adramyttenus, at the village Celenæ.

*ἑπτὰπυλος*, *ον*, seven-gated, having seven gates, epith. of the Boeotian Thebes, Il. 4, 406. Od. 11, 263. cf. Apd. 3, 6. 6.

*ἑπτάρων*, see *πταίρων*.

*ἑπτατο*, see *πτόμαι*.

*ἑπτακα* (*ἑπτά*), seven-fold; *δαΐζειν*, to divide into seven parts, Od. 14, 434. †

*ἘΠΩ*, an obsolet. theme from which come *ἔπος*, *εἶπον*, *ἐπέω* and *ἐννέπω*, prop. to arrange; then, to speak, to say.

*ἔπω*, imperf. *ἔπον*, 1) Act. only ep. to be about any thing, to be employed, to be busy, comm. with prep. *ἀμφί*, *μετά*, *περί*: *ἀμφ' Ὀδυσῆα Τρῶες ἔπον*, the Trojans were engaged about Ulysses, i. e. they encompassed him, Il. 11, 483; *μετά Τυδείος νῆδν*, to hasten to the son of Tydeus, Il. 10, 516; *περὶ τεύχεα*, to busy oneself about the arms, Il. 15, 555. In all these and other passages, a tmesis may be supposed. 2) Trans. with accus. to take care of, to clean, *τεύχεα*, Il. 6, 321. II) Mid. *ἔπομαι*, imperf. *εἰπόμην* and ep. *ἐπόμην*, fut. *ἔψομαι*, aor. 2 *ἰσπόμην*, imperat. ep. *σπείω*, *ἰσπείσθω*, subj. *ἔσπομαι*, optat. *ἰσπόμην*, infin. *σπείσθαι*, Od. 22, 324; *ἰσπείσθαι*, Il. 5, 423; part. *ἰσπόμενος*, Il. 12, 395. The first s, in the subj. optat. infin. and part., is rejected by Becker, Thiersch § 232, 56. Buttman Gram. p. 280, and Spitzn. Excurs. X. on Iliad, consider it correct and epic, but reject the pres. *ἔσπεται*, Od. 4, 826; for which *ἔρχεται* must be read; signif. to follow. 1) Spoken of living beings: to go after, to accompany, with dat. chiefly of warriors who follow a leader, Il. 2, 524. 675 seq., strength.

ened by ἄμα, Il. 5, 551. Od. 11, 372; again, μετὰ τινι, Il. 13, 234; also μετὰ πύλλον ἔσπετο, the flock followed the ram, Il. 13, 492; again, σὺν τινι, Od. 7, 304. b) Metaph. spoken of inanimate things; often of ships, Il.; of bridal presents: ὅσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι, as many as it is suitable to give with a dear daughter, Od. 1, 278. 2, 197. τρυφάλεια ἔσπετο ἄμα χειρὶ, the helmet followed the hand, i. e. he retained the helmet in his hand, Il. 3, 376. ἐκάλεις ἔσπετο, the breast-work followed, i. e. fell down, Il. 12, 398; metaph. to *attach to, to be connected with, to follow*, as κῦδος, τιμὴ, Ἄτη, Il. 4, 415. 9, 573; ἐκ τινος, from, by means of, any one, Il. 8, 140; where belongs h. Ven. 261. 2) to *be able to follow, to come forth with*, τινί, Il. 16, 154. Od. 6, 319; metaph. spoken of the limbs and the bodily powers: γούναθ' αὐτῷ ἔπεται, Il. 4, 314; χεῖρες, Od. 20, 237. 3) In a hostile signif. *to pursue, to follow*, τινί, Il. 11, 165; ἀμφ' αὐτόν, Il. 11, 474. 15, 257; only in Il. 4) In the imperat. equivalent to, *to come*. ἔπεο προτέρω, come nearer, Il. 18, 387. Od. 5, 91.

\* ἐπωλένιος, ὃν (ὠλέει), upon the elbows, in the arms, h. Merc. 433. 510.

ἐπώνυμος, ὃν (ὄνομα, ὄνυμα), deriving its name from, named after, having a surname, from any particular occasion. Ἀλκυόνην καλίσκον ἐπώνυμον, they named her Alcyone with a surname (in reference to the sad fate of her mother), Il. 9, 562; the real name of a person containing a reference to character or fortune, Od. 7, 54. 19, 409. h. Ap. 373.

ἐπώροτο, see ἐπόρυνμι.

ἐπώχματο, most probably 3 plur. pluperf. pass. from ἐπέχω, Il. 12, 340. † πᾶσαι (πύλαι) ἐπώχματο, all the gates were closed (ἐπικελευσμένα ἦσαν, Apoll. Hesych.). From ἐπέχω, perf. with change of vowel ὦχα (conf. συνόχωκα, ὀχεύς), perf. pass. ἔπωγμαι; ἐπέχειν τὰς πύλας, to shut the gates, is after the analogy of ἐπέχειν τὰ ὦτα, cf. Buttm. Gr. Gram. ἔχω; Roet p. 308; Thiersch § 232, 64; who however translates it: *to press*. Other explanations are a) 3 plur. pluperf. from ἐπόλω, with the reading ἐπώχματο, which cannot by any means signify 'to shut.' b) 3 plur. imperf. from ἐπολχομαι; with the reading πᾶσας ἐπώχματο, the Trojans ran to all, which does not accord with the connection.

ἐραζε, adv. (ἔρα), on the earth, to the earth, with πίπτω and χέω, Il. and Od.

ἐραμαι, ep. for ἐράω, depon. mid. aor. 1 ἡρασάμην, ep. σσ, to love, to love dearly, with gen. frequently spoken of persons, Il. 3, 446; of things: πολέμου, μάχης, Il. 9, 64. 16, 208; δόρπου, h. Cer. 129.

ἐραστός, ἢ, ὃν (ἐράω), lovely, charming, epith. of beautiful towns, Il. 9, 531. Od. 7, 18.

ἔρανος, ὅ, a meal, to which each guest contributes his share, Od. 1, 226. 11, 415; a pic-nic. According to Nitzsch ad Od. 1, 226, ἔρανος in the sense of a contribution to a common object, e. g. an entertainment, is not appropriate in Homer, but it is to be taken in a general signif.: an entertainment of princes with a superior king; perhaps, a friendly entertainment.

ἐρατεινός, ἢ, ὃν (ἐράω), lovely, agreeable, charming, often spoken of countries, cities, rivers, also ἡγορή, ἀσκηλική, Il. 3, 175. 6, 156; of persons, Od. 4, 13. 8, 230.

ἐρατίζω, ep. form of ἐράω, to desire vehemently, with gen. χρεῖων ἐρατίζω, \* Il. 11, 551. 17, 660.

ἐρατός, ἢ, ὃν (ἐράω), beloved, lovely, agreeable; δῶρ' Ἀφροδίτης, Il. 3, 64. † Often in the hymns.

ἐργάζομαι, depon. mid. (ἔργον), augm. eig., 1) to work, to be active, absol. Od. 14, 272. h. Cer. 139; spoken of bellows, Il. 18, 469. 2) Trans. to perform, to do, to practise, with accus. ἔργα, Od. 20, 72; ἔργα ἀσεμεία, to practise shameful deeds, Il. 24, 733; ἐνάλιμα, Od. 17, 321; also χρυσόν, to work gold, Od. 3, 435.

ἐργάθω, ἐργάθω, poet. form of ἔργα, to separate. χροῖα ἔργαθεν, Il. 11, 437. † ἀπὸ δ' ἀνέκινος ὤμον ἐίργαθεν, Il. 5, 147. †

\* ἐργασίη, ἢ (ἐργάζομαι), work, labor, activity, h. Merc. 486.

\* Ἐργίτος, ὅ, son of Clymenus, king of Orchomenus, h. Ap. 297.

\* ἔργμα, τό (ἘΡΙΩ) = ἔργον, work, act, deed, h. 27, 20. 32, 19.

ἔργον, τό, (ἘΡΙΩ), 1) work, deed, action, often plur. θείονελα, ἀήσυλα ἔργα, ἔργα φιλοτήσια, the delights of love, Od. 11, 246; and in antithesis with μῦθος, βουλή, Il. 9, 443. 2) work, labor, business, occupation, trade, limited by an adj. or subst. ἔργα γάμοιο, the works of marriage. ἔργα πολυμήδεα, works of war, Il. 5, 428. 429. θαλάσσια ἔργα, sea-faring business, Il. 2, 614; fishing, Od. 5, 67; also spoken of animals, Od. 17, 313. Chiefly

in the following special connections: a) *ἔργα ἀνδρῶν*, works of men, i. e. agriculture, as the peculiar employment of men. Hence also *ἔργον*, labor in the field, Od. 14, 222; and *ἔργα* in the plur. *cultivated fields, estates*, Il. 2, 751. Od. 14, 344; espec. *πλοῦτα ἔργα*, Od. 4, 318; and *ἔργα πατρώϊα*, Od. 2, 22; also *ἔργα βοδῶν*, Od. 10, 98. b) *ἔργα γυναικῶν*, the works of women, i. e. partly the cares of house-keeping, but espec. weaving, spinning, and other female labors of art, Il. 9, 128. Od. 2, 117. cf. Od. 1. 356. c) In the Il. espec. *the labors of war, fighting, battle, war*, Il. 4, 470. cf. 539; also *ἔργον μάχης*, Il. 6, 522. 3) the product of labor, *work*. *ἔργα γυναικῶν*, woven stuffs, Il. 6, 289. *ἔργα Ἰφαιόστοιο*, metallic products, Od. 4, 617. 4) Generally, *work, thing, matter, affair*, Il. 1, 294; *ἔργα δαιτὸς*, Il. 9, 228; *ὅπως ἴσται τάδε ἔργα*, how these things shall end, Il. 4, 14; spoken of a great stone: *μῖγα ἔργον*, a huge affair, Il. 5, 303. 20, 286.

*ἔργω*, and comm. *ἐίργω*, Ion. and ep. for *ἔργω*, aor. 1 act. *ἔρξα*, perf. act. *ἔργμαι*, 3 plur. ep. *ἔρχαται* (without augm.), pluperf. 3 plur. *ἔρχατο* and *ἔρχατο*, part. aor. pass. *ἐρχόμενος*. The Attics distinguish between *εἰργω*, to exclude, and *ἐίργω*, to include. Hom. has only the spirit. len. (*εἰργω* is found only Il. 23, 72, *ἐίργω*, prop. *ἐίργω* is most common, a form of *ἐίργνυμι*, *ἐργάδω*.) Primary signif. *to separate*; according to the connection: 1) *to include, to hem in, to confine*, with accus. *ἔντος ἐίργειν*, to include within, to limit, Il. 2, 617. 845. 9, 404; *δόμον*, to shut up, Od. 7, 88; pass. with *ἐν*: *ἐρχθῆντι ἐν ποταμῷ*, confined in the river, Il. 21, 282. Od. 10, 283. *ἔνθα τε φράγες ἔρχαται*, where the diaphragm is shut up, Il. 16, 481. *σάπειςσι ἔρχατο*, Il. 17, 354. *γέφυρας ἐεργμῆναι*, confined, i. e. firmly fortified dams or dykes, Il. 5, 89; see *γέφυρα* (*pontes publicis firmati*, Heyne). 2) *to exclude, to separate, to prohibit, to remove*, Il. 23, 72; with *ἀπό*: *βίλος ἀπὸ χροός*, Il. 4, 130. *ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργεν*, all the space from the ships onward, which the trench separated from the wall, Il. 8, 213; cf. Spitzner [all the space from the ships to the wall and from the wall to the ditch, cf. Schol. and Heyne, ad loc.]; with the gen. alone: *παιδός*, Il. 4, 131; *ἐεργόμενοι πολέμοιο*, restrained from war, Il. 13, 525. 3) Generally, *to press, to crowd*, *λαὸν ἐν*

*ἀριστερά*, pressing the people to the left, or separating the people, i. e. touching the left side of the army, Il. 12, 201; *ἐπὶ ῥήας*, Il. 16, 395; with *ἐπὶ*, and gen. Od. 12, 219.

*ἔργω*, obsol. pres. which furnishes tenses to *ἔρδω* or *ῥέζω*, q. v.

*ἔρδω*, poet. (*ἔργω*), fut. *ἔρξω*, aor. *ἔρξα*, perf. *ἔοργα*, plupf. *ἔώργειν*, 1) *to do, to make, to perform*, often absol. Il. 4, 29; with accus. *ἔργα*, Il. 10, 51. Od. 2, 236; with the dat. pers. *τί τινι*, Il. 14, 261. Od. 14, 289; but more frequently with double accus. *κακὸν κακά τινα*, Il. 3, 351. 9, 540; also *εὖ ἔρξαι τινά*, to benefit any one, Il. 5, 650. 2) Espec. *to offer, to sacrifice*, *ἐκατόμβας, ἔρξα θεοῖς*, Il. 2, 306. (*ἔοργα* and *ἔώργειν* are used in the signif. *to do*, conf. *ῥέζω*).

*ἔρεβεννός, ἡ, ὅν* (*Ἐρεβός*), dark, gloomy, *νύξ*, Il. 5, 659; and *ἀήρ*, \* Il. 5, 864.

*ἔρεβεννός*, see *Ἐρεβός*.

*ἔρεβινθος, ὁ*, a chick-pea, perhaps *cicer arietinum* Linn., Il. 13, 589. †

*Ἐρεβός, εὖς, τό*, ep. gen. *Ἐρεβίνης, Ἐρεβινωσι*, *Erebus*, a gloomy place under the earth, between the upper world and the palace of Pluto, through which souls departing from the upper world pass to Pluto; *the nocturnal gloom of Hades*, Il. 8, 368. Od. 10, 528. 12, 81; *Ἐρεβινωσι*, Il. 9, 572, appears corrupted from *ἔρεβεννός*, according to Thiersch § 186, 4. Roet Dial. 23, c. [cf. Jahrbüch. Jahn und K. März 1843, p. 263.]

*Ἐρεβόςδε*, adv. *to Erebus*, Od. 20, 356. †

*ἐρεείνω*, poet. (*ἔρομαι*), *to ask, to interrogate*, with accus. pers. *τινά*, Il. 6, 176; of the thing, *γενήν*, Il. 6, 145; and with double accus. *τινά τι*, Od. 1, 220. 4, 137; also *ἀμφὶ τινι*, after any one, Od. 24, 263. 2) *to try*, said of the lyre, h. Merc. 487. 3) *to say, to speak*, h. Merc. 313. Herm. reads *ἐρεείνων* for *ἐρείπειν* and translates: *quum singula accurate disceptasset*. II) Mid. as depon. Od. 17, 305. h. Merc. 313.

*ἐρεθίζω* (*ἐρέθω*), *to irritate, to provoke*, in a good signif. only: *θυμῶς, μητίερα*, to excite to interest and curiosity, Od. 19, 45. b) Elsewhere in a bad signif. *to excite to anger, to irritate*, Il. 1, 32; *κεροτομίοις, χαλεποῖς ἐπίεσσι*, Il. 5, 419. Od. 17, 395; and spoken of lions: *κύνας τ' ἀνδρας τε*, Il. 17, 658.

*ἐρέθω* (kindred with *ἔρις*), poet. form of *ἐρεθίζω*, *to irritate, to anger*, with accus. Il. 1, 519; and with infin. h. 7, 4, in the Od. spo-



ken of cares: *to disquiet, to distress*, Od. 4, 813. *πυκναὶ δέ μοι ἀμφ' ἀδινὸν κῆρ ὀξείαι μελεδῶναι ὀδυρομένην ἐρέθουσιν*, poignant cares thronging about my enveloped heart distress me grieving, Od. 19, 517. (*μοί belongs to κῆρ*.)

*ἐρείδω*, aor. 1 *ἔρεια*, aor. 1 mid. *ἡρυσάμην*, perf. pass. *ἐρήρυσμαι*, 3 plur. Ion. *ἐρηρέδεται*, 3 sing. pluperf. *ἡρήρυστο*, aor. 1 pass. *ἡρέσθην* (augm. only in the aor. mid.), 1) Act. 1) Trans. *to place firmly on, to lean upon, to fix firmly upon*, with accus. and prep. *πρός*, *περὶ* *τι*, *ἐπὶ* *τινι* and dat. alone. *δόρυ πρὸς τεῖχος*, Il. 22, 112. Od. 8, 66; *ἀσπίδ' ἐπὶ πύργῳ*, Il. 22, 97; pass. *ἐπὶ μύλλῃς ἡρυσθείς*, leaned, supported upon the spear, Il. 22, 225. *ἐν δὲ θρόνοις περὶ τοίχῳ ἐρηρέδατο*, within were seats placed around the wall, (others, fixed,) Od. 7, 97. *λαῖα ἐρηρέδαται δύο*, Il. 23, 329. *χαλκοὶ τοῖχοι ἐρηρέδατ' ἔνθα καὶ ἔνθα*, brazen walls were erected on both sides, Od. 7, 86. According to Buttm. Gr. Gram. § 96, the reading *ἐληλάδατ'* or better *ἐληλάτα*, rejected by Wolf, is to be preferred, see *ἐλαύνω*. So also Voss: the walls extended; again: *to put upon with violence*, οὐδὲ *ἐπέσθη*, he was stretched upon the ground, Il. 7, 145. 11, 144; οὐδὲ *δέ σφιν χαῖται ἐρηρέδαται*, their manes extended to the ground, Il. 23, 284. b) *to thrust any thing, to press, to strike*, with the accus. since by pressure a movable object is urged forward: *ἀσπίς ἀσπίδα ἔρειδε, κόρυς κόρυν, ἀνὴρ δ' ἀνῆρ*, shield pressed shield, Il. 13, 131 (said of pent-up troops); *βέλεσσίν τινα*, to press with missiles, Il. 16, 108; hence pass. *to be thrust, to be pressed*, with *διὰ*: *διὰ θώρηκος ἡρήρυστο ἔγχος*, the spear penetrated the cuirass, Il. 3, 358. 7, 252. 2) Intrans. *to lean upon, to press*. *ἀλλήλησιν ἐρείδουσαι*, pressing one upon another, i. e. quickly; according to Eustath. 'turning towards each other, so that one maid held the head, the other the feet of the dead,' Od. 22, 450; perhaps also intrans. *βέλεσσιν*, Il. 16, 108. 1) Mid. *to support oneself upon, to lean upon*, with dat. *σκήπτρῳ*, *ἔγχει*, with gen. *ἐρείσατο χειρὶ γαλῆς*, with the hand upon the earth, Il. 5, 309. 11, 355. 2) Absol. *to press, to exert oneself*, *ἡρυσάμενος*, *βάλε*, Il. 12, 457; and generally *to strive, to struggle*, Il. 16, 736, of steeds, Il. 23, 735. On *ἐρηρέδαται*, see Thiersch § 212. 35. c. Buttm. p. 200.

*ἐρείκω*, aor. 2 *ἤρικον*, act. *to tear in pieces, to break up*; only mid. with aor. 2 intrans. *to tear, to break*. *ἐρεικόμενος περὶ δουρὶ*, spoken of the cuirass, Il. 13, 441. *ἤρικε κόρυς*, \* Il. 17, 285.

*ἔρειω*, ep. for *ἔρου*, see *ἔρομαι*.

*ἐρείομεν*, ep. for *ἐρίομεν*, see *ἐρίω*.

*ἐρείπω*, poet. aor. 2 *ἤρικον*, perf. pass. *ἐρήριμμαι*, 3 sing. pluperf. *ἐρήριπτο*, ep. shortened for *ἐρήρ.*, 1) Trans. in the act. *to cast down, to demolish*, with the accus. *τεῖχος*, *ἐπάλξευ*, Il. 12, 258. 15, 356. *ἐρήριπτο τεῖχος Ἀχαιῶν*, the wall of the Greeks was torn down, Il. 14, 15. 2) Intrans. in aor. *to tumble down, to fall*. a) Commonly spoken of men: *ἐξ ὀπίσσω, ἐν κονίῃ, γυνῆ*; *ἔστη γυνὴ ἐρικῶν*, falling to his knees, he stood, Il. 5, 309. *ἤριπε πρηνής*, Il. 5, 58. Od. 22, 296. b) Of trees: Il. 16, 482. 13, 389. 21, 243.

*Ἐρεμβοί, οἱ*, the *Erembi*, a people mentioned by Homer after the Sidonians, Od. 4, 84. According to Hellanicus and most of the old Geogr. Strab. 16, p. 728, they were the Troglodytæ, (fr. *ἔρα*, earth and *ἐμβάλειν*), and dwelt east of Egypt, in Arabia. Others sought them in Cyprus; others still make them a branch of the Æthiopians, as Volcker Geogr. p. 89.

*ἐρεμνός, ἡ, ὅν* (kindred with *ἔρεβος*), *dark, black, gloomy*, Od. 24, 106. h. Merc. 427; more commonly *gloomy*, with the idea of dreadful, as *αἰγίς, λαῖλαψ, νύξ*, Il. 4, 167.

*ἔρεξα*, see *ῥέζω*.

*ἐρέομαι*, ep. for *είρομαι*, whence imperf. *ἐρίοντο*, infin. *ἐρίεσθαι*, *to ask*.

*ἐρέετομαι*, depon. mid. (kindred with *ἐρείπω*), *to graze, to eat, to consume*, always of brutes, *λατὸν, κρὶ, πυρόν*, Il. 2, 776. 5, 196. 19, 553; *θημόν* (a corse), Il. 21, 204; spoken of men who eat the raw fruit of the lotus, Od. 9, 97; always and only particip.

*ἐρέριπτο*, see *ἐρείπω*.

*ἐρεσίη, ἡ*, see *εἰρεστήη*.

*ἐρέσσω* (akin to *ἐρέθω*), *to row*, always intrans. Il. 9, 361. Od. 11, 78.

*ἐρέτης, ου, ὁ* (*ἐρέσσω*), *a rower*, only in the plur. Il. and Od.

*Ἐρετμεύς, ἦος, ὁ* (= *ἐρέτης*), a Phæacian, Od. 8, 112.

*ἐρετμόν, τό* (ep. for *ἐρετμός*), *an oar, oar-peg*, in Hom. always as neut. Od. 11, 121. 12, 15. 23, 268; also in the plur. Od. 11, 125.

*Ἐρέτρια, ἡ*, see *Εἰρέτρια*.

*Ἑρέυγομαι*, depon. mid. aor. 2 ἥρυγον, 1) Intrans. to belch, to eject wind from the stomach, spoken of the Cyclops: *ἑρέυγετο οἶνοβαρίων*, heavy with wine, he belched, Od. 9, 374. b) Metaph. of the sea, to dash up, *ἑρευγομένης ἁλός*, Il. 17, 265. *κύματα ἑρέυγεται ἥπειρόνδε*, the waves dashed upon the land, Od. 5, 403. 438. c) In the aor. 2. to bellow, spoken of an ox, only Il. 20, 403. 404. 406. 2) Trans. with the accus. *φόρον αἵματος*, to vomit forth the bloody gore, Il. 16, 162.

*Ἑρευθαλίων*, *ἄνος*, ὁ, a noble Arcadian, who was slain by Nestor in a war of the Pylians and Arcadians, Il. 7, 136. 4, 319 (= *ἔρευθος*).

*ἑρέυθω*, aor. *ἔρευσα*, to redden, to dye or color red; *γαῖαν αἵματι*, \* Il. 11, 394. 18, 329.

*ἑρευνάω* (kindred with *ἔρεω*), fut. ἥσω, to search for, to track, spoken of dogs: *ἔχνια*, Od. 19, 436; of lions: *μετ' ἀνέρος ἔχνια*, Il. 18, 321; *τεύχεα*, to seek the weapons, Od. 22, 180; *τινά*, h. Merc. 176.

*ἑρέψω*, aor. 1 *ἔρεψα*, to cover over, espec. to furnish with a roof, to roof; *θάλαμον καθύπερθεν*, Il. 24, 450. Od. 23, 193; to build, since roofing is the finishing stroke: *ἔπειτα τοι χαλκῶν ἐπὶ νηὸν ἔρεψα* (if I have ever built thee a well-pleasing temple, thus Voss), Il. 1, 39; see *ἐπερέψα*.

*Ἑρεχθίδης*, *ἦος*, ὁ, in the earlier fables was not distinguished from Erichonius; according to Hom. he was a son of Tellus, educated by Minerva in her temple, and as the primitive hero of Athens, worshipped with the patron goddess of the city, Il. 2, 547. Od. 7, 81. According to later tradition, son of Vulcan and Tellus or Atthis, daughter of Cranaus, Apd. 3, 14. 6.

*ἐρέχθω* (kindr. with *ἐρείω*), to tear in pieces; metaph. *θυμὸν δάκρυσι καὶ στοναχῇσι*, to torture the mind with tears and sighs, Od. 5, 83. Pass. h. Ap. 358. 2) to hurry hither and thither, spoken of a ship: *ἐρέχθουσαι ἀνέμοις*, to be tossed by the winds, Il. 23, 317.

*ἐρέω*, Ion. for *ἔρεω*, see *ἔρεω*, and *φημι*.

*ἐρέω*, ep. pres. for *ἐίρωμαι*, to ask, to seek, whence part. *ἐρίων*, Il. 7, 129; subj. *ἐρείομεν*, ep. for *ἐρίομεν*, Il. 1, 62; optat. *ἐρίοιμεν*, Od. 4, 192.

*ἐρημός*, η, ον, (Att. *ἔρημος*, ον, prob. from \**EPÁ*), solitary, deserted, spoken of places, Il. 10, 520. Od. 3, 270; *μῆλα*, Il. 5, 140.

*ἐρηρέδαναι*, see *ἐρίδω*.

*ἐρητύω* (*ἐρίω*), aor. 1 *ἐρήτυσα*, iterat. form *ἐρητυσσασαι*, aor. 1 pass. *ἐρητύθην*, 3 plur. *ἐρητύθην*. ep. for *ἐρητύθισαν*, without augm.

1) Act. to restrain, to check, to repress, with accus. *φάλαγγας*, *λαόν*, often with dat. instrum. *ἀγανοῖς*, *μειλιχίοις* *ἵππεσσιν*. Pass. *ἐρήτυθεν κατ' ἰδρας*, they were restrained upon the seats, Il. 2, 99. 211; conf. Il. 8, 345. Od. 3, 155. b) Metaph. to hold in check, to moderate, to restrain, *θυμὸν*, Il. 1, 192. Pass. Il. 9, 635. 462. 13, 290. II) Mid. as depon. with accus. *λαόν*, Il. 15, 723; (ν long before σ when a long syllable follows, short when a short follows, cf. Spitzner Proa. § 52, 5.)

*ἐρι-*, an inseparable particle, which like *ἀρι-*, is used only in composition, and strengthens the idea of the word, *very*.

*ἐριαύχην*, *ενος*, ὁ, ἡ (*αὐχὴν*), having a lofty neck, high-necked, epith. of steeds, \* Il. 10, 305. 11, 159.

*ἐριβρεμέτης*, ον, ὁ (*βρέμω*), loud-thundering, epith. of Jupiter, Il. 13, 624. †

\**ἐριβρομος*, ον (*βρόμω*), loud-roaring, loud-thundering, epith. of Bacchus, h. Bacch. 6, 36.

*ἐριβρύχος*, ον (*βρύχω*), loud-bellowing, h. Merc. 116.

*ἐριβῶλαξ*, *ακος*, ὁ, ἡ and *ἐριβῶλος*, ον (*βῶλαξ*), having great clods, an epith. of fertile regions; both forms often occur in the Il.; in the Od. each once, Od. 5, 34. 13, 235.

*ἐρίγδονπος*, ον (*δοῦπος*), ep. for *ἐρίδοντος*, ον, 1) loud-thundering, epith. of Jupiter, Il. 5, 672; and often. 2) loud-roaring, resounding, *ποταμοί*, Od. 10, 515; *πόδες ἵππων*, Il. 11, 152; *αἰθουσα*, the resounding porch, Il. 24, 323. Od. 3, 349 (*ἐρίγδονπος* only of Jupiter and the hoofs of horses; elsewhere *ἐρίδονπος*).

*ἐριδαίνω*, ep. (*ἐρίζω*), aor. 1 mid. *ἐριδήσασθαι*, 1) to contend, to dispute, to quarrel, with dat. and *ἀντία* *τινός*, Od. 1, 79; and *μετά* *τινι*, Od. 21, 310; primarily spoken of a contest with words, *ἐπίεσαι*, Il. 2, 342. 1, 574; metaph. spoken of winds, *ἀλλήλοισιν*, Il. 16, 765. 2) to fight, to struggle, Od. 2, 206. *ἐριδαινόμεν εἵνεκα τῆς ἀρετῆς*, we struggle on account of the virtue, viz. of Penelope, as Aristarchus rightly explains it, *τῆς ταύτης ἀρετῆς*, s. Nitzsch ad loc. who rejects the explanation of Thiersch Gr. § 284, 20; for 'precedence,' and of Voss: 'to combat for the prize,' absol. *to combat, to contend, ἐριδήσασθαι ποσσίν*, in running, Il. 23, 792.

ἐριδήσασθαι, see ἐριδαίνω.

ἐριδμαίνω (poet. form of ἐρίζω), to irritate, to provoke, with accus. σφῆκας, Il. 16, 260. †

ἐριδονκος, or = ἐρίγονκος.

ἐρίζω (ἐρις), aor. 1 mid. (ἐρίσεται subj. aor. 1), 1) to contend, to dispute, to quarrel, τινί with any one, primarily spoken of a verbal contest, then gener. of a hostile disposition, τινί with any one, Il. 1, 6, 131, 109; ἀντιβλεῖν τινί, to contend face to face with any one, Il. 1, 277; περὶ ἵσσης, for justice [*suo jure*, Heyne], Il. 12, 423. 2) to combat, to contend, to vie, τινί with any one, Il. 6, 131; the thing which the combat respects stands, a) In the accus. Ἀφροδίτη κάλλος, with Venus in beauty, Il. 9, 389. Od. 5, 213. b) περὶ τινος, as μύθων, concerning eloquence, τόξων, in archery, Il. 15, 284. Od. 8, 225. c) In the dat. ποσὶ, δηροσιούρη, Il. 13, 325. Od. 15, 321. d) With infin. χερσὶ μαχήσασθαι, Od. 18, 38; absol. Νέστωρ οἶος ἐρίζεν (sc. αὐτῷ), vied with him, Il. 2, 555, Wolf. II) Mid. to contend, with double dat. with any one about any thing, Il. 5, 172. ἀνδρῶν κεν τίς μοι ἐρίσεται (for ἐρίσεται) πτήμασιν, no one of men would vie with me in possessions, Od. 4, 80.

ἐρίηρος, οἶ, poet. form for ἐρίηροι.

ἐρίηρος, or (ἄρω), plur. by metaplasm.

ἐρίηρος, prop. very suitable, hence: a) greatly attached, faithful, intimate, dear, ἐταῖροι, Il. 3, 47. Od. 9, 100. b) pleasing, agreeable, who pleases all, αἰδοός, Od. 1, 346.

ἐριθιλής, ἐς (θάλλω), very verdant, blooming, beautiful, luxuriant, epith. of cultivated fields and trees, \* Il. 5, 80. 10, 467. 17, 53.

ἐρίθος, ὁ, a laborer, a hired reaper, Il. 18, 550. 560. 2) a servant, a companion, hence τλήμων γαστρός ἐρίθος = *crepitus ventris*, h. Merc. 296.

ἐρικυδής, ἐς (κύδος), very distinguished, famous, glorious; δῖα θυῶν, Il. 3, 65; ἥβη, Il. 11, 225; and often duals, Il. 24, 802. Od. 3, 66.

ἐρίμυχος or (μυκάομαι), loud-bellowing, epith. of cattle, Il. 20, 497. Od. 15, 235.

ἐριπείος, ὁ, the wild fig-tree, caprificus, Od. 12, 103. 2) In the Il. it is also a proper name of a particular region near Troy; the fig-hill, according to Voss. Strabo XIII. p. 597, calls it a strong place planted with fig-trees, from which the city was most accessible to the enemy, Il. 6, 433. ἐριπείος ἡμεμαίς, here was the watch-tower, Il. 22, 145.

Ἐρινός, ὅς, ἡ, plur. αἱ Ἐρινός, contr.

Ἐρινός, Il. 9, 484; the *Erinyes*, goddesses of vengeance (the *Furies* of the Romans), Hom. mentions not their number, form or names, the sing. stands Il. 9, 571. 19, 87; commonly plur. Il. 9, 454 seq. They are the symbol of the scourging of a guilty conscience which follows every act of impiety, and especially of the curse which rests upon any wretch who violates the most sacred duties of humanity. They punish therefore the disobedience of children to parents, Il. 9, 454. Od. 2, 135. 11, 260; violated duties towards parents, kindred and suppliants, Il. 15, 204. Od. 17, 475; perjury, Il. 19, 260; and every slaughter, Il. 9, 571. Since they punish the impious man here in life, they appear hostile to men, and prompt them also to wicked actions, Il. 19, 87. Od. 15, 231. Thus in character they approach the Fates, and as goddesses of fate they do not permit men to learn too much of their future destiny, Il. 19, 413. They dwell in Erebus, Od. 15, 234. Il. 9, 571; and they punish transgressors even after death, Il. 19, 270. According to Hes. Th. 185. Tellus bore them from drops of the blood of Uranus, and Apd. 1, l. 3, mentions as their names: *Tisiphone*, *Megara*, and *Alecto*. 2) As appell. *urses*: τῆς μητρός, Il. 21, 412. (ῥ in the nom. in the derived cases ῥ. Ἐρινός prob. derived from an Arcad. word ἐρινύω, to be angry, Paus. 8, 25. 4; or from ἐρίνω, ἐρινύω, to track, hence the correct orthography is Ἐρινός, adopted by Spitzner.) ἔριον, τό, Ion. and ep. εἶριον (dim. from εἶρος), wool, often in the plur. τὰ εἶρια, Il. 3, 388; ἔριον only Od. 4, 124.

ἐριούνης, or, and ἐριούνιος, ὁ, that brings prosperity, according to Schol. from ἐρε and ὀνήναι, very useful, epith. of Mercury, Il. 20, 72; ἐριούνης only Il. 20, 34. Od. 8, 322. 2) As pr. n. for *Mercury*, Il. 24, 360. 440.

ἐρις, ἴδος, ἡ, accus. ἐριν and ἐριδα (the last most common; ἐριν only in the Od.), 1) contention, strife, discord; μάχεσθαι, to contend in strife, i. e. with words, Il. 1, 8 (so Wolf rightly), cf. Il. 7, 210. 20, 66; in like manner ἐριδι ξυνιαύνειν, to bring into strife, Il. 20, 134. ἐριν στήσαι ἐν τινι, Od. 16, 292; particularly in the Il. spoken of war: *contest*, *battle*, Il. 3, 7. 5, 732. ἐριδα ξυνάγειν Ἄρης, Il. 5, 861. ἐριδα προβάλλειν, Il. 11, 529. 2) combat, emulation, rivalry; hence ἐξ ἐρίδος, from rivalry, Il. 7, 111. Od. 4, 343. ἐρις ἐρ-

γοιο, emulation in a work, Od. 18, 366. *ἔριδα προφέρειν*, to show rivalry, Od. 6, 92. *ἔριδα προφέρεισθαι τινι ἀνδρῶν*, to propose a combat to any one, Od. 8, 310.

*Ἔρις*, ἰδος, ἡ, *Eris*, as a goddess, the author of fighting and contention, Il. 4, 441; sister and wife of Mara, Il. 5, 518. 20, 48. Accord. to Hes. Th. 223, she is the daughter of Night. She is mentioned Il. 11, 3. 4. 18, 535. Later, the goddess of strife and discord.

*ἐρισθενής*, ἐς (σθίνος), *very strong, all-powerful*, epith. of Jupiter, Il. 13, 54. Od. 8, 289.

*ἔρισμα*, ατος, τό (ἐρίσω), *the occasion of contention, the apple of discord, contention*, Il. 4, 33. †

*ἐριστάφυλος*, ον (σταφυλή), *of large grapes, vines*, \* Od. 9, 111. 358.

\* *ἔρισφάραγος*, ον (σφαραγίω), i. q. *ἔρισμάραγος*, *loud-sounding, loud-thundering*, epith. of Neptune, h. Merc. 187.

*ἐριτίμος*, ον (τιμή), *highly-prized, precious, splendid, highly-honored*, epith. of the ægis, Il. 2, 447; and of gold, \* Il. 9, 126.

*ἔριφος*, ὁ, ἡ, *a kid*, Il. and Od.

*Ἐριφύλη*, ἡ, daughter of Talaus and Lysimache, wife of Amphiaraus. She suffered herself to be bribed by Polynices with the necklace of Harmonia, and persuaded her husband to take part in the expedition against Thebes, although as a prophet he foresaw his death. According to the direction of the father, her son Alcmeon put her to death, Od. 11, 326.

*Ἐριχθόνιος*, ὁ, son of Dardanus and Batia, father of Troas, distinguished for his wealth, as three thousand mares fed in his pastures, Il. 20, 219 seq.

*Ἐριώπης*, ἰδος, ἡ, wife of Oileus, Il. 13, 697.

\* *ἐριώπης*, ἰδος, ἡ (ὦψ), *large-eyed*, Ep. 1, 2.

*ἐρκεῖος*, ον, Att. *ἔρκειος*, prop. belonging to the court (*ἔρκος*), hence *Ἐρκεῖος*, ὁ, *house-protecting*, an epith. of Jupiter, because as a tutelary deity he had his altar commonly in the front court, Od. 22, 335. †

*ἐρκίον*, τό (dimin. from *ἔρκος*), *an enclosure, a hedge, a wall*, αὐλῆς, Il. 9, 476. Od. 18, 102.

*ἔρκος*, εος, τό (ἐργω), 1) *an enclosure, a hedge, a fence*, for the protection of fields and gardens, Il. 5, 90; and especially about

the court of the dwelling, Od. 21, 238; hence *the court, the front court*, Od. 2) *a cage, a net, a trap* to take birds; perhaps *a fowling-floor*, Od. 22, 489. 3) *Metaph. a protection, a defence*, spoken of the girdle and the shield: *ἔρκος ἀκόντων*, against javelins, Il. 4, 137. 15, 646; *βελίων*, Il. 5, 316; spoken even of persons, of Achilles and Ajax: *ἔρκος πολέμοιο*, bulwark of the war, Il. 1, 284. 3, 239; like *πύργος*. Of frequent occurrence is the formula *ποιῶν σε ἔρκος φύγεν ἔρκος ὀδόντων*! what a word escaped the fence of thy teeth! and *ἀμειγνύται ἔρκος ὀδόντων*, Od. 10, 328. Il. 9, 409. The old commentators, and with them Damm and others, understand by it the protection of the teeth, as a periphrasis for the lips; others, as Wolf, Nitzsch, better, the teeth themselves, from their similarity to a palisade, see Nitzsch ad Od. 1, 64.

*ἔρμα*, ατος, τό, I) (From the root *ἐρδω*, *ἐρίδω*, *ἐρίδω*), any thing which contributes to the support or strengthening of a body, *a prop, a stay, a post*; especially the shores upon which ships, when drawn out upon the land, rested, to prevent their rotting; later *φάλαγγς*, Il. 1, 486. 2, 154; metaph. spoken a) Of men: *ἔρμα πόλεως*, the support, the pillar of the city, Il. 16, 549. Od. 23, 121; and b) Spoken of a pointed arrow: *μελαίνων ἔρμ' ἰδυνάων*, the prop of black pangs, upon which the pangs as it were rested, Il. 4, 117 (Voss, 'the fountain of dark tortures'; Aristarchus, however, rejects this verse).

II) (From *ἐρῶ*, to place in a row), only in the plur. *ἔρματα*, τά, every thing strung in a row, *an ear-ring, a pendant*, Il. 14, 162. Od. 18, 297 (*ἐνώτια*, Schol.), cf. Buttm. Lexil. I. p. 111.

*Ἐρμῆος*, η, ον, consecrated to Mercury; hence ὁ *Ἐρμῆος λόφος*, *the hill of Mercury*, in Ithaca, behind the city, on the mountain Nelon, Od. 16, 471.

*Ἐρμῆς*, ep. *Ἐρμῆας*, ὁ, gen. *Ἐρμῆας*, *Ἐρμῆα*, Il. 15, 214; and *Ἐρμῆα*, h. Merc. 413; dat. *Ἐρμῇ*, ep. *Ἐρμῆι*, *Ἐρμῇ* (ed. Spitzner *Ἐρμῆι*), Il. 5, 390, and *Ἐρμῆι*, h. 18, 36; accus. *Ἐρμῆν*, ep. *Ἐρμῆαν*, voc. *Ἐρμῆ*, ep. *Ἐρμῆα*, *Mercurius*, son of Jupiter and Maia, according to Od. 8, 335. 14, 435. He is a messenger of the gods, together with Iris, supporting, however, more the character of a protector and mediator, Il. 24, 334. Od. 5,

28; hence *διάκτορος*. As ensigns, he bore the golden winged shoes, Od. 5, 45, and the magic rod [the *caduceus*], with which he closed in sleep the eyes of men and opened them again, v. 47; whence *χρυσόόφθαλμοις*. He is the bestower of blessings, of prosperity, and of wealth acquired by traffic, whence *ἐριούνιος*, *ἀκάρητα*, *σῶκος*, Il. 14, 491. Od. 15, 319. On account of his wisdom and cunning he is called *εὖσποκος*, and he protects wise and crafty men, Od. 19, 397. He is mentioned in Od. 24, 1, as guide of departed souls into the lower world. In the Hom. hymn an account is given of his birth, the invention of the seven-stringed lyre, and his first theft of cattle. (Signif. according to Damm, from *εἶρω*, to speak, for *ἐρέας*, one who communicates; more correctly, from *εἶρω*, perf. pass. *ἔρμαι*, to join: the mediator, the negotiator.)

Ἑρμῶνη, ἡ, 1) daughter of Menelaus and Helena; according to Hom. she became the wife of Neoptolemus, to whom she was promised by Menelaus when before Troy. According to a later tradition, she was first betrothed to Orestes. He accordingly slew Neoptolemus and married Hermione, Pind. 2) a town in Argolia, with a haven and a temple of Ceres, now *Castri*. It was supposed that there was an entrance from here to the infernal world, Il. 2, 560. Ἑρμῶν, ὄρος, ἡ, Scyl. Polyb.

ἑρμῆς or ἑρμῖν, ἦρος, ὁ (ἔρμα), a support; espec. a *bed-post*, foot of the bedstead, \* Od. 8, 278. 23, 198.

Ἑρμος, ὁ, *Hermus*, a river in Æolis (Asia), which rises in Phrygia, flows by Smyrna, and empties into the gulf of Smyrna between Temnos and Leuca; now *Sarabad*, Il. 20, 392.

ἔρως, εὖος, τό, a young acorn, a shoot, a sprout, spoken of young trees which had sprung up, Il. 17, 53. Od. 6, 163; as a simile of Achilles, ἀνιδραμεν ἔρνεϊ ἴσος, Il. 18, 56; spoken of Telemachus, Od. 14, 175.

ἔρῳ, see ἔρδω.

\* ἑρόεις, εἶσα, εν (ἔρος), lovely, amiable, h. Ven. 264. h. Merc. 31.

ἙΡΟΜΑΙ, ep. form *ἐίρομαι*, *ἐρίομαι* and *ἐρώω*; Hom. has only of the aor. ἤρόμην, subj. ἐρώμεθα, optat. ἔροιτο, and the infin. as pres. accented *ἐρεσθαι* (Att. *ἐρίσθαι*), to ask, *τινά* or *τί*, also with double accus. Od. 3, 243;

and *τινά περὶ τινος*, any one concerning any one, Od. 1, 135. 405; ἀμφὶ τι, Od. 11, 572; ἀμφὶ τινι, Od. 19, 95.

ἔρος, ὁ, ep. for ἔρως, q. v.

ἔρπετόν, τό (ἔρπω), in the ep. language not merely that which creeps, but every thing which goes on feet, generally, a *beast*. ὅσσ' ἐπὶ γαῖαν ἔρπετὰ γίγνονται (Voss, 'every thing that lives and moves on the earth'), Od. 4, 418; † later, a creeping thing, a snake.

ἔρπύζω (from ἔρπω), to creep, to crawl, to move with difficulty, spoken of men who from trouble or great age crawl along, Od. 1, 193. 13, 220. Il. 23, 225.

ἔρπω, to creep, to crawl. *εἶπον φῖνοι*, the skins crawled, spoken of a prodigy, Od. 12, 395; elsewhere, to creep about imperceptibly, Od. 17, 158. 2) Gener. to go, to walk, to move, Il. 17, 447. Od. 18, 131. h. Cer. 366.

ἑρράδαται, see *φαίτω*.

ἑρρέγα, see *φίγγω*.

ἑρῶω (kindred with *φίω*), fut. *ἑρρήσω*, h. Merc. 259. 1) to walk painfully, to walk unsteadily, to halt, spoken of the gait of Vulcan, Il. 18, 421. 2) to go about sad or wretched, to wander around, Od. 4, 367. h. Merc. 259; espec. to go or come to misfortune or injury, Il. 8, 239. 9, 364. b) Often, to go to one's ruin, Il. 9, 377; espec. in the imperat. an expression of disgust: *ἔρρε, go to ruin, away with thee, begone*, Il. 8, 164. Od. 10, 72. *ἑρρέτε*, Il. 24, 239.

ἔρση, ἡ, ep. always *ἑρση* (prob. fr. *ἄρδω*), dew, Il. 23, 598. Od. 13, 245; plur. *ἑρσαι αἵματι μυδαλαίαι*, dew-drops impregnated with blood, Il. 11, 53. These bloody dew-drops, which were regarded as a token of divine anger, proceed from certain butterflies, which after emerging from the chrysalis state emit a bloody fluid, which appears, often in considerable quantities, upon leaves, plants, and fences, see Wilms. Naturgesch. 2. p. 646. 2) *ἑρσαι*, Od. 9, 222, new-born lambs.

ἑρσήεις, εἶσα, εν, ep. *ἑρσήεις*, dewy, covered with dew. *ἑρσήεις λωτός*, Il. 14, 348. b) Metaph. of a corpse: *fresh*, i. e. uncorrupted. *ἑρσήεις κείται*, Il. 24, 419. *ἑρσήεις*, v. 757.

Ἑρύαλος, ὁ, a Trojan, slain by Patroclus, Il. 16, 411. (Heyne from the Cdd. has Ἑρύλαος (from *ἐρύω* and *λαός*, deliverer of the people), with whom agree Spitzner and

Buttm. Lexil. I. p. 148, since the long *a* in Ἐρύαλος contravenes analogy.)

Ἐρύμμηλος, *η*, *ον* (ἔρυγῆιν), loud-bellowing, epith. of an ox, Il. 18. 580. †

ἔρυγών, see ἔρύγομαι.

ἔρυθθαίνω, poet. for ἔρυθθαίω, to redden; only mid. *to make oneself red, to blush*, \* Il. 10, 484. 21, 21.

Ἐρυθῖνοι, οἱ (ὑψηλοί), a town in Paphlagonia, according to Eustath.; or, more correctly, with Strab. XII. p. 545, two hills on the sea, which in his time, from the red color of the soil, were called Ἐρυθῖνοι, Il. 2, 855.

Ἐρυθραί, αἱ, an old town of Boeotia, on Citheron, in the region of Plataea, on the south bank of the Asopus, Il. 2, 499. According to Eustath. the Boeotian town should be written βαρυτόνως, and the Ionian ὀξύτόνως; more correctly, however, should both be written βαρυτόνως, to distinguish them from the adj. ἐρυθρός; at present, we find Ἐρυθραί in Hdt., Thuc. etc.

ἐρυθρός, ἡ, ὄν, red, prop. dark-red, οἶνος, Od.; νεκταρ, Il. 19, 38; gener. red, ruddy, χαλκός, Il. 9, 365.

ἐρυκακίειν, ἐρύκακον, see ἐρύκω.

ἐρύκανάω, poet. form for ἐρύκω, to hold back. κείνον ἐρυκανόωσι, Od. 1, 199. †

ἐρυκάω, poet. form for ἐρύκω, Od. 10, 429. †

ἐρύκω (poet. forms ἐρυκίω, ἐρυκανάω), fut. ἐρύξω, aor. 1 ἔρυξα, aor. 2 ἠρύκακον, Il. 5, 321. 20, 458; and ἐρύκακον, infin. ἐρυκακίειν, I) Act. *to hold back*, 1) *to hold, to restrain*, ἐπὶ μεγάροις γυναικάς, Od. 19, 16; espec. spoken of guests, τινά, Il. 6, 217. Od. 1, 14; to hold fast, πόντος πολλοὺς ἐρύκει, Il. 21, 59; γῆ, Il. 21, 62. 2) *to check, to hold in, to restrain*, ἔκτους, λαόν, Il. 6, 80 (from flight); metaph. μένος, to check one's force, Il. 8, 178; θυμόν, to restrain one's mind, i. e. will, Od. 11, 105. ἔτερός με θυμός ἐρύκει, another thought checks me, Od. 9, 302. 3) *to hold back, to keep off, to repel*; without case, Il. 11, 352; τινά τινος, e. g. μάχης, from battle, Il. 18, 126; also τινί τι, like ἀλαλκίειν; κακόν τινι, to avert evil from any one, Il. 15, 450; λυμόν τινι, Od. 5, 166. 4) *to hold back*, i. e. to hold apart, to separate. ὁλγος δ' ἔτι χώρος ἐρύκει, Il. 10, 161. II) *to hold oneself back, to delay*, Od. 4, 373. 17, 17. μή μοι ἐρύκεσθον, delay not, Il. 23, 443. b) With accus. to delay any one, Il. 12, 285.

Ἐρύλαος, ὁ, a Trojan, Il. 16, 411, ed. Spitzner; cf. Ἐρύαλος.

ἔρυμα, τό (ἐρύομαι), protection, defence, covering, χροός, spoken of the μέση, Il. 4, 137. †

Ἐρύμανθος, ὁ, a mountain in Arcadia, on the borders of Elis, where Hercules slew the Erymanthian boar; now Xiria, Od. 6, 103.

Ἐρύμας, αἶτος, ὁ, 1) a Trojan, slain by Idomeneus, Il. 16, 345. 2) a Trojan, slain by Patroclus, Il. 16, 415 (the protector).

ἐρυσάματος, ὄν (ἄμμα), chariot-drawing, epith. of horses, Il. 15, 354. 16, 370; only in the metaplastic plur. ἐρυσάματος, ἐρυσάματος.

ἐρυσίπολις, ι (πόλις), delivering the city, protecting the city, as epith. of Minerva, Il. 6, 305. † h. 10, 1.

\* ἐρυσμός, ὁ (a form of ἔρυμα), a protection, h. Cer. 230.

ἐρύω and εἰρύω, Ion. and poet. fut. act. ἐρύσω (ep. σσ) and ἐρύω (with σ elided); whence 3 plur. ἐρύουσι, Il. 11, 454. 15, 351; aor. 1 act. ἔρυσσα (ep. σσ) and εἰρύσσα, perf. pass. εἰρύμαι, whence 3 plur. εἰρύσται, Il. 14, 75; pluperf. 3 plur. εἰρύσται, Il. 15, 654; mid. fut. ἐρύσομαι, ep. ἐρύομαι, aor. 1 mid. ἐρυσάμην (ep. σσ) and εἰρυσάμην, pluperf. εἰρύτο, he had drawn, Od. 22, 90. Hom. also uses 1) From the form *EIPYMI* the mid. εἰρύμαι, ἔρμαι, in the signif. *to deliver, to protect*, in single forms: 3 plur. pres. εἰρύσται for εἰρύνται, Il. 1, 239; εἰρύσται, Od. 16, 463; imperf. εἰρύντο, Il. 12, 454. 2) The forms with υ in the pres. and imperf. infin. ἐρυσθαι, εἰρυσθαι, ἔρυσσ, ἔρυσσ, and εἰρύτο, are to be regarded as contr. imperf. forms from ἐρύομαι; εἰρύσται is long by the arsis, as ἐρύτο, Il. 6, 403. In the signif. of the aor. stands ἔρυσσ, Il. 5, 23. 538; cf. Roet's Gram. p. 302. Kühner § 218. (ἐρύω has always υ short; only in the contr. imperf. εἰ.) (The form ἐρύομαι always signifies *to deliver*.) 1) Act. 1) *to draw*, more closely defined by prepos. or adv. with accus. πάλιν ἐρύειν τινά, to draw any one back, Il. 5, 836; ὅστιόν ἐξ ὅμοιο, Il. 5, 110; νευρήν ἐπὶ τινι, to draw the string (of the bow) against any one, Il. 15, 464; espec. ῥῆς εἰς ἄλλα, Il. 1, 141; on the other hand, ἔπι-ρόνδς, Od. 10, 403; ἐπ' ἡπιόρω, the ship upon land (to guard against rotting), Od. 16, 359; pass. ῥῆς εἰρύσται ἐπὶ θινί, the ships are drawn upon the sea-shore, Il. 4, 248. 14, 75. ὁδόν εἰρύσται, according to the Schol.

are drawn up upon the way, Od. 6, 265; cf. below, 3. b. 2) *to draw* with violence, hence a) *to snatch, to tear away*, ἔρχος ἐκ χειρός, Il. 13, 598; ἑνὸν ἀπ' ὀστέοφω, Od. 14, 134; πρόσσας πύργων, Il. 12, 258; προκρόσσας, Il. 14, 35; espec. νεκρὸν ἱρύνειν, sometimes, *to snatch away the dead body*, spoken of the friends of the slain, to save it from abuse, Il. 5, 573. 17, 581; sometimes spoken of enemies, *to tear away the dead body, to plunder or insult it*, Il. 17, 230. 419. 18, 450. b) *to draw, to drag*, τινὰ ποδός, Od. 17, 479; περὶ σῆμα, Il. 24, 16; hence spoken of dogs: τινὰ πρὸ ἄστεος, any one before the city, Il. 11, 454. 15, 351. II) Mid. 1) *to draw, to draw off, to draw out*, always with reference to the subject, *to oneself, after or for oneself*; μάχαιραν, *to draw one's knife*, Il. 3, 271; φάσγανον, ἕλκος; δόρυ ἐξ ὠτειλῆς, Il. 21, 200; τόξον, *to stretch the bow, in order to shoot*, Od. 21, 125; νῆας, Il. 14, 79. Od. 9, 194. ἱρύσαντο τε πάντα, they drew all off (from the ships, in order to eat), Il. 1, 466, etc. 2) *to draw to oneself, with violence*; τινὰ μάχης, *to snatch any one out of the battle*, Il. 5, 456; νεκρὸν τινα, the dead, like the act., Il. 17, 104. 18, 152. 14, 422. 18, 174; hence 3) *to snatch away, viz. from danger, to deliver, to rescue*, τινά, spoken of Apollo, who rescued Æneas from the enemy, Il. 5, 344. 11, 363. Od. 22, 372. χρυσὸν ἱρύσασθαι τινα, *to free for gold, to ransom*, Il. 22, 351 (the signif. of the Schol. 'to weigh,' is not necessary), hence, in general, a) *to deliver, to shelter, to protect*, ἔρυντο, Il. 4, 186. ἔρυντο Ἰλιον, Il. 6, 403. Ανκίην εἔρυντο, Il. 16, 542. πύλας εἔρυντο, Il. 12, 454. b) *to ward off, to restrain, to repel, to obstruct*; Κῆρα, Il. 2, 859. ἧ (μῆτηρ) οἱ πλεῖστον ἔρυντο, which most restrained from him (the spear), Il. 4, 138. 5, 538. ὀδὸν εἰρύεται, they obstruct the way, Voss, Od. 6, 265. Metaph. Διὸς νόον, *to restrain the will of Jupiter*, Il. 8, 143; χόλον, *to check anger*, Il. 24, 584. c) *to draw any thing to oneself for preservation, protection, etc. to guard, to keep, to protect, to watch*, θύρας, Od. 23, 229; ἄνοιτιν, Od. 3, 268. ἔτι μ' αὐτ' εἰρύεται, they watch me still (Telemachus, of the suitors), Od. 16, 463; metaph. φρεσὶν ἱρύεσθαι τι, *to guard any thing in the heart*, Od. 16, 459; *to spy out, to explore*, δῆρεια θιῶν, Od. 23, 82. οἷτις θιμωστας πρὸς Διὸς εἰρύεται, who guard the

laws from Jupiter [i. e. received from Jupiter, or with authority derived from Jupiter], Il. 1, 239. d) *to observe, to follow*, ἔπος, βουλὰς, Il. 1, 216. 21, 230.

ἔρχεται, ἔρχατο, see ἔργω.

ἐρχατάω, poet. form from εἶργω, *to enclose, to hem in*; only in the pass. σὺς ἐρχατόωντο, Od. 14, 15. †

ἐρχθείς, see ἔργω.

ἔρχομαι, depon. defect. fut. ἐλεύσομαι, aor. ἦλθον, ep. ἦλυθον, infin. ἐλθεῖν, ep. ἐλθέμεναι, perf. ep. εἰλήλουθα, 1 plur. εἰλήλουθμεν, Il. 9, 49; part. εἰλήλουθώς, ἐλήλουθώς, Il. 15, 81. † 1) *to come, to go*, and according to the context and the connected prep. and adv. *to arrive, to go away, to come back*, αὐτίς, ἄψ, πάλιν ἐλθεῖν, Il. 1, 425. a) Spoken of animate beings: of men and brutes; metaph. also of other motion: by ship, Il. 13, 172. ἐπὶ πόντον ἔρχεσθαι, *to go upon the sea*, Od. 2, 265; *to voyage, of ships*, Od. 14, 334; hence, on the other hand, πεζὸς ἦλθε, he came on foot, by land, Il. 5, 204. 17, 613; spoken of the flight of birds and bees, Il. 2, 88. b) Spoken of inanimate things: of the dead, Il. 17, 161; of natural phenomena, Il. 9, 6. 4, 276; of the change of time: ἦλθε κνέφας, φάος ἦλθε, Il. 8, 500. 17, 615; θείρος, Od. 11, 192; of other objects: γέρας ἔρχεται ἄλλη, the reward goes elsewhere, Il. 1, 120; espec. of missiles, Il. 7, 261; διὰ ἄσπεδος, Il. 3, 357; metaph. of the state of the body and soul: κακὸν ἦλθε, θάνατος, Il. 15, 450. Od. 13, 60; τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰσότης, the voice came to his sense, became audible, Il. 10, 139; ὀδύνη διὰ χροὸς ἦλθε, Il. 11, 398; ἄχος ἀπὸ πραπίδων ἦλθε, Il. 22, 43. 2) It is construed a) With the accus. of the place whither: κλισίην, into the tent, Il. 1, 322; εἰς κλισίην. b) With accus. of nearer limitation: ὀδὸν ἐλθεῖν, to go a way, a journey, Il. 1, 151; and spoken of those who lie in ambush: to go a journey, Od. 3, 316; αὐτὰ κέλευθα, to go the same ways, Il. 12, 225. cf. Od. 9, 262; ἀγγελίην ἐλθεῖν, to go on an embassy, Il. 11, 140; see ἀγγελίη ἐξεσίην, Il. 24, 235. c) With gen. of place: πεθλοῖο, to go through the plain, Il. 2, 801. d) With part. a) Fut. which indicates the purpose: ἔρχομαι ἔγχος εἰσόμενος, I go to bring the spear, Il. 13, 256. β) With pres. part. or perf. which expresses the manner of coming: ἦλθε θιόνου, she came run-

ning, Il. 11, 715; ἤλθε φθάρμενος, Il. 23, 779. αἶ κεν νέκυς ἥσυχμίνος ἔλθῃ, if the corpse come back disfigured, Il. 18, 180. γ) The part ἔλθω seems to be often used pleonastically, although it serves more completely to present the action: οὐ δύναμαι—μάχεσθαι ἐλθὼν θυμωμένω, I cannot go and fight with the enemy, Il. 16, 521.

ἔρως, for ἔρωτι, see ἔρως.

ἔρῳ, ep. ἔρῳ, see εἶρω.

ἔραδιος, ὁ, the common heron, *ardea major* Linn., which builds its nest in marshes and sea-rushes. Köppen incorrectly supposes it to be the bittern, *ardea stellaris*, Il. 10, 274. † It appears on the right (δεξιός), as ominous of good, and according to the Schol. was, especially for those who desired to execute some stratagem, a fortunate sign. Ulysses and Diomedes on their nocturnal visit as spies to the Trojan camp, could not see it, but only heard it, hence they concluded the enemy could not see themselves.

ἔρῳ (root ἔρῳ), fut. ἐρώσω, aor. ἤρώσα, 1) to flow, to stream, to gush out. αἶμα περὶ δουρὶ ἐρώσει, Il. 1, 303. Od. 16, 441; metaph. of any violent motion, hence: 2) to leap, to run, αἶ (the steeds) δ' ἤρώσαν ὀπίσσω, they ran back, Il. 23, 433. 3) to hasten back, to cease, with gen. πολέμοιο, χάμης, to cease from battle, Il. 13, 776. 14, 101. 17, 422. h. Cer. 302; also absol. to retire, to withdraw. νέφος οὐ ποτ' ἐρώει, the cloud never retires, Od. 12, 75; to loiter, to tarry, Il. 2, 179. 3) Once trans. to cause to retire, to repulse, τινὰ ἀπὸ νηῶν, Il. 13, 57.

ἔρωή, ἡ, 1) any vehement motion, impulse, force, rushing, especially spoken of of missiles: βελλῶν ἐρωή, the invasion of weapons, Il. 4, 542. 17, 562; δουράτος, Il. 11, 357; ὅσον ἔ' ἐπὶ δουρὸς ἐρωή γίνεται, as far as a cast of a spear extends, Il. 15, 358. λείπτο δουρὸς ἐρωήν, a spear's cast off, Il. 23, 529. b) Metaph. of men: ὁφέλλει ἀνδρὸς ἐρωήν, the axe augments the power of the man, Il. 3, 62; λικμητήρος, Il. 13, 590. cf. 14, 488. 2) retreat, cessation, rest, πολέμου, \* Il. 16, 302. 17, 761.

ἔρως, ὦτος, ὁ, poet. ἔρος. Of the poet. form Hom. has ἔρος, ἔρω (more correctly ἔρω) Od. 18, 212; accus. ἔρον. The nom. ἔρως stands only in two passages, where position occurs, Il. 3, 442. 14, 94; gen. ἔρωτος, Batr. 78; accus. ἔρωτα, h. Merc. 449; love, θεῶς, to a goddess, Il. 14, 315. Od. 18, 212; and

generally, desire, longing, appetite, πόσιος καὶ ἐσθίου, Il. 9, 92; γόνυ, Il. 24, 227.

ἔρωτάω, Ion. and ep. εἰρωτάω, to ask; hence imperf. ἤρώτα, Od. 15, 423. †

ἔς, ep. and Ion. for εἰς, q. v. Also for the compounds beginning with ἐς, see under εἰς.

ἐσαγείρατο, see εἰσαγείρω.

ἐσάγω, ἐσαθρέω, see εἰσάγω, etc.

ἐσαίλω, see εἰσαίλωμαι.

ἐσάντα, see εἰσάντα.

ἔσβη, see σβέννυμι.

ἐσδύσσαι, see εἰσδύω.

ἐσέδρακον, see εἰσέδρακμαι.

ἐσελεύσομαι, see εἰσερχομαι.

ἐσεμάσσατο, see εἰσματομαι.

ἐσέχυντο, see εἰσέχω.

ἐσῆλατο, see εἰσαίλωμαι.

ἐσθην, see ἐννυμι.

ἐσθής, ἡτος, ἡ (ἐννυμι), a garment, a robe, a dress, Od. 1, 165; comm. collect. clothing. 2) cloth, carpeting, used for a bed, Od. 23, 290 (with digamma: vestis).

ἐσθίω, ep. ἐσθω and ἔδω, only in the pres. and infin. ἤσθι, ἤσθε, to eat, to consume, with accus. metaph. πάντας πῦρ ἐσθίει, Il. 23, 182. οἶκος ἐσθίεται, the house, i. e. the property is being consumed, Od. 4, 318.

ἐσθλός, ἡ, ὅν, like ἀγαθός, good, valorous, brave, noble, excellent in its kind: a) Spoken of men and of every thing which concerns them: θρητήρ, an excellent hunter, Il. 5, 51; ἐν τινι, Il. 15, 283. Especially in Il. a) Spoken of excellence in war, brave, in opposition to κακός, Il. 2, 366. 5, 469. β) noble, of good descent, Od. 8, 553. δ) Of things: φάρμακα, healing medicines, Od. 4, 228; τεύχεα, κτήματα, etc. c) good, favorable, propitious, ὀφινιδες, Od. 24, 311. 2) As subst. οἱ ἐσθλοί, the noble, the distinguished, often: τὸ ἐσθλόν, good fortune, prosperity, in opposition to κακόν, Il. 24, 530; τὰ ἐσθλά, prosperity, Od. 20, 86; possessions, valuables, Od. 10, 523.

ἐσθος, εως, τό (poet. for ἐσθής), a garment, cloth, Il. 24, 94.

ἐσθω, poet. form from ἐσθίω, to eat, to consume, mostly of men, Od. 9, 479; of brutes, Od. 13, 409; metaph. κειμήλια, Od. 2, 75.

ἐσιδεῖν, see εἰσεῖδον.

ἐσίμεναι, see εἰσήμεναι.

ἐσίχηται, see εἰσίστημι.

ἔσπον, see εἶμι.

ἐσπόμοι, see εἰσπομαι.



ἑσπέριος, η, ον (ἑσπερος), 1) Spoken of the time of day: *belonging to the evening, at evening*, Od. 2, 357; ἑσπέριος ὑπνοειόμεν, Il. 21, 560. 2) Of a point of the compass: *western, belonging to the west*, ἑσπέριοι ἄνθρωποι, Od. 8, 29.

ἑσπερος, ὁ, plur. τὰ ἑσπερα, Od. 17, 191; the evening hours, *vesper, the evening, mīlas*, Od. 1, 423. 4, 786. 2) Adj. *belonging to evening*, h. 18, 14; espec. ὁ ἑσπερος ἀστήρ, the evening star, Il. 22, 318; (with digamma.)

ἑσπετε, ep. imperat. for εἴπατε, a poet. form with epenthetic σ, four times in the Iliad, only in the constr. ἑσπετε νῦν μοι Μοῦσαι, see εἶπον.

ἑσπόμεν, see ἔπομαι.

ἑσσα, ἑσαι, ἑσάμενος, see ἔννυμι.

ἑσσεῖται, see εἶμι.

ἑσσεύοντο, see σεύω.

ἑσσί, see εἶμι.

ἑσσο, see ἔννυμι.

ἑσσυναι, see σεύω.

ἑσσύμενος, prop. part. perf. pass. from σεύω, as adj. *hasty, rapid, precipitate*, from which adv. ἑσσύμένως, *hastily, quickly, rapidly*, Il. 3, 85; and Od. see σεύω.

ἑστάμεν, ἑστάμεναι, see ἵστημι.

ἑσταμεν, see ἵστημι.

ἑσταν, see ἵστημι.

ἑστασαν, 3 plur. plupf., but ἑστασαν for ἑστησαν, see ἵστημι.

ἑστηκα, ἑστήκειν, see ἵστημι.

ἑστο, see ἔννυμι.

ἑστρωτο, see στρώννυμι.

ἑστωρ, ορος, ὁ, *the shaft-pin, the pin or nail at the end of the pole, over which a ring (κρίκος) was put. Through this ring the yoke-straps were made fast*, Il. 24, 272. † (Prob. from ἱημι, ἀπό τοῦ ἔσεως.)

ἑσχάρη, ἡ, ep. ἑσχαρόφιν for ἑσχάρης, ἑσχάρη, Od. 5, 59. 7, 169; 1) *the hearth, the house-hearth (a fire-place on the earth)*, primarily for affording warmth; hence Penelope worked by it with her maidens, Od. 6, 305. b) *the place for sacrificing*, Od. 14, 420; hence supplicants sought refuge in it, hence: καθέζετο ἐπ' ἑσχάρη ἐν κονίρι πᾶρ πυρὶ, he seated himself on the hearth in the dust by the fire, Od. 7, 153; cf. v. 169. Dat. ἐπ' ἑσχαρόφιν, Od. 19, 389. 2) *any fire-place. ὅσαι Τρώων πυρὸς ἑσχάραι*, as many fire-places as are in the camp of the Trojans, Il. 10, 418; (perhaps more correctly: as many fire-hearths

as there are of Trojans, i. e. as many native Trojans.)

ἑσχατάω (ἑσχατος), *to be last, to be at the end*, only part. pres. ἑσχατόων, ὅωσα, ep. for ἑσχατῶν, ὅωσα. δηῖω ἑσχατόων, last man of the enemy, i. e. one in the rear, Il. 10, 206; also spoken of cities (a frontier town), \* Il. 2, 508. 616. (According to Buttm. the correct form is ἑσχατόω.)

ἑσχατιή, ἡ, 1) *the extremity. α) the limit, the border, the end of a place, γῆσον, λιμένος*, Od. 2, 391. 5, 238; Φθίης, the borders of Phthia, Il. 9, 484. ἑσχατιή πολέμοιο, the end of the battle, the extreme limb of the action, either the extremity of the wing or the rear, Il. 11, 524. 20, 328. b) Spoken of a place remote from a town, espec. lying on the sea, Od. 14, 104. 2) *the most remote part*, thus ἄγροῦ, Od. 4, 517. 5, 489.

ἑσχατος, η, ον (prob. from ἔχω, ἔσχον) *the extreme, the last, the most remote*, spoken only of place: ἑσχατοὶ ἄλλων, Il. 10, 434; and ἑσχατοὶ ἀνδρῶν, thus Hom. calls the Ethiopians because they were conceived of as dwelling at the extremity of the earth's surface, Od. 1, 23. Neut. plur. as adv. ἑσχατα, at the end, Il. 8, 225.

ἑσχατόω, see ἑσχατάω.

ἑσχον, ἑσχόμεν, see ἔχω.

ἔσω, see εἶσω.

\* ἑταιρείος, η, ον, *as a friend, belonging to friendship*. 2) *intimate, philότης*, h. Merc. 58.

ἑταίρη, ἡ, ep. and Ion. ἑάρη, only Il. 4, 441; *a female companion, a female friend, a mistress*, metaph. spoken of flight: φόβου ἑταίρη, Il. 9, 2; and of the lyre, δαυτὲ ἑταίρη, Od. 17, 271. h. Merc. 478.

ἑταιρίζω, ep. ἑταρίζω (ἑταιρος), aor. 1 ἑταρίσω, ep. σσ, aor. 1 mid. only optat. ἑταρίσσαιτο, *to join or associate oneself with any one, to be a companion*, τιγί, Il. 24, 335. h. Ven. 46. Mid. *to make any one a companion for oneself, to take as an associate*, τινά, Il. 13, 456.

ἑταῖρος, ὁ, ep. and Ion. ἑἄρος, *a companion, an associate, an assistant, a helper, a comrade*, spoken generally of associates in war and travel, Il. 1, 179. Od. 1, 5; with dat. Il. 18, 251; prop. adj. hence: ἑταῖρος ἀνὴρ, Od. 8, 584; metaph. a favorable wind is called ἐσθλὸς ἑταῖρος, a good companion, Od. 11, 7. 12, 149; (both forms used according

to the necessities of the metre, prob. ἔτης, akin to ἔτερος).

ἔτάρη, ἡ, and ἔταρος, ὁ, see ἑταίρη, ἑταῖρος. ἑτεθήπεια, see ΘΑΦΩ.

Ἐτεοκλῆς, ἴονς, ep. ἦος, son of Œdipus and Iocaste [Hom. Epicaste], who agreed with his brother Polynices, that they should reign alternately, each a year. Eteocles did not fulfill this covenant; hence arose the Theban war. For Tydeus, who came to him as an ambassador of Polynices, he laid an ambushade, Il. 4, 375; whence the adj. Ἐτεοκλήσιος, η, ον, Eteoclean, βίη Ἐτεοκλήσει, the power of Eteocles, see βίη, Il. 4, 386.

Ἐτεόκρητες, οἱ (from ἑτός and Κρής, true Cretans), the Eteocretans (native Cretans, Voss), one of the five tribes in Crete. They were the aboriginal inhabitants of the island, and not of Hellenian derivation. According to Strab. they lived in the south; their chief city was Prasus, Od. 19, 176.

ἑτός, ἡ, ὅν, true, real, as adj. νεκεῖν πόλλ' ἑτιά, to utter many true reproaches, Il. 20, 255; elsewhere only the neut. sing. as adv. 1) true, agreeable to truth, μαντεύσθαι, Il. 2, 300; (Hesych. ἀληθείς) ἀγορεύειν, Il. 15, 53. 2) in truth, in reality, and often in the Od. εἰ τίς ὄν γε, if indeed really, Od. 3, 122.

ἑτεραλκῆς, ἐς (ἀλκή), in which the strength or power is attached to one of two parties (ἑτεροαλκῆς). Δαναοῖσιν μάχης ἑτεραλκεία νίκην δοῦναι, to give the decisive victory of battle to the Greeks (Voss 'an alternating victory,' Köppen, 'shifting'), Il. 7, 26. 8, 171. Od. 22, 236. δῆμος ἑτεραλκῆς, a decisive body, a superior force, i. e. which gives new courage to the others, Il. 15, 738, (Voss *change-ful*).

ἑτερήμερος, ον (ἡμέρη), changing with the day. ζῶουσ' ἑτερήμεροι, they live on alternate days, spoken of Castor and Pollux, Od. 11, 303. †

ἔτερος, η, ον, ἑτέρῃ, ep. dat. fem. 1) the other, one of two, alter, Il. 5, 258. 288; plur. ἔτεροι, the one part, alterutri, Il. 20, 210. 7, 292. 378. In correlative clauses we have ἔτερος μὲν, ἔτερος δέ, or ἄλλος, ἔτερος, Il. 13, 731; also ὁ μὲν, ἔτερος δέ, Il. 22, 151; sometimes the first ἔτερος is wanting, Il. 7, 420. 24, 528. ἑτέρῃ χειρὶ, with one hand, or ἑτέρῃ or ἑτέρῃφι alone, according to the connection, with the right or left, Il. 12, 452. 16, 734. b) In counting, the second, instead of δεύτερος,

Il. 16, 179; ἔτεροι δέ, Il. 7, 420. 2) the other, alius, opposed to many, like ἄλλος; ἑτερα ἄρματα [τὰ τῶν πολέμιων], Il. 4, 306; ἔτερος, ἄλλος, Il. 9, 313; ἑτεραι, ἄλλαι, Od. 9, 124.

ἑτέρσετο, see τερσαίνω.

ἑτέρωθεν, adv. from the other side, ἐπιάχων, Il. 13, 835. 2) Poet. for ἑτέραθεν, on the other side, opposite, Il. 3, 230. 6, 247. h. Merc. 366.

ἑτέρωθι, adv. on the other side, elsewhere, Od. 4, 531. Il. 5, 351; ἔνθεν—ἑτέρωθι, Od. 12, 235.

ἑτέρως, adv. in another manner, otherwise. νῦν δ' ἑτέρως ἐβάλυντο θεοί, Od. 1, 234. † Hom. has elsewhere only ἑτέρως, hence Spitzner de vers. heroic. p. 97, [and Observ. in Quint. Smyrn. p. 63.] would read ἑτέρω, conf. βάλλω.

ἑτέρωσε, adv. to another side, elsewhere, away; νίκην ἐρύειν, Il. 4, 492; conf. 23, 231. ἑτέρωσε κἀρή βάλλειν, Il. 8, 306; φοβῆσθαι, Od. 16, 163.

ἑτάταλτο, see ἐπιτάλλω.

ἑτετεύχато, see τεύχω.

ἑτετμον, see ΤΕΜΩ.

ἑτέτυκτο, see τεύχω.

Ἐτεωνεύς, ἦος, ὁ, son of Boëthous, servant of Menelaus (θεράπων), Od. 4, 22. 15, 95. According to the Schol. he was a relative of Menelaus, his father being son of Argeus, and grandson of Pelops. (Eustath. signif. ὃν ἀληθεύειν χρή.)

Ἐτεωνός, ὁ, a town in Boëotia, on the Asopus, afterwards called, according to Strab. Σκάρφη, Il. 2, 497.

ἔτης, ον, ὁ, only plur. an acquaintance, a friend, a dependant, always distinguished from relatives by blood or near kindred, (ἑταῖροι, συνήθεις, App.) commonly κασίγνητοι τε ἔται τε, Il. 6, 239. Od. 15, 273. ἔται καὶ ἀνεψιοί, Il. 9, 464. ἔται καὶ ἑταῖροι, Il. 7, 295. Nitzsch ad Od. 4, 3, understands the descendants or rather the retainers of the house (prob. from ἔθος or ἑτός, ἑτός).

ἑτήτυμος, ον (ep. lengthened fr. ἔτυμος), true, real, pure, genuine, μῦθος, λόγος, Od. 3, 241. 23, 62. Espec. the neut. as adv. ἑτήτυμον, truly, really. κείνου δ' υἱός ἑτήτυμον, he is really his son, Od. 4, 157.

ἔτι, adv. 1) Spoken of the present: still, even. ἔτι καὶ νῦν, even now still, Il. 1, 455. 2) Spoken of the future: yet, still farther, for the future, Il. 1, 96. Od. 4, 756. Often with the negat. οὐδ' ἔτι δὴν ἦν, and he lived

not much longer, Il. 6, 139. Od. 2, 63. 3) Enhancing the signif. with a compar. *ἔτι μᾶλλον*, still more, Il. 14, 97. [Spoken also of past time, Il. 2, 287. Od. 4, 736; *yet, even when*]; (from *ἔω, εἰμί*, to be, cf. Thiersch § 198, 4; *ἔ* in the arsis, Il. 6, 139.)

*ἔτλην*, see *τλήναι*.

*ἑτοιμάζω* (*ἑτοῖμος*), fut. *άσω*, ep. *σσ*, to make ready, to prepare, to give at once, *γίρας*, Il. 1, 118. 19, 197. Mid. = act. *ἰδὼν Ἀθήνη*, to present a victim to Minerva, Il. 10, 571; *ταυρους*, Od. 13, 184.

*ἑτοῖμος*, η, ον, Att. *ἑτοιμος*, ready, prepared, hence, 1) real, accomplished, plain. *ἦ δὴ ταῦτα ἑτοῖμα τετεύχεται*, these things indeed have already happened, i. e. are accomplished, Il. 14, 53. *ἦ δ' ἄρ' ἑτοῖμα τέτυκτο*, this was plain, was so, Od. 8, 384. b) that can be executed, *suitable, salutary, μῆτις*, Il. 9, 425. Commonly, 2) ready, prepared, in readiness, *ὄνείατα*, Il. 9, 91. *αὐτίκα γὰρ τοι ἔπειτα μὲν ἔκτορα πότμος ἑτοῖμος*, decided, appointed, Il. 18, 96 (prob. from *ἑτός*).

*ἑτορον*, see *τορεῖω*.

*ἑτός*, εος, τό, a year, distinguished from *ἐνιαυτός*, Od. 1, 16; in plur. Il. 2, 328. 11, 691.

*ἔτραπον*, see *τρέπω*.

*ἔτρώφην*, *ἔτραφον*, see *τρέφω*.

*ἔτυμος*, η, ον (*ἑτός*), true, pure, genuine, only neut. plur. *ἔτυμα*, truth, in opposition to *ψεῦδεα*, Od. 19, 203. 567. The neut. sing. *ἔτυμον*, as adv. truly, agreeably to truth, Il. 10, 534. Od. 4, 140. 157. 2) in truth, really, like *ἑτέον*, Il. 23, 440. Od. 23, 26.

*ἑτάσως*, ον (*ἑτός*, frustra), vain, ineffectual. *πάντα ἑτάσῃσι τιθέναι*, Od. 22, 256; hence: *profitless, idle, ἄχθος*, Il. 18, 104. Especially neut. sing. as adv. vainly, idly, Il. 3, 368. 14, 407.

*εὖ* and ep. *εὔ* before two consonants, so that *ῡ* is long, adv. (prop. neut. from *εὖς*), well, rightly, properly. *εὖ ἔρδειν*, Il. 5, 650; *εὖ εἰπῶν τινα*, to speak well of, Od. 1, 302; especially with the idea: *skilfully, dexterously*, *εὖ καὶ ἐπισταμένως*, Il. 10, 265; *εὖ κήρυσθαι*, Od. 4, 480. 2) *happily, fortunately*. *εὖ οἶκαδ' ἰκίεσθαι*, Il. 1, 19. Od. 3, 168. 3) Strengthening, as *εὖ μάλα*, very, exceedingly; with numerals: *εὖ πάντες*, all together, Od. 4, 294. (On the separation of the *εὔ*, see Thiersch § 170, 7. 8. 9; Herm. ad h. Ap. 36.)

*εὔ*, Ion. and ep. for *εὔ*, q. v.

*εὐαγγέλιον*, τό (*ἄγγελος*), a present for a good message, a reward for joyful news, \* Od. 14, 152. 166.

\* *εὐαγίως*, poet. for *εὐαγῆς* (*εὐαγής*), purely, holily, h. Cer. 275. 370.

*εὐάδε*, see *ἀνδάνω*.

*Εὐαιμονίδης*, αο, ὅ, son of *Euāmon* = *Eurypylus*, Il. 5, 76.

*Εὐαίμων*, ονος, ὅ, son of *Ormenus*, father of *Eurypylus*, brother of *Amyntor*, and great-grandson of *Æolus*, Il. 2, 736.

*εὐανθής*, ἑς (*ἄνθος*), very blooming, luxuriant, *λαχνη*, Od. 11, 320; † *χοροί*, h. 30, 14.

*Εὐάνθης*, εος, ὅ, father of *Maron*, Od. 9, 197.

*Εὐβοία*, ἡ, *Eubœa*, an island of the *Ægean sea*, separated by the *Euripus* from *Boeotia*, now *Negroponte*. Homer calls its inhabitants *Abantes*. It derived its name, according to the mythographers, from *Eubœa* daughter of *Asopus*, or better, from its good pastures for cattle (*εὔ, βοῦς*), Il. 2, 535. Od. 3, 174.

*εὐβοτος*, ον (*βόσκω*), having good pastures, good for pasturing, *Σιφίη*, Od. 15, 406. †

\* *εὐβους*, ον (*βοῦς*), abounding in cattle, accus. *εὐβουν*, Herm. *εὐβων*, h. Ap. 54.

*εὐγένης*, ον, ep. *ἡγένης*, having a heavy beard, having a heavy mane, *λίον*, only in the ep. form, Il., Od. 4, 456.

*εὐγενής*, ἑς, ep. *ἡγυγενής* and *εὐηγενής* (*γένος*), nobly born, of good extraction, \* Il. 11, 427. 23, 81. In Hom. always *εὐηγενής* with *η* epenthetic, see Thiersch § 166. 4; *ἡγυγενής* only h. Ven. 94.

*εὐγμα*, ατος, τό (*εὐχομαι*), boasting. *κνῆ εὐγματα*, Od. 22, 249. †

*εὐγναμπτος*, ον, ep. *εὐγναμπτος*, (*γναμπτός*), well, beautifully bent, in ep. form; *κλεῖδες*, Od. 18, 294. †

\* *εὐδαιμονίη*, ἡ (*δαίμων*), happiness, good fortune, felicity, h. 10, 5. †

*εὐδείελος*, ον, epith. of *Ithaca* and of islands generally, most prob. signifying: very plain, widely visible, conspicuous (*εὐπεριόριστος*, App. Schol.), from *δῆλος*, resolved *δέελος* and *δείελος*, because islands, being bounded by the sea, stand out clearly to view; especially spoken of *Ithaca*, on account of its high shores, \* Od. 2, 167. 9, 21. 13, 212; of islands, Od. 13, 234; and *Κρήνη*, h. Ap. 438. Thus Passow and Nitzsch ad Od. 9, 21. We have also the following de-

rivations: 1) *situated in the west, western*, from δαλή, *evening*, but in the first place this word does not occur in the signif. *west*, and in the next place, it is applicable at the farthest, only to Ithaca, not to all islands. 2) *Exposed to the afternoon heat, sunny*, (thus Voss in several places) from εὖ and εἰλη with δ inserted, cf. Eustath. ad Od. 9, 21. 3) *beautifully lighted, lying in the twilight*, according to Schol. ad Od. 9, 21, from δειλος is far-fetched, see Buttm. Lexil. II. p. 191.

εὐδικίη, ἡ (δική), *uprightness, the practice of uprightness*; in the plur. εὐδικίας ἀνέχειν, *rectitude, prop. to practice acts of rectitude*, Od. 19, 111. †

εὐδμητος, ον, ep. εὐδμητος (δέμω), *well-built, beautifully built*, always in the ep. form, except Od. 20, 302.

εὐδω, fut. εὐδήσω, aor. 1 εὐδησα, 1) *to sleep, to go to sleep*, with the accus. γλυκὺν ὕπνον εὐδεν, *to enjoy sweet sleep*, Od. 8, 445; spoken of death, Il. 15, 482. 2) *Metaph. to rest, to cease*, spoken of the wind, Il. 5, 524 (kindr. with ἄλω, ἄλω).

Εὐδάωρος, ὁ, son of Mercury and Polymele, was educated by his grandfather Phylas, king of Ephyra in Thesprotia; one of the five leaders of the Myrmidons, Il. 16, 179 seq.; see Πολυμήλη.

εὐειδής, ἐς (εἶδος), *of handsome form, having a beautiful figure*, γυνή, Il. 3, 48. †

εὐεργεσίη, ἡ (εὐεργής), *good, noble conduct*, Od. 22, 374; in opposition to κακοεργίη. 2) *beneficence, kindness*; plur. εὐεργεσίας ἀποτίσκειν, *to requite benefits*, \* Od. 22, 235.

εὐεργής, ἐς (εργον), 1) *Comm. well-wrought, beautifully built*, δίφρος, ρηῖς, Il.; λώπη, Od. 13, 224; χρυσός, *well-wrought gold*, Od. 9, 202. 2) *well-done*, hence plur. εὐεργεία, *benefits*, Od. 4, 695. 22, 319.

εὐεργός, ὅν (εργον), *nobly acting, excellent*, καὶ ἡ \* εὐεργός ἔησαν, \* Od. 11, 434. 15, 422.

εὐεργής, ἐς (ἐργος), *well-fenced, well-enclosed, well-guarded*, ἀνλή, Il. 9, 472; θύραι, Od. 17, 267.

εὐζυγος, ον, ep. εὐζυγος (ζυγός), *well-yoked*, in Hom. spoken of ships: *having beautiful rowers' seats, well-furnished with rowers* = ἐνέηκτος, \* Od. 13, 116. 17, 288; others interpret, *well-constructed, firm* (only in the ep. form).

εὐζωρος, ον, ep. εὐζωρος (ζώνη), *having a*

*beautiful girdle, well-girded*, epith. of noble women, because the girdle about the breast gave a graceful form to the robe, Il. 1, 429, and h. Cer.

εὐηγενής, ἐς, ep. for εὐγενής, q. v.

εὐηγεσίη, ἡ (ἡγίωμα), *happy rule, good government*, Od. 19, 114. †

εὐηκής, ἐς (ἀκή), *well-pointed, very sharp*, αἰχμή, Il. 22, 319. †

Εὐηστίνη, ἡ, daughter of Evenus = Marpessa, Il. 9, 557.

Εὐηρορίδης, ον, ὁ, son of Evenor = Leocritus, Od. 22, 294.

Εὐήρος, ὁ (= ἐνήμεος, gentle), *Evenus*, 1) son of Mars and Demonice, king of Ætolia, father of Marpessa. When Idas, son of Aphareus, bore off his daughter, he pursued him to the river Lycormas, and as he could not overtake them, he plunged into it, and it received from him the name Evenus. Apollo likewise loved Marpessa, and wrested her from Idas, in the city Arene in Messenia. Idas fought with him for her; Jupiter at length separated them; and upon the free choice which he granted her, Marpessa chose Idas, Il. 9, 557. 2) son of Selepius, king of Lyrnessus, father of Mynes and Epistrophus, Il. 2, 693.

εὐήνωρ, ορος, ὁ, ἡ (ἀνήρ), prop. *manly*, in Hom. an epithet of wine and of iron; *strengthening the courage, or invigorating men*, \* Od. 4, 622. 13, 19; or *befitting a man, man-ennobling* (Voss, 'the spirit-strengthening wine and the man-ennobling brass').

Εὐήνωρ, ορος, ὁ, father of Leocritus, Od. q. v.

εὐήρης, ἐς (ἄρω), *well-joined, well-fitted, easy to handle or use*, epith. of an oar, \* Od. 11, 121 (Voss, 'well-smoothed'). (The derivation from ἐρέσσω is incorrect.)

\* εὐήρητος, ον (ἄρῳ), *easy to draw*, ὕδωρ, h. in Cer. 106.

\* εὐθαράς, ἐς (θάρος), *of good courage, resolute, bold*, h. 7, 9.

\* εὐθιμέθιλος, ον, ep. ἡθιμέθιλος, *well-founded, gaily*, h. 30, 1. †

\* εὐθιγνέω, *to be in a flourishing condition, vigere; to abound in, to be rich*, with dat. κτήρεσιν, h. 30, 10 (akin to τιθῆναι).

εὐθριξ, τριχος, ὁ, ἡ (θριξ), *having beautiful hair, having beautiful mane*, epith. of steeds; only in the ep. form εὐτριχας, \* Il. 23, 13. 301. 351.

εὐθρονος, *ον*, ep. εὐθρόνος (θρόνος), *having a beautiful seat, well-throned*, epith. of Eos; always ep. form, Il. 8, 565. Od. 6, 48.

εὐθύμος, *ον* (θυμός), 1) *having good courage*. 2) In Hom. *benevolent, kind*, Od. 14, 63. † Adv. εὐθυμῶς, *courageously*, Batr.

\* εὐθύς and εὐθύ, adv. of place, *straight, directly*, εὐθύ Πύλονδε, h. Merc. 342; εὐθύς. 355. In the Il. and Od. only the older form εὐθύς, εὐθύ.

\* εὐίππος, *ον* (ἵππος), *having good steeds*, epith. of Ischys, h. Ap. 210.

Εὐίππος, *ὁ*, a Trojan, slain by Patroclus, Il. 16, 417.

εὐκαμπής, *ἐς*, (κάμπω), *well-bent, beautifully curved*, δρέπανον, κληῖς, \* Od. 18, 368. 21, 6; τόξον, h. 27, 12.

\* εὐκαρπος, *ον* (καρπός), *fruitful, abounding in fruits*, γαῖα, h. 30, 5.

εὐκείατος, *ον*, poet. for εὐκείαστος (κέαζω), *easy to split, easily cleaved*, κέδρος, Od. 5, 60. †

εὐκηλος, *ον*, Æol. lengthened from ἐκηλος, prop. ἐΐκηλος (see ἐκηλος), *quiet*, Il. 1, 554. 2) *undisturbed*, Il. 11, 371. Od. 14, 479.

εὐκλής, *ἐς* (κλέος), ep. εὐκλειής, accus. plur. εὐκλείας, Il. 10, 281. Od. 21, 331. εὐκλήεις, Il. 12, 318; *glorious, famous*. οὐ μὲν ἡμῖν εὐκλείς, it is not glorious for us, Il. 17, 415; whence adv. εὐκλειῶς, ep. εὐκλειῶς, *gloriously*, Il. 22, 110.

εὐκλείη, *ῆ*, ep. for εὐκλεία, *fame, glory*, Od. 14, 402. τινὰ εὐκλείης ἐπιβῆσαι, to elevate any one to fame, Voss, Il. 8, 285.

εὐκλειής, *ἐς* and adv. εὐκλειῶς, poet. for εὐκλείης and εὐκλειῶς.

εὐκλήϊς, ἔδος, *ῆ* (κλείς), *well-locked*, Θύρη, Il. 24, 318. †

\* εὐκλωστος, *ον* (κλώθω), *well-spun, well-woven*, χιτῶν, h. Ap. 203.

εὐκνήμις, ἔδος, *ὁ*, *ῆ*, ep. εὐκνήμις (κνήμις), *having beautiful greaves*, in the Il. epith. of the Achæans; in the Od. also of ἑταῖροι, Od. 2, 402; always in the plur. and ep. form, Il. 1, 17.

εὐκομος, ep. ἡκομος, *having beautiful hair, fair-haired*, epith. of noble women, Il. Od. h. Cer. 1.

\* εὐκόσμητος, *ον* (κοσμέω), *beautifully adorned*, h. Merc. 384.

εὐκοσμος, *ον* (κοσμός), *well-arranged*; only adv. εὐκόσμως, *in a becoming manner*, Od. 21, 123. †

\* εὐκραιρος, *ον* (κραῖρα), *beautifully horned*, spoken of cattle, h. Merc. 209.

εὐκτίμενος, *η*, *ον* (κτίμενος), *well-built, well-inhabited, well-situated*, comm. an epith. of towns, islands, regions; spoken of houses, streets, and gardens, Od. 4, 476. Il. 6, 391. 20, 496. The common form εὐκτιμένη, h. Ap. 36, Herm. has rejected.

εὐκτιτος, *ον*, ep. and Ion. for εὐκτιστος (κτίζω), *handsomely built*, Αἴπυ, Il. 2, 592. † h. Ap. 423.

εὐκτός, *ῆ*, *όν* (εὐχομαι), *wished, desired*, Il. 14, 98. †

εὐκνυλος, *ον* (κύκλος), *well-rounded*, in the Il. epith. of the shield, Il. 5, 797; in the Od. of the chariot, Od. 6, 58. 70; according to Eustath. to be referred to the wheels: *having beautiful wheels*, Voss; κάρτεον, Batr. 35.

εὐλείμων, *ον*, gen. ονος (λειμών), *having good meadows, abounding in meadows* (convenient for pasturing, Voss), νῆσος, Od. 4, 607. †

εὐλή, *ῆ* (εἰλέω), *a worm, a maggot*, produced in dead bodies, etc., plur., \* Il. 19, 26. 22, 509. 24, 414.

εὐληρα, τά, ep. for the comm. ἡρία, *rein, check*, Il. 23, 481; † (prob. from εἰλέω, Schol. οἶονεἰ εὐληρα, ἀπὸ τοῦ περιμειεῖσθαι τοὺς ἱμάτας χειρὶ τῶν ἡνίοχων).

Εὐμαιος, the faithful swine-herd of Ulysses, son of Ctesius, king of the island Syria; he was stolen by a female Phœnician slave of his father, and by the Phœnician sailors sold to Laertes, Od. 15, 402 seq. Ulysses comes to him clad like a beggar, Od. 14, 1 seq. Telemachus lodged with him when he returned from Sparta. He conducted Ulysses to the town, Od. 17, 201; and aided him in slaying the suitors, Od. 22, 267 seq. (prob. from εὐ and ΜΑΣ, the well-disposed).

\* εὐμελίη, *ῆ*, poet. for εὐμίλεια, *good singing*, the reading preferred by Herm. for εὐμυλίη, in h. Merc. 325.

εὐμελής, *ον*, *ὁ*, ep. εὐμμελής, q. v.

εὐμενέτης, *ον*, *ὁ*, poet. for εὐμενής, *well-disposed, kind, affectionate* (in opposition to δυσμενής), Od. 6, 185. †

εὐμενής, *ἐς* (μένος), *well-disposed, benevolent, kind*, ἥτορ, h. 21, 7. †

Εὐμήδης, εὖος, *ὁ* (very wise), father of Dolon, the rich herald of the Trojans, Il. 10, 314.

\* εὐμήκης, *es* (μήκος), *very long*, Batr. 130. εὐμηλος, *on* (μήλος), *having good or many sheep, abounding in sheep*, Ὀργυγή, Od. 15, 406. † (V. 'good for sheep').

Εὐμηλος, *ó*, son of Admetus and Alcestis, who in eleven ships led the Thessalians from Phœbe, Boïbe, and Iolcus, Il. 2, 711. He possessed excellent horses, and would have won the prize in the funeral games of Patroclus, had not his chariot been broken, Il. 23, 288 seq. Iphthime, daughter of Icarius, is mentioned as his wife, Od. 4, 798.

εὐμμελής, *ó*, *ep.* for εὐμελής, *ep. gen.* εὐμμελῶ for εὐμμελῶ (μελής), *having a good aspen spear, skilled in the use of the spear*, *epith. of brave warriors*, Il. 17, 9; and *espec. of Priam*, Il. 4, 165. (The common form εὐμελής does not occur in Hom.)

\* εὐμολπέω (εὐμολπος), *to sing sweetly*, h. Merc. 478.

[Εὐμολπος, *Eumolpus*, a *masc. proper name*, h. Cer. 154, 475.]

\* εὐμνλή, *ή*, h. Merc. 325, an unknown word, for which Herm. would read εὐμελή, Frank, *εὐελή*.

εὐνάω = εὐνάω (εὐνή), *fut. άω, to cause to lie down, to lay down*, Od. 4, 408. *Mid. to lie down, to go to sleep*, Od. 20, 1; *παρά τινι*, and with *dat. alone*, Od. 5, 119. h. Ven. 191; also spoken of brutes, \* Od. 5, 65.

εὐναιετών, *ωσα, on*, *well-inhabited, pleasant to live in, well-furnished*; always in *pass. signif.* with πόλις, δόμοι, and μέγαλα, Il. 2, 648. Od. 2, 400 (used only in the part.).

εὐναιόμενος, *η, on* (ναίω), *well-inhabited, populous*; like εὐναιετών with πόλις, πολλοί-εθρον, and Βοῦδειον, Il. 16, 572; Σιδονίη, Od. 13, 285. There is no verb εὐναίω.

εὐνάω and εὐνάω (εὐνή), *fut. εὐνήσω, aor. 1 pass. εὐνήθην*, 1) *Act. to place in ambush, τινά*, Od. 4, 440; *comm. to put to rest, to put to sleep*; hence *metaph. to quiet, to soothe* = *παύω, γόον*, Od. 4, 758. 2) *Mid. with aor. pass. to go to bed, to go to sleep, to sleep, εὐνηθῆναι τινι*, with any one, Il. 2, 821. 16, 178; and *ἐν φιλότῃ εὐνηθῆναι*, Il. 14, 360; *metaph. spoken of storms: to be hushed, to be stilled*, Od. 5, 384.

εὐνή, *ή*, *ep. gen. εὐνήφι*, 1) *a couch, a bed, ἐξ εὐνήφιν*, Il. 15, 580. Od. 2, 2 seq.; *gener. a place of rest, of the army*, Il. 10, 408; *a lair of a wild beast*, Il. 11, 115; of cattle, Od. 14, 14; in the plur. *εὐναί*, the

couches of Typhæus, which some explain as the grave, Il. 2, 783. b) *a bed, i. e. a bedstead*, the cushion for a bed, Od. 16, 34. c) *the nuptial couch. εὐνῆς ἐπιβήμεναι*, Il. 9, 133; hence *marriage, cohabitation. φιλότῃ καὶ εὐνῇ μιγῆναι*, to indulge in the pleasures of love, Il. 3, 445. 2) *Plur. εὐναί, anchor-stones*, i. e. stones used for anchors, which were either let down to hold the ship, or, as Nitzsch ad Od. 2, 418, p. 120, thinks, stones or masses of matter, with which the ship was attached to the strand when the water at the shore was too deep, see Il. 14, 77; again, Il. 1, 436. Od. 15, 498. 9, 137 [the above view is, however, retracted by Nitzsch, tom. III. p. 35].

εὐνήθεν, *adv. from the bed*, Od. 20, 124.

Εὐνῆος, *ó*, *Ion. for Εὐνέως*, son of Jason and Hypsipyle, in Lemnos, who sent wine to the Greeks in Troy, Il. 7, 468; and exchanged a mixing-cup for Lycaon, Il. 23, 747 (from (νηῦς, the good sailor, so named from his father).

εὐνητος, *on*, *ep. εὐνητος (νέω), well-spun, beautifully woven, χίτων, πέπλος*, Il. 18, 596. Od. 7, 97; always in the *ep. form*.

εὐνήφι, εὐνήφιν, see εὐνή.

εὐνίς, *ιος, ó, ή, bereft, deprived*, with *gen. νείων*, Il. 22, 44; *ψυχῆς*, Od. 9, 524. (According to Eustath. from εἰς, ἐνός, whence εἰνίς, εὐνίς, cf. εὐνηλος.)

εὐνητος, *on*, *ep. for εὐνητος, q. v.*

εὐνομίη, *ή (νόμος), good observance of law, good morals, loyalty*, Od. 17, 487; † in plur. *good laws*, h. 30, 11.

εὐξεστος, *on*, *ep. εὐξεστος, η, on (ξέω), well-smoothed, well-polished*; spoken of any thing made of stone or wood, and smoothed with a plane or any similar tool, especially of chariots, tables, bathing-tubs, oars, etc., Il. 7, 5. Od. 4, 48; sometimes with two and sometimes with three endings, see Thierach Gram. § 201, 16. [The word is used only of wood-work. In Od. 14, 25, ἄκοντες εὐξεστοί, it refers to the shaft, not, as Bothe supposes, to the point, Jahrb. J. und Klotz, p. 264.]

εὐξοος, *on*, *ep. εὐξοος (ξέω), well-smoothed*; like εὐξεστος, spoken of chariots, tables, and spear-shafts, Il. 2, 390. 10, 373; but Od. 5, 237, σκίαπρον εὐξοον, the well-whetted axe, which is explained by some as *act. 'that hews well.'*

εὐορμος, *on* (ὄρμος), *having good anchor-*

*age*, or, with Nitzsch, 'having level shores,' *λιμήν*, Il. 21, 23. Od. 4, 358.

\**εὐχοθός*, *ον* (perhaps from *ὀχή*), *fertile, fruitful*, γῆ, Ep. 7, 2.

\**εὐπαις*, *δος*, ὁ, ἡ (*παῖς*), *abounding in children, blest with offspring*, h. 30, 5.

*εὐπατέρεια*, ἡ (*πατήρ*), *the daughter of a noble father* (V. 'of noble descent'), epith. of Helen and Tyro, Il. 6, 292. Od. 11, 235.

*Εὐπείθεος*, *εος*, ὁ (adj. *εὐπειθής*), *father of the suitor Antinous of Ithaca*; he wished to avenge the death of his son, whom Ulysses had slain among the suitors, by a combat against him, but was slain by Laertes, Od. 1, 383. 24, 469 seq.

*εὐπεπλος*, *ον* (*πέπλος*), *having a beautiful mantle, handsomely clad*, epith. of noble women, Il. 5, 424; *Ναυσικιάα*, Od. 6, 49.

*εὐπηγής*, *ές* (*πήγνυμι*), *ep. for εὐπαγής*, *prop. pressed together*; spoken of the physical frame, *well-knit, strong, firm*. *Ξείνος μέγας ἦδ' εὐπηγής*, Od. 21, 334. †

*εὐπηκτος*, *ον* (*πήγνυμι*), *well-joined, firmly built*, epith. of buildings and tents, Il. 2, 661. 9, 663. Od. 23, 41.

*εὐπλειός*, *η, ον*, *ep. εὐπλειος* (*πλείος*), *well-filled, entirely full*, *πήρη*, Od. 17, 467. †

*εὐπλεκής*, *ές*, *ep. εὐπλεκῆς* (*πλέκω*), *well-interwoven, beautifully entwined*, = *εὐπλεκτος*; *θύσανοι, δίφροι*, \* Il. 2, 449. 23, 436; only in the *ep. form*.

*εὐπλεκτος*, *ον*, *ep. εὐπλεκτος* (*πλέκω*), *well, beautifully interwoven*; *well-twisted, δίφρος*, Il. 23, 335, *ep. form*; *σειραί*, *strongly twisted cords*, Il. 23, 115, *comm. form*.

*εὐπολοίη*, ἡ, *ep. for εὐπολοία* (*πλέω*), *a prosperous voyage or navigation*, Il. 9, 362. †

*εὐπλοκαμής*, *ἴδος*, ἡ, *ep. form from εὐπλόκαμος*, *having beautiful tresses*; only *εὐπλοκαμίδες Ἀχαιαί*, \* Od. 2, 119. 19, 542.

*εὐπλόκαμος*, *ον*, *ep. εὐπλόκαμος* (*πλόκαμος*), *having beautiful tresses, with beautiful locks*, epith. of goddesses and of women, Il. 6, 380. Od. 5, 125 seq.; only *ep. form*.

*εὐπλυνής*, *ές*, *ep. εὐπλυνῆς* (*πλύνω*), *well-washed, clean*, *φᾶρος*, Od. 8, 392. 425; only *ep. form*.

*εὐποίητος*, *ον* and *η, ον* (*ποιέω*), *well-made, beautifully wrought*, spoken of works of every kind: *well-built, πύλη, κλισίη*; the fem. *εὐποίητη*, Il. 5, 466. 16, 636; but *εὐποίητος πυράγη*, Od. 3, 434; (Thiersch § 201, 16.)

\**εὐπόλεμος*, *ον* (*πόλεμος*), *good in war, warlike*, h. 7, 4.

*εὐπρήσσω* (*πρήσσω*), *to make well, to arrange well*; whence *εὐπρήσσεσκον*, Od. 8, 259. † Eustath. reads, more correctly, *εὐπρήσσεσκον*, see Thiersch Gram. § 170, 7.

*εὐπρηστος*, *ον* (*πρήθω*), *strongly kindling, vehemently excited*, *αὐτή*, from the bellows (V. 'the glow-enkindling blast'), Il. 18, 471. †

*εὐπρυμνος*, *ον* (*πρύμνα*), *having a well-built or beautifully adorned stern*, *νῆες*, Il. 4, 248. †

*εὐπυργος*, *ον* (*πύργος*), *furnished with good towers*, epith. of fortified towns, Il. 7, 71. †

*εὐπωλος*, *ον* (*πῶλος*), *having beautiful horses, abounding in horses*, epith. of Ilium, Il. 5, 551. Od. 2, 18, often.

*εὐράξ*, *adv.* (*εὐρός*), *sidewise*, \* Il. 11, 251. 15, 541.

*εὐραφής*, *ές*, *ep. εὐφφάφης* (*φάπτω*), *well-sowed, sowed fast, δοροί*, \* Od. 2, 354. 390; only *ep. form*.

*εὐρεής*, *ές*, *ep. εὐρρεής*, *ep. form of εὐρρέτης*; only in the gen. *εὐρρέτιος ποταμοῖο*, *contr.* from *εὐρρέτιος*, in \* Il. 6, 508. 15, 265, and elsewhere; see the following.

*εὐρεΐτης*, *ον, ὁ*, *ep. εὐρρέτης*, *αο* (*ρέω*), *beautifully flowing, nobly flowing*, epith. of rivers, Il. 6, 34. Od. 14, 257.

\**Εὐρῆπος*, ὁ, the *Eurípous*, the strait between Eubœa, Bœotia and Attica; now the strait of *Egribois*, h. Ap. 222. (Prob. from *εὐ* and *ρέπτω*.)

*εὐρίσκω*, *fut.* *εὐρήσω*, h. Merc. 308; *aor.* *εὐρον*, and *aor. mid.* *εὐρόμην*, 1) *to find what one seeks, to invent, to discover, to devise*; with accus. *μήχος*, *to devise a means*, Il. 2, 343; *κακοῦ ἔκκος*, Il. 9, 250 (see *ἄκος*); *τέκμωρ Ἰλίου*, *to find the end of Ilium*, i. e. *accomplish its destruction*, Il. 7, 31. 9, 49; but *τέκμωρ τι*, *to find an expedient, a remedy*, Od. 4, 374. 2) *to find by chance, to light upon, to fall in with*, spoken of persons and things very often; with part. *αὐτὸν ἔμεινον*, Il. 5, 752. *Mid.* *to find out for oneself, to devise*, *τέκμωρ*, Il. 16, 472; *ὄνομα*, Od. 19, 403; *θανάτου λύσιν ἱταίροισιν*, *to find deliverance from death for his companions*, Od. 9, 421. 2) *to find by chance or unawares*. οἱ τ' αὐτῷ κακὸν εὐρετο, he drew evil upon himself, Od. 21, 304.

*εὐροός*, *ον*, *ep. εὐρρέος*, *beautifully flowing*,

*rapidly flowing*, epith. of rivers, \* Il. 7, 329; 21, 130; always in the ep. form.

**Εὐρος**, ὁ, the *Eurus*, or *south-east* wind, one of the four main winds of Homer, Od. 5, 295. 232. It is stormy, Il. 2, 145. 16, 765; and as a warm wind it melts the snow, Od. 19, 206. (According to some, from αὔρα, according to others, kindred to ἥως, conf. Buttm. Lexil. I. p. 121.)

**εὐρος**, εος, τό (εὐρύς), *breadth, width*, Od. 11, 312. †

**εὐρύαφής**, poet. for εὐραφής, q. v.

**εὐρύειος**, ep. gen. see εὐρεής.

**εὐρύειτης**, ὁ, ep. for εὐρείτης, q. v.

**εὐρύοος**, ep. for εὔροος, q. v.

**εὐρυνάμιος**, νια, νιον, (ἀγνιά), *having broad streets, with spacious streets*, epith. of large cities, Il. 2, 329. Od. 4, 246. 22, 230; [also χθών εὐρυαγνία, h. Cer. 16.] occurring only in the fem.

**Εὐρύαδης**, ου, ὁ, a suitor of Penelope, slain by Telemachus, Od. 22, 267.

**Εὐρύαλος**, ὁ, 1) son of Mecisteus; he went with his kinsman Diomedes to Troy, Il. 2, 565; was one of the bravest heroes, Il. 6, 20; he was also a powerful wrestler, but was conquered by Epeus, Il. 23, 680. 2) a Phœcian, a victor in wrestling, who presented Ulysses with a sword, Od. 8, 115.

**Εὐρυβάτης**, ου, ὁ, 1) a herald of Agamemnon, Il. 1, 320. 9, 170. 2) a herald of Ulysses, who followed him to Troy, Il. 2, 184. Od. 19, 247.

\* **εὐρυβίης**, αο, ὁ, Ion. and ep. for εὐρυβίας (βία), *wide-ruling, having a wide sway*, Kελεός, h. Cer. 295.

**Εὐρυδάμας**, ατος, ὁ, 1) a Trojan, father of Abas and Polydus, who knew how to interpret dreams, Il. 5, 149. 2) a suitor of Penelope of Ithaca, slain by Ulysses, Od. 18, 297. 22, 283.

**Εὐρυδίκη**, ἡ, daughter of Clymenus, wife of Nestor, Od. 3, 452.

**Εὐρύκλεια**, ἡ, daughter of Ops son of Pisenor; Laertes had purchased her at the price of twenty cattle, Od. 1, 429. 430. She brought up Ulysses, Od. 19, 482; then with Eurynome discharged the office of house-keeper and had the charge of the female slaves, Od. 22, 396. 23, 289. Her fidelity, attachment and activity are often praised.

**εὐρυκρείων**, οτος, ὁ (κρείων), *wide-ruling*,

epith. of Agamemnon and of Neptune, \* Il. 1, 102. 355.

**Εὐρύλοχος**, ὁ, a companion and fellow-wanderer of Ulysses; he conducted a part of the crew to Circe, accompanied Ulysses to the nether world, occasioned the slaughter of the sacred oxen of Helios, by which he drew death upon himself and his companions, Od. 10, 205. 11, 23.

**Εὐρύμαχος**, ὁ, son of Polybus, according to Od. 4, 629; he and Antinous were the most respectable amongst the suitors of Penelope; he was crafty and subtle, Od. 1, 399. 2, 177. He was slain by Ulysses, Od. 22, 69.

**Εὐρυμέδουσα**, ἡ, a female slave of Alcinous, king of Phœacia, who brought up Nausicaa, Od. 7, 8.

**Εὐρυμέδωρ**, οτος, ὁ, 1) father of Peribœa, leader of the giants in Epirus, Od. 7, 58; cf. Pind. Pyth. VIII. 15-19. 2) son of Ptolemæus, the noble charioteer of Agamemnon, Il. 4, 228. 3) a servant of Nestor, Il. 8, 114. 11, 620.

**εὐρυμέτωπος**, ον (μέτωπον), *broad-browed*, always an epith. of cattle, Il. 10, 292. Od. 3, 282.

**Εὐρυμίδης**, ου, ὁ, son of Eurymus = *Telemus*, a Cyclops, Od. 9, 509.

**Εὐρυνόμη**, ἡ, 1) daughter of Oceanus and Thetis, who received Vulcan when hurled from heaven into the sea, Il. 18, 398 seq. According to Hes. Th. 98, she was the mother of the graces; before Saturn, she with Ophion had the dominion of Olympus, Ap. Rh. 1, 503. 2) the trusty stewardess of Ulysses, Od. 17, 490 seq. 19, 96.

**Εὐρύνομος**, ὁ, son of Ægyptius in Ithaca, a suitor of Penelope, Od. 2, 22. He is also mentioned in the contest with Ulysses, Od. 23, 242.

**εὐρύνω** (εὐρύς), aor. 1 εὐρῦνα, *to make broad, to widen*, with ἀγῶνα, *to enlarge the arena of combat*, Od. 8, 260. †

**εὐρυνόδειος**, α, ον (ὁδός), *having broad roads, with wide ways* (widely roamed over V.), epith. of the earth, since it can be travelled over in all directions, only in fem. Il. 16, 635. Od. 3, 453; and often.

**εἰρύνωπα**, ὁ, ep. for εὐρυνόπης, as nom. Il. 5, 265; as voc. Il. 16, 241; a form of εὐρύνωψ, whence the accus. εἰρύνωπα, Il. 1, 498. 8, 206; either (from ὤψ), *wide-seeing, far-seeing*, or (from ὄψ), *wide-thundering*, epith. of Jupiter.



The last signif. seems to contravene the Hom. *usus loquendi*, since ὄψ, though used to indicate the voices of men and beasts is not applied to every loud noise. Eustath. and Hesych. give both explanations; Heyne, Wolf, Thiersch, § 181. 47. Anm. 2, decide in favor of the first signif. and Voss, ad. h. Cer. 3, translates it the *ruler of the world*, see Il. 13, 732. In h. Cer. 441, connected with βαρύπτερος. [See Jahrb. von Jahn und Klötz, März 1843, p. 264.]

εὐρύπορος, *ον* (πόρος), prop. *having broad ways, widely navigated*, always an epith. of the sea, Il. 15, 381. Od. 4, 432. 12, 2.

εὐρυνυλῆς, *ἑς* (πυλῆ), *having wide gates, wide-gated*, Ἰλιδος δῶ, Il. 23, 71. Od. 11, 571.

Εὐρύπυλος, *ὁ*, son of Eumemon, grandson of Ormenus, ruler of Ormenion in Thessaly, who sailed to Troy with forty ships, Il. 2, 736; a brave warrior; he slew many Trojans, was wounded by Paris, and healed by Patroclus, Il. 11, 841. In Pindar he is represented as the son of Neptune, king of Cyrene, and received the Argonauts in Lybia, cf. Müller, Orchom, p. 466. 2) son of Neptune and Astypalæa, father of Chalciopé, king of Coes, Il. 2, 676. 3) son of Telephus and Astyoche, sister of Priam, king of Mysia. He was induced by presents, which Priam sent to his mother or wife, to go to the aid of Troy. He was slain by Neoptolemus, Od. 11, 520 seq. cf. Strab. p. 537.

εὐρυρέεθρος, *ον* (ῥέεθρον), *flowing in a broad channel, wide-flowing*, epith. of the Axios, Il. 21, 141. †

εὐρυρέων, *ουσα, ον* (ῥέω), *wide-flowing*, epith. of the Axios, Il. 2, 849. 16, 289; of the Xanthus, \* Il. 21, 304.

εὐρύς, *εἰα, ὅ*, gen. ἑός, *εἰς, ἑός* (ep. accus. εὐρέα for εὐρύν, Il. 6, 291. 18, 140); *broad, wide, spacious*, chiefly epith. of the heavens, the sea, countries, etc. [twice of cities, Il. 2, 575. 18, 591.] εὐρέα νῶτα θαλάσσης, Il. 2, 159. εὐρέες ὅμοι, Il. 3, 227. τεῖχος εὐρύ, a thick wall, Il. 12, 5. κλίος εὐρύ, a wide-spread report, Od. 23, 137. Compar. εὐρύτερος, Il. 3, 194.

εὐρυσθενής, *ἑς* (σθένος), *having a wide dominion, wide-ruling*, epith. of Neptune, Il. 7, 455. Od. 13, 140.

Εὐρυσθενύς, *ῆος, ὁ*, son of Sthenelus, and grandson of Perseus, king of Mycenæ; he was prematurely born, for Juno accelerated

his birth, that he, and not Hercules might reign, according to an oath of Jupiter in relation to the descendants of Perseus, Il. 19, 100. 123 seq. Thus Eurystheus became master of Hercules and imposed upon him the well-known twelve labors, Il. 15, 639. The last of these labors was to bring up the dog from hell, Il. 8, 363. Od. 11, 617 seq.

Εὐρυτιδης, *ον, ὁ*, son of Eurytus = *Iphitus*, Od. 21, 14.

Εὐρυντίων, *ωρος, ὁ*, a Centaur, Od. 21, 295. cf. Apd. 2, 5. 4.

Εὐρυτος, *ὁ, 1)* son of Actor and Molione, brother of Cteatus, by tradition son of Neptune. Both marched to aid Augeas, against the Pylians and Nestor, Il. 11, 709 seq., and also against Hercules, who slew him in ambush, Il. 2, 621. They were called Ἀκτορίωνι and Μολλίονι, Il. 11, 709. According to Apd. 2, 7. 2, they had together only one body, but two heads, four hands, as many feet, and possessed great strength. 2) son of Melaneus and Stratonice, king of Œchalia (in Thessaly, Il. 2, 730; or in Messenia, Od. see Οἰχαλίη), father of Iole, of Iphitus, of Molion, etc. a famous archer. According to Hom. Apollo slew him, because he had challenged him to a contest in archery, Od. 8, 226 seq. Ulysses received from his son Iphitus the bow of Eurytus, Od. 21, 32 seq. According to a late tradition Hercules slew him because he would not give him Iole, Apd. 2, 4. 8 (the bow-drawer, from ἐρύω).

\* Εὐρυφάεσσα, *ἡ* (the far-seeing), sister and wife of Hyperion, mother of Helius, of Selene and Eos, h. 31, 4.

εὐρυφνής, *ἑς* (φύω), *wide-growing*, epith. of barley, Od. 4, 604. †

εὐρύχωρος, *ον* (χῶρος), *having a broad space, roomy, spacious, extensive*, epith. of cities and countries, Il. 2, 498 (according to the Schol. ep. shortened for εὐρύχωρος, see Thiersch § 168, 10, and Nitzsch ad Od. 6, 4; with Passow we may derive it more simply from χορός, *having broad dancing-places*; hence, generally, *having broad plains*).

εὐρύωψ, *ωπος, ὁ*, see εὐρύωπα.

εὐρώεις, *εσσα, εν* (εὐρύς), *mouldy, musty*; and since mould is generated only in dark, confined places, it signif. generally, *dark, gloomy*, epith. of the nether world, Il. 20, 65. Od. 10, 512. 23, 322. 24, 10 (improb. with Apoll. Hesych. poet. for εὐρύς).

**Εὐρώπη, ἡ, Europa.** 1) daughter of the Phœnician Agenor and of Telephassa, according to Apd. 3, 1. 1; Hom. calls her the daughter of Phoenix (if this is not an appel.), mother of Sarpedon and Minos by Jupiter, who bore her off to Crete, in the form of a bull, Il. 14, 321. Batr. 79. Homer does not mention her name; it occurs first in Hdt. 1, 2. 2) the name of a division of the world, first mentioned in h. Ap. 251; in which place only northern Greece seems to be intended. (Signif. *εὐρωπαϊός* = *εὐρύς*; hence *εὐρώπη* sc. *χώρα*, the extended, the far-stretching land; cf. Herm. ad h. Ap. l. c.)

*εὖς, εὔ*, ep. *ῆς, ῆν*, gen. *ἔης*, accus. *εὔν*, Il. 8, 303. Od. 13, 127; *ῆν*, Il. 5, 628; neut. *ῆν*, Il. 17, 456. 20, 80; the form *εὔ* and *εὔ* in neut. only adv. 1) *good, excellent, beautiful, glorious*, spoken of persons and things, Il. 2, 653. *μένος ῆν*, Il. 17, 456. The gen. sing. *ἔης*, in the signif. of *φίλος* stands now correctly instead of *ἔης*, *his*, Il. 1, 393, and 15, 138. 24, 422. 550, where it should even signify *thine*. 2) Gen. plur. neut. *ἑών*, as if from a nom. *τὰ ἑά*, *good things, good*, Il. 24, 528; plainly neut. except *θεοὶ δαίητες ἑών*, Od. 8, 325. 335. h. 17, 12; (see Buttm. § 35, 3. c. Thiersch Gram. § 183, 10; on the other hand, Dœderlein supplies from *δαίμων* the kindred subst. *δόσεων*, cf. Kühner § 243, 3.) [cf. Jahrb. Jahn und Klotz, März 1843, pp. 264-265.]

*εὔα*, see *εὔω*.

*εὔσελμος, ον*, ep. *εὔσελμος* (*σίλμα*), *well-furnished with oar-benches, or rowers*, epith. of ships, Il. 2, 170, and often. (It does not occur in the nom., cf. Spitzner ad Il. 16, 1.)

*εὔσκαρθμος, ον*, ep. *εὔσκαρθμος* (*σκαίρω*), *lightly bounding, easily leaping*, epith. of horses, Il. 13, 31. †

*εὔσκοπος, ον*, ep. *εὔσκοπος* (*σκοπός*), *that takes good aim, good to hit*, *Ἄρτεμις*, Od. 11, 198. 2) (fr. *σκοπέω*), *seeing well, looking out sharply*, epith. of Mercury, Il. 24, 24. Od. 1, 38; only in the ep. form.

*εὔσελμος, ον*, ep. for *εὔσελμος*, q. v.

*Εὔσωρος, ὁ*, ep. *Εὔσωρος*, father of Acanthos of Thrace, Il. 6, 8.

*εὔσταθής, ἑς*, ep. *εὔσταθής* (*ἵστημι*), *standing firm, well-founded*, *μῦθον*, Il. 18, 374; *θάλαμος*, Od. 23, 178; always in the ep. form.

*εὔστεφανος, ον*, ep. *εὔστεφανος* (*στεφανός*), 1) *beautifully crowned*, Voess; epith. of Dia-

na, Il. 21, 511; of Venus and Mycene, Od. 8, 267. 2, 120; of Ceres, h. Cer. 224; accord. to Apoll. ad Il. 21, 511, from *στεφάνη, περικεφαλίας ἰδος*. The back hair, to wit, was enclosed in a net, see *ἀναδέσμη*, and then fastened with a band (*στεφάνη*) before. According to others it is to be interpreted of the girdle and = *εὐζωνος*. 2) *strongly fortified, strongly walled*, an epith. of the city Thebe, Il. 19, 99; see *στεφάνη* (only in the ep. form).

*εὔστρεπτος, ον*, ep. *εὔστρεπτος* (*στρέφω*), *well-twined, well-twisted*, spoken of leathern thongs, \* Od. 2, 426. 15, 291.

*εὔστρεφής, ἑς*, ep. *εὔστρεφής*, *well-wound, well-twisted*, spoken of cords, etc., Od. 9, 425. 10, 167; of a bow-string, Il. 15, 463; of a gut-string, Od. 21, 408; always in the ep. form.

*εὔστροφος, ον*, ep. *εὔστροφος* (*στρέφω*), *well-wound, well-twisted*; *οἶος ἄντος*, the well-twisted wool of the sheep, i. e. the string of the sling, \* Il. 13, 599. 716; in the ep. form.

\* *εὔστροφος, ον* (*στροφώννυμι*), *well-spread, well-made*, *λέχος*, h. Ven. 158. Cer. 286.

*εὔτε*, ep. 1) Conj. of time, for *ὅτε* (which arises from this by a rejection of the digamma), *at the time, when, as*. a) With indic. Il. 11, 735. The apodosis begins with *ἔνθα, τῆμος, δὴ τότε, καὶ τότε*, etc., Il. 6, 392. Od. 13, 93. b) In connection with *ἄν, εὔτ' ἄν* (see *ὅτ' ἄν*), *in case that, as soon as, as often as*, Il. 1, 242. Od. 1, 192; once without *ἄν*, Od. 7, 202. c) With optat. h. 17, 8. 2) Adv. of comparison, for *ἥντε*, *as when, only once*, Il. 3, 10; and according to Aristarch. Il. 19, 386; where Wolf and Spitzner write *αὔτε*; Buttm. Lexil. II. p. 229, would read *ἥντε*, and Bothe has adopted the reading.

*εὐτειχής, ἑς* = *εὐτείχεος*.

*εὐτείχεος, ον* (*τείχος*), *having strong walls, well-walled*, *Τροίη, Ἴλιος*, Il. 1, 129. A metaplast. accus. *πόλιν εὐτείχεα*, is found in Il. 16, 57; which on account of the accent cannot be assigned to *εὐτειχής* (see however Thiersch § 200, 20).

\* *εὐτείχητος, ον* (*τείχος*) = *εὐτείχεος*, h. Ven. 112.

*εὔμητος, ον*, ep. *εὔμητος* (*τίμνω*), *beautifully cut, well-cut*, always spoken of leathern articles, \* Il. 7, 304. 10, 567; always in the ep. form.

*εὐτρεφής, ἑς*, ep. *εὐτρεφής* (*τρέφω*), *well-fed, fat*, \* Od. 9, 425. 14, 530.

εὐρητος, *ον*, ep. εὐρητος, *well-bored, well-pierced*, λοβοί, Il. 14, 182; † ep. form.

Εὐρησις, *ιος, ή*, a village in Thespiæ in Boeotia, with a temple of Apollo, who had an oracle there, Il. 2, 502. According to Steph. it received its name from the many roads which traversed it.

εὐριχας, see εὐριχέ.

εὐροχος, *ον*, ep. εὐροχος (τροχός), *having good wheels, with beautiful wheels*, ἄρμα, ἄμαξα, Il. 8, 438. Od. 6, 72; always in the ep. form.

εὐρυκτος, *ον* (τεύχω), *well-made, handsomely wrought, well-built*, κλισίη, Il. 10, 566. Od. 4, 123; κυνέη, Il. 3, 336; ἱμάσθλη, Il. 8, 44.

\* εὐυμος, *ον* (ὑμος), *abounding in hymns, much-praised*, h. Ap. 19, 207.

εὐφημέω (εὐφημος), fut. ἦσω, *to use propitious words or words of good omen, or, to refrain from all words of bad omen, especially in sacrifices and religious matters; hence generally, to be still, to be silent, like favete linguis*. εὐφημήσαι κέλευσθε, command to be silent, Il. 9, 171. †

Εὐφημος, *ὁ*, son of Træzenus, an ally of the Trojans, leader of the Cicones, Il. 2, 846.

\* εὐφήμως, adv. (φήμη), *of good omen, propitiously; piously, religiously*, h. Ap. 171.

Εὐφήτης, *ον, ὁ*, king of Ephyræ, on the Selleis in Elis, Il. 15, 532.

Εὐφορβος, *ὁ*, son of Panthous, one of the bravest Trojans; he wounded Patroclus, and was slain by Menelaus, Il. 16, 806 seq. 17, 59. (Pythagoras affirmed that he was once this Euphorbus, cf. Diog. Laert. 8, 1. 4.) [cf. also Horat. Carm. I. 28, 10.]

εὐφραδής, *ἐς* (φράζω), *speaking well, eloquent*. 2) *clear*, only adv. εὐφραδέως, *distinctly, eloquently*; πεπνυμένα ἀγορεύειν, Od. 19, 352. †

εὐφραίνω, ep. εὐφραίνω (φρήν), fut. εὐφρανέω, aor. εὐφρηνα, 1) Act. *to delight, to gladden, to please*, τινά, Il. 5, 688; τινά ἐπέεσσιν, Il. 24, 102; νόημα ἀνδρός, Od. 20, 82. 2) Mid. *to be delighted, to enjoy oneself*, Od. 2, 311 (both in the comm. and in the ep. form, Il. 7, 297).

εὐφρονέων, *ονσα, ον*, ep. εὐφρονέων (φρονέω), *well-disposed, benevolent*; it denotes at once a kind disposition and intelligence, cf. Nitzsch, Od. 2, 160; only as part in the often repeated verse: ὁ σφιν εὐφρονέων ἀγορήσατο, etc. Il. 1, 73 seq.

εὐφροσύνη, *ή*, ep. εὐφροσύνη (εὐφρων), *gladness, joy, cheerfulness*, Od. 9, 6. 20, 8; in the plur. Od. 6, 156. \* Od.

εὐφρων, *ον*, ep. εὐφρων (φρήν), *joyful, glad-some, gay*, Il. 15, 99; θυμός, Od. 17, 531. 2) Act. *gladdening, cheering*, οἶνος, Il. 3, 246; in both forms.

εὐφυής, *ἐς* (φύω), *of beautiful growth, growing well*, πετέη, Il. 15, 243; μηροί, *beautiful thighs*, \* Il. 4, 147.

εὐχαλκος, *ον* (χαλκός), *made of beautiful brass, or, beautifully wrought of brass, as στεφάνη, ἀλκή, Il.; λείψης, Od., handsomely adorned with brass, μέλλη, κυνέη, Il. 13, 612.*

\* εὐχερής, *ἐς* (χείρ), *managing any thing easily, dexterous*, Batr. 62.

εὐχετάομαι, poet. form for εὐχομαι, infin. εὐχετάσθαι ep. for εὐχετᾶσθαι, imperf. εὐχετώωντο ep. for εὐχετῶντο, 1) *to affirm any thing of oneself with confidence, as τίνες ἔμμεναι εὐχετῶνται, Od. 1, 172; hence, 1) to vaunt oneself, to boast, ἐπέεσσιν, Il. 12, 391. 17, 19; ἐπὶ τινι, about any thing, Od. 22, 412. 2) In reference to the gods: to pray, to supplicate, with dat. Κρονίωνι, to Jupiter, Il. 9, 268; θεοῖσιν, 15, 369. Od. 12, 356; and generally, to show reverence, to thank any one, spoken of men only in reference to a god, Il. 11, 761. τῷ κέν τοι —, θεῷ ὧς, εὐχετομένην, Od. 8, 467; see εὐχομαι.*

εὐχή, *ή, α νον*, *a petition, a prayer*, only Od. 10, 526. †

Εὐχύνωρ, *αρος, ὁ*, son of the prophet Polyidus of Corinth, Il. 13, 663; according to Paus. 1, 43, grandson of Polyidus (from εὐχος and ἄνηρ).

εὐχομαι, depon. mid. fut. εὐξομαι, aor. εὐξάμην; ground meaning, *to declare aloud, to affirm confidently*; hence, 1) *boastingly to affirm of oneself, to announce oneself*, often with infin. espec. in reference to family: πατρός ἐξ ἀγαθαῦ γένος εὐχομαι εἶναι, Il. 14, 113. Od. 1, 180 (in this there is contained not exactly the idea of boasting, but merely the declaration with a certain degree of complacency; since in that time every one boasted of that which he believed himself to be, see Nitzsch ad Od.); it stands elliptically: ἐκ Κρητῶν γένος εὐχομαι, viz. εἶναι, I boast descent from the Cretans, Od. 14, 199; often, *to boast, to vaunt, to brag*, Il. 1, 91. 2, 597; αὐτως, Il. 11, 388. 2) *to vow, to promise*, with infin. Il. 18, 499; *to vow*, especially to

the gods, *τινί*, and infin. *εὐχετο Ἀπόλλωνι φέξιν ἱκατόμβην*, Il. 4, 119; and because benefits were in this way expected from the gods, 3) Gener. *to implore, to supplicate*, *θεῷ*, a god; and absol., Il. 1, 87, 6, 240; also with dat. commod. *αἶτε μοι εὐχόμεναι*, praying for me, Il. 7, 298. (Homer never uses the augment.)

*εὖχος*, *εὸς*, *τό*, *glory, honor*, espec. *military glory, victory*; often *διδόναι εὖκος τινί*, to give glory to any one, spoken both of the conquered, Il. 5, 285, 654, 11, 445; and of the gods, Il. 7, 81, 203; often in connection with *κλέος, νίκη*; *εὖχος ὀρέγειν, πορεῖν τινί*, Il. 13, 327. Od. 22, 7; cf. Spitzner ad Il. 15, 462; *ἀρεσθαι*, Il. 11, 290. Passow explains it, *the object of supplication*, but most of the ancients *fame*, and this signif. is required in the Hom. use.

*εὐχροΐς*, *ές*, a rare poet. form for *εὐχροος* (*χρόα*), *of a beautiful color*, Od. 14, 24. †

*εὐχολή*, ἡ (*εὐχομαι*), 1) *boasting, vaunting*, Il. 8, 229; *exultation, the shout of victory*, in opposition to *οἰμωγή*, Il. 4, 450, 864. b) the object on account of which one vaunts himself (cf. Wolf Vorles.). *εὐχολήν τινι καταλείπειν*, Il. 2, 160, 4, 173, 22, 433. 2) *a vow made to the gods*, Il. 1, 65, 93; *prayer, supplication*, Il. 9, 499. Od. 13, 357.

*εὖω* (kindred with *αῖω*), *to singe, to burn off*; mostly used of swine, from which the bristles were singed before roasting, Od. 2, 300, 14, 75, 426. *σύς εὖόμενοι τανύοντο διά φλογός*, the swine were stretched for singing over the fire, Il. 9, 468; and spoken also of the singing of the eyebrows of the Cyclops, Od. 9, 389. (*εὖω* deserves the preference over *εἰω*, cf. Buttm. Gram. II. p. 140).

*εὐώδης*, *ες* (*ῶς*, *ὄδωδα*), *odoriferous, sweet-scented, fragrant*, *θάλαμος*, Il. 3, 382; *ἔλαιον*, Od. 2, 339.

*εὐώπης*, *ιδος*, ἡ, *having beautiful eyes, having a lovely countenance*, *κούρη*, \* Od. 6, 113, 142. h. Cer. 334.

*ἐφαγον*, see *ἐσθίω*, *ἔδω*.

*ἐφάλλομαι*, depon. mid. (*ἀλλομαι*), aor. sync. 2 *ἐπάλτο*, part. *ἐπάλμενος* and *ἐπιάλμενος*, 1) *to spring upon, to leap upon*; *ἵππων*, the chariot, Il. 7, 15; absol. *κύσσε μιν ἐπιάλμενος*, Od. 24, 320; espec. 2) *to leap upon*, in a hostile signif., *to rush upon, τινί*, any one, Il. 13, 643, 21, 140; and often absol. in the part., Il. 7, 260. (Hom. uses only 3 sing.

aor. *ἐπάλτο* and the part. aor. sync. *ἐπιάλμενος* and *ἐπιάλμενος*, Passow.)

*ἐφαλος*, *ον* (*ἄλς*), *situated on the sea, maritime*, epith. of sea-board towns, \* Il. 2, 538, 584.

*ἐφαν*, see *φημί*.

*ἐφανδάνω*, poet. *ἐπιανδάνω* (*ἀνδάνω*), *to please, to be agreeable*. ἡ *βουλή θεοῖσιν ἐφῆνδανε*, Il. 7, 45; also pres. *ἐπιανδάνει*, Il. 7, 407; and imperf. *ἐπιήνδανε* in the Od. often.

*ἐφάνη*, see *φαίνω*.

*ἐφάπτω* (*ἄπτω*), fut. *ἐφάψω*; only 3 sing. perf. pass. *ἐφῆπται*, and 3 pluperf. pass. *ἐφῆπτο*, and aor. 1 mid. *ἐφῆψάμην*. I) Act. *to attach to, to fasten to*; hence pass. *to be attached to*; only in a metaph. signif. with dat. of pers. *Τρῳέεσσι κῆδ' ἐφῆπται*, woes are attached to the Trojans, threaten them, Il. 2, 15, 69; *ὀλέθρου πείρατα*, Il. 12, 79. Od. 22, 33 (see *πείρω*); *ἀθανάτοισιν ἔρις καὶ νῆκος*, Il. 21, 513. II) Mid. *to touch, to lay hold of, to attain*; with gen. *ἐπὶν χεῖρεσσιν ἐφάπται* (i. e. *ἐφάψῃ*) *ἠπείροιο*, as soon as thou shalt touch the land with thine hands, Od. 5, 348.

*ἐφαρμόζω* (*ἄρμόζω*), fut. *ὅσω*, intrans. *to fit, to be suitable, to suit, τινί*, Il. 19, 385. † *ἐφέζομαι*, depon. mid. (*ἔζομαι*), *to sit upon, to seat oneself upon*, with dat. *δίφρω, δινδρέφω*, Il. 3, 152; *πατρός γούνασι*, Il. 21, 506. 2) *to seat oneself by*, Od. 17, 334 (only pres. and imperf.).

*ἐφείκα*, see *ἐφήμι*.

*ἐφείην*, see *ἐφήμι*.

*ἐφείσα* (*εἴσα*), defect. aor. 1 infin. *ἐφίσσαι*, ep. for *ἐφῆσαι*, mid. *ἐφεισάμην*, imperat. *ἐφῆσαι*, ep. for *ἐφῆσαι*, part. *ἐφεισσάμενος*, ep. for *ἐφῆσάμενος*, infin. fut. *ἐφίσσεσθαι*, Il. 9, 455; I) Act. *to put upon, to lay or place upon. καταστήσαι καὶ ἐφίσσαι τινά*, to convey to and put ashore, Od. 13, 274. II) Mid. *to place any thing for oneself upon, to lay upon. μήποτε γούνασιν οἷσιν ἐφίσσεσθαι φίλον νόον*, Il. 9, 455. *ἐμέ—γούνασιν οἷσιν ἐφῆσάμενος*, Od. 16, 443. b) With gen. *ἐφῆσαι με νηός*, put me on board thy ship, Od. 15, 277. cf. 14, 295.

*ἐφέλκω* (*ἔλκω*), I) Act. *to draw towards, to entice, to allure*, hence pass. *to be enticed, φείδροισιν ἐφελάμενος*, h. 18, 9. II) Mid. *to draw or drag to or after oneself*; with accus. *ἐφέλκετο ἔγχος*, he drew the spear along with him, Il. 13, 597; metaph. *ἐφέλκεται ἄν-*

δρα σιδήρος, the sword attracts (excites) the hero, Od. 16, 294. 2) to trail, to drag. πόδες ἑλκόμενοι, dragging feet, Il. 23, 696.

ἔφέννυμι, poet. ἐπιέννυμι, q. v.

ἐφέπω (poet. (ἔπω), imperf. ἔφεπον, ep. for ἐφέπον, fut. ἐφύσω, aor. ἐπίσπον, infin. ἐπισπεῖν, part. ἐπισπών, I) Act. primary signif. to be behind, hence 1) to follow, to pursue, to drive, τινά, Il. 11, 177; absol., Il. 15, 742; to attack, to assault, Il. 20, 357. 494. b) to drive before oneself, ἵππους, Il. 24, 326; and ἵππους τινί, to drive one's horses upon any one, Il. 16, 724. 732. c) to wander over a place, to go through, to run through, κορυφὰς ὄρεων, Od. 9, 121; πεδῖον, the plain, Il. 11, 496; ὑσμίνης στόμα, to pass through the gorge of battle ['to urge the battle in the foremost ranks,' Passow], Il. 20, 359. 2) to follow any thing zealously, to prosecute, to pursue, frequently: πότιμον, θάνατον ἐπισπῶν, to overtake or meet with death, i. e. to bring it on by one's own fault, Il. 2, 359; in like manner οἶνον, δλέθριον ἡμαρ, Od. 3, 134. Il. 19, 294. II) Mid. ἐφίπομαι, aor. ἐφespoμένη, infin. ἐπισπείσθαι, 1) to follow, to pursue, τινί, any one, Il. 13, 495; ἐπισπείσθαι ποσίν, with the feet, i. e. to follow running, Il. 14, 521. 2) to obey, to hearken to, Θεοῦ ὁμαρῇ, Od. 3, 215; ἐπισπόμενοι μινεῖ σφῶ, yielding to their impulse, Od. 14, 262. (Hom. uses of the mid. only the aor.)

ἐφέσσαι, see ἐφέισα.

ἔφεσσαι, see ἐφέισα.

ἐφέστιος, ὃν (ἑστία), that is upon or at the hearth. ἐφέστιοι ὅσοι ἔασιν, whatsoever sit about the fireplaces (in the camp), Il. 2, 125. (According to others, settled, native.) Espec. 1) Spoken of a suppliant who sits at the hearth. ἐμὲ ἐφέστιον ἦγάγε δαίμων, a god led me to the hearth, Od. 7, 248. 2) at one's own hearth, at home, home, Od. 3, 324. ἦλθε — ἐφέστιος, Od. 23, 55. [In Il. 2, 125, the reference is not to the Trojan camp, but to the domestic hearth. Thus the Schol. ὅσοι ἑστίας (τούτεστιν, οἰκίας) αὐτόθι (i. e. in the city of Troy) διανέμονται. So also Eustath. and Hesych. Cf. v. 130, and the other Hom. passages, in which ἐφέστιος never refers to military life. See Jahrb. J. und Klotz, p. 265.]

ἐφεσμή, ἡ (ἐφίημι), command, commission, order, injunction, Il. 1, 484; espec. in the plur., Il. In οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνη-

σθαι ἐφεσμίαν, Od. 4, 353, supply ἡμᾶς: the gods would that we should always remember their commands; but the preterite is unsuitable, should we even, with the Schol. render ἐφεσμαι prayers. Hence Wolf has included this verse in brackets, see Nitzsch ad loc.

ἐφευρίσκω (εὐρίσκω), aor. ἐφεύρον, 1) to find, to meet with, τινά, Il. 2, 198 seq. 2) to devise, to invent, μήτιν, Od. 19, 158 (where Wolf ἔδ' εὐρίσκω).

ἐφευριάομαι, depon. mid. (ἐψιάομαι), to insult, to deride, to mock at, τινί, \*Od. 19, 331. 370.

ἐφηγέομαι, depon. mid. (ἡγέομαι), aor. ἐφηγησάμην, to conduct any one anywhere, to lead on. ἐπὶ στίχας ἡγήσατο, he led on the ranks, Il. 2, 687. † In tmesis.

ἐφημαι, depon. (ἡμαι), to sit upon, to sit by, with dat. θρόνον, Od. 6, 309; κληῖδεςσιν, \*Od. 12, 215.

ἐφημέριος, ἡ, ὃν (ἡμερα), at a day, for a day, during the day. οὐ κεν ἐφημέριός γε βάλῃ δάκρυ, he could not shed a tear on the (whole) day, Od. 4, 223. Comm. at or for a day. ἐφημέρια φρονεῖν, to care only for the present day, not to trouble oneself about the future, \*Od. 21, 85.

ἐφημοσύνη, ἡ = ἐφεσμή, commission, command, Il. 17, 697. Od. 16, 340.

ἐφησθαι, see φημί.

ἐφθην, see φθάνω.

ἐφθίαθ' for ἐφθίατο, see φθίω.

Ἐφιάλτης (who leaps upon, Alp), son of Aloeus and Iphimedia, brother of Otus, and by tradition son of Neptune. They were giants, of enormous size and strength; they heaped the mountains Ossa and Pelion the one upon the other, and attempted to storm heaven; Apollo slew them, Od. 11, 304-319. They held, Il. 5, 385, Mars for thirteen months a prisoner; Mercury, however, delivered him, their stepmother Eriboea betraying the fact.

ἐφιζάνω (ἑζάνω) = ἐφίλω, to sit upon, to sit at, δειπνῶ, Il. 10, 578; metaph. spoken of sleep, \*Il. 10, 26.

ἐφίλω (ἑλω), only imperf. to sit at, espec. to sit upon, \*Od. 3, 411. 19, 55.

ἐφίημι (ἡμι), fut. ἐφήσω, aor. sing. ἐφίηκα and ἐφίηκα, of the aor. 2., the subj. ἐφείω, ep. for ἐφῶ, optat. ἐφείην, imperat. ἔφε, fut. mid. ἐφήσομαι, I) Act. 1) to send to, to despatch to, spoken of persons, τινά τινι

ἴων Πριάμῳ, Il. 24, 117; espec. in a hostile signif. *to incite, to provoke, to instigate*, τινά, always with infin. ἐξθοδοπῆσαι, Il. 1, 518; αἰῶσαι, Od. 14, 464. 2) Spoken of inanimate things: *to cast against, to let fly at, to shoot against, to hurl*, of missiles, βέλειά τινι, Il. 1, 51; λῶαν, μελίην, Il. 3, 12, 21, 170; hence also χεῖράς τινι, *to lay hands on any one*, Il. 1, 567 seq. δ) Metaph. κῆδεά τινι, *to send disasters upon any one*, Il. 1, 445; πόμον, Il. 4, 396; νόστον τινί, *to allot a [disastrous] return voyage to any one*, Od. 9, 38; spoken of Jupiter. II) Mid. only *to commission, to command, to direct*, τινί τι, only fut. Il. 23, 82; absol. Il. 24, 300. Od. 13, 7. (ε is poet. long; only ἐφεί has ε, Od. 24, 180.)

ἐπικνέομαι, depon. mid. (ἰκνέομαι), aor. ἐπικόμην, *to attain, to arrive at, to hit or strike*, Il. 13, 613. †

ἐφίστημι (ἴστημι), perf. (ἐφίστηκα), 3 plur. ἐφειστάσι, infin. ἐφεισάμεν, part. (ἐφειστηκώς) ἐφειστατός, pluperf. ἐφειστήκειν, 3 plur. ἐφειστώσαν, aor. 2 ἐφίστην, I) Trans. *to put or place upon*, Hom. only II) Intrans. in the perf. pluperf. aor. 2. and mid. *to stand upon or in*, with dat. πύργῳ, Il. 6, 373; δίφρῳ, Il. 17, 609. 2) *to stand at or by*, κεφαλῇφιν, *to stand at one's head*, Il. 10, 496; θύρῃσιν, *at the doors*, Od. 1, 120; ἐφειστάσαν ἀλλήλοισι, *together*, Il. 13, 133; also παρὰ and ἐπὶ τινι, Il. 12, 199; ἐπὶ χεῖλει, 12, 52; absol. Od. 22, 203. δ) In a hostile signif. *to press upon, instare, ἀλλήλοισιν*, Il. 15, 703. Batr. 284. metaph.: Κῆρες ἐφειστάσιν θανάτοιο μυλῶν, *innumerable fates threaten*, Il. 12, 326. c) *to direct one's attention, to observe, to be busy at*. ἐπιστάντες κατέφωξαν, Batr. 126. The pres. mid. *to place oneself at*, only once: θύρῃσιν ἐφίστατο, *at the doors*, Il. 11, 644.

ἐφόλκαιον, τό (ἐφέλκω), πηδάλιον, Eust. *a helm, a rudder*. Thus Voss, Od. 14, 350; according to others, *a boat* = ἐφόλκιον.

ἐφομαρτέω (ὁμαρτέω), *to follow, to pursue*, absol. \* Il. 8, 191. 12, 412. 23, 414; only imperf.

ἐφονλίζω (ὀπλίζω), fut. ἐφονλίσω, aor. ἐφώπλισα, part. ἐφονλίσας, ep. σσ, fut. mid. ἐφονλίσομαι, 1) Act. *to prepare, to make ready*, with accus. δαΐτά τινι, *a meal*, Il. 4, 344; ἄμαξαν καὶ ἡμιόνους, *to harness the mules and carriage*, Od. 6, 37; ὤνα, *to furnish out a ship*, Od. 2, 295. 2) Mid. *to prepare any thing for oneself*, δόγηπα, Il. 8, 503. 9, 66.

ἐφοράω (ὄραω), fut. ἐπόφωμαι, and ep. ἐπιόφωμαι, aor. ἐπύδον, 1) *to inspect closely, to look at, to survey*, with accus. spoken of the gods: ἀνθρώπους, *to look upon men*, Od. 13, 214; of Helios: πάντ' ἐφορᾷ καὶ ἐπακούει, Il. 3, 277. Od. 11, 109. 12, 323; *to visit*, Κεκοῖλιον, Od. 23, 19. 2) *to view, in order to choose, to look out, to select*, with accus. only in fut. in the ep. form: ἐπιόφωμαι Il. 9, 167. τῶων (νεῶν) ἐγὼν ἐπιόφωμαι, ἥτις ἀρίστη, *from these I will select that which is best*, Od. 2, 294.

ἐφορμάω (ὀρμάω), aor. ἐφόρμησα, aor. 1 pass. ἐφορμήθην, I) Act. *to urge against, to excite, to provoke against*, τί τινι, πόλεμόν τινι, *war against any one*, Il. 3, 165; ἀνέμους, Od. 7, 272. II) Mid. with aor. pass. *to be urged on, to be excited or impelled*, espec. with infin. ἐμοὶ αὐτῷ θυμός ἐφορμήσεται πολεμίζειν, *my mind feels impelled (desires) to fight*, Il. 13, 74. Od. 1, 275. 4, 713; and without θυμός, Od. 21, 399; hence, 2) *to run to, to rush forth*, Od. 11, 206; espec. in a hostile signif. *to rush upon, to attack, to assail*, ἐγχεῖ, Il. 17, 465; often absol. Il. 20, 461. Od. 22, 300. b) *to make an attack upon, to assault*, trans. with an accus. ἔθνος ὀρνίδων, Il. 15, 691. conf. 20, 461.

ἐφορμή, ἡ (ἐφορμάω), *a place for attacking a passage, an entrance*, Od. 22, 130. †

ἐφνβρίζω (ὕβριζω), *to treat with insolence, to insult about*, in the part. Il. 9, 368. †

ἐφνδρος, ον (ὕδωρ), prop. *at or near the water*. 2) *moist, bringing rain*, epith. of Zephyr, Od. 14, 458. †

ἐφνπερθε and ἐφνπερθεν, adv. (ὑπερθε), *upon, above*, Il. and Od. 2) *from above*, Od. 9, 383.

Ἐφύρη, ἡ, Att. Ἐφύρα, Ephyra, 1) the ancient name of Corinth, accord. to Paus. so called from Ephyra the daughter of Oceanus, see Κόρινθος, Il. 6, 152. 2) an old Pelasgic town on the river Selleis in Elis, in the land of the Epeans, the abode of Augias where (Il. 11, 741) many poisonous herbs grew, Il. 2, 659; conf. Strab. VIII. p. 338, who also takes Il. 15, 531. Od. 1, 259. 2, 328, of Ephyra in Elis, cf. Ottf. Möllers Geschr. Hell. Stämme I. p. 273. 3) a very ancient town in Thesprotia, i. e. on the main-land opposite the Phæaces; later Cichyrus. Mannert, Sickler, p. 421; and Nitzsch ad Od. I. p. 45, explain Od. 1, 259. 2, 328, of the Thesprotian

Ephyra, because Ulysses on his return from Ephyra to Ithaca came to the Taphians who dwelt north of Ithaca. 4) a town in Thessaly, later *Cramnon*, whence Ἐφύροι, q. v. (Ἐφύρα, prob. Æol. for Ἐφόρα = Ἐπωπή, a watch-tower.)

Ἐφυροι, οἱ, the *Ephyræi*, according to the Ven. Schol. Steph. and Strab. IX. p. 442, the inhabitants of Cramnon in Thessaly (Pelagiotis), which at an earlier period was called Ephyra, Il. 13, 301.

ἔχαιον, see χανδάνω.

ἔχεα, see χίω.

ἔχθυμος, ον (θυμός), possessing intelligence, or checking one's desires. οὐκ ἔχθυμος, Od. 8, 320. †

Ἐγεκλῆς, ἦος, ὁ, son of Actor, husband of Polymele, ruler of the Myrmidons, Il. 16, 189.

Ἐγεκλος, ὁ = Ἐγεκλῆς, 1) son of Agenor, slain by Achilles, Il. 20, 474. 2) a Trojan, slain by Patroclus, Il. 16, 694.

Ἐγέμων, ονος, ὁ, ep. Ἐγέμων (Ἐγίμων, ed. Heyne), son of Priam, slain by Diomedes, Il. 5, 160. seq.

Ἐγένιος, ὁ, one of the noble Phæaces, Od. 7, 155, 11, 342.

ἔχπενυκῆς, ἐς (πένυκ), sharp, severe, painful, epith. of the arrow, Il. 1, 51, 4, 129. (According to Buttm. Lexil. I, p. 17, the ground signif. of πένυκ, is not bitterness, but a point; the first is adopted by the ancients, see Eustath.)

Ἐγέπωλος, ὁ (having steeds), 1) son of Thalyseus, a Trojan, slain by Antilochus, Il. 4, 458. 2) son of Anchises from Sicyon, who presented to Agamemnon the mare Æthe, because he would not go with him to Troy, Il. 23, 296.

ἔχσικον, see ἔχω.

Ἐχετος, ὁ, son of Euchenor and Phlogea, a cruel king of Epirus, who cut off the noses and ears of strangers and cast them to the dogs, Od. 18, 85. According to the Schol. he blinded his daughter Metope and mutilated her lover Æchmodicus. Others make him the son of Buchetus and ruler of the Sicilians, conf. Od. 21, 308.

ἔχυνα, ἔχυνάμη, see χίω.

ἔχφρων, ον, gen. ονος (φρήν), having understanding, intelligent, prudent, wise, Il. 9, 341; epith. of Penelope (Voss *chaste*), Od. 4, 111, 17, 390.

Ἐχφρων, ονος, ὁ, son of Nestor and Anaxibia or Eurydice, Od. 3, 413.

ἔχθθα, ep. for ἔχθς, see ἔχω.

ἔχθαίρω, poet. (ἔχθος), aor. ἔχθηρα, to hate, to be hostile to, with accus. opposed to φιλεῖν, Od. 4, 692, 15, 71. Il. 9, 452, 20, 306.

ἔχθιστος, η, ον, most hated, most odious, irreg. superl. of ἔχθρος, Il.

ἔχθοδοπιῶ (ἔχθοδοπός), aor. infin. ἔχθοδοπήσαι, to proceed to act or to speak in a hostile manner, τιμῇ, against any one, Il. 1, 518. † (The derivation from ἔχθοδοπός is obscure; the grammarians derive it from ἔχθος and δοῦπος, to rush on with hostility, or from ΟΠΤΩ, to look in a hostile manner; prob. it is only a lengthened form of ἔχθρος as ἀλλοδαπός, see Buttm. Lexil. I. p. 124.)

ἔχθομαι, poet. (ἔχθος), only pres. and imperf. to be odious, τιμῇ, \*Od. 4, 502, 756; ἔχθηται, Od. 14, 366, 19, 338.

ἔχθος, εος, τό, enmity, hatred, hostility, Od. 9, 277; plur. ἔχθεα λυγρά, grievous enmity, Il. 3, 416. (Kindred either with ἄχθος, or with ἔω, ἐκτός.)

ἔχθρός, ἡ, ὅν (ἔχθος), hated, odious, spoken both of persons and things, τιμῇ, Il. 9, 312, Od. 14, 156; δῶρα, Il. 9, 378. (Superl. ἔχθιστος.)

Ἐχίται, αἱ, νῆσοι, ep. for Ἐχινάδες, the *Echinades*, a group of little islands in the Ionian sea, near the mouth of the Achelous, on the coast of Ætolia and Acarnania. The nearest lay, according to Strab. X. p. 459, only five stadia, the most remote fifteen stadia from the coast, now *Curzolari*, Il. 2, 625. Strabo reckons Dulichium amongst them. They acquired the name Porcupine-islands (from ἔχινος), from their form; because they lay about the Achelous, like the quills of a porcupine, see Buttm. Lexil. II. p. 64. According to Volcker Hom. Geog. p. 60, Homer thought them on the coast of Elis, very near Same and Zacynthus.

Ἐχίος, ὁ, 1) father of Mecisteus, a Hellenian, Il. 8, 333. 2) a Greek, slain by Polites, Il. 15, 339. 3) a Trojan, slain by Patroclus, Il. 16, 416. (Ἐχίος, with a different accent from ἔχιον, adder's-bane.)

ἔχμα, ατος, τό (ἔχω), 1) any thing that holds back or obstructs, an obstruction, a hindrance, ἀμάτης δ' ἐξ ἔχματα βάλλειν, to remove the rubbish from the channel, Il. 21, 259; hence α) a bulwark, a defence, both for any thing: ἔχματα πύργων, Il. 12, 260; and against any thing; ἔχμα ἐπηλυσίης, h.

Merc. 37. b) *a prop, a support*, ἔχματα νηῶν, of stones, to hold firm the ships, according to the Schol. κρατήματα, Il. 14, 410. (The transition from the sing. to the plur. is worthy of note.) 2) that which binds together, *a bond, a chain, a fetter*; φηγνύσαι ἔχματα πέτρης, to burst the bonds of the rock, i. e. that which confined the stone to its bed of rock, Il. 13, 139.

ἔχω, imperf. εἶχον, ep. ἔχον, iterat. form imperf. ἔχεσκον, fut. ἔξω and oftener σχήσω, aor. act. ἔσχον, infin. σχεῖν ep. σχέμεν, fut. mid. ἔσομαι and σχήσομαι, aor. mid. ἔσχομην, 3 sing. σχέτο, without augm. only Il. 7, 248. 21, 345; imperat. σχοῦ, infin. σχίσθαι, part. σχόμενος. An ep. form of the aor. is ἔσχεθον, σχέθον and from the aor. is formed a new pres. ἴχω. Ground signif. *to hold and to have*. 1) Act. 1) Trans. *to hold, to grasp, to hold fast*, a) Primarily, *to hold in the hands* χειρὶ or ἐν χειρὶ τι, Il. 1, 14, 6, 319; μετὰ χειρὶν, Il. 11, 184. ἔχειν τινά τινος, to hold any one by any thing, χειρὸς, ποδός, by the hand, the foot, Il. 4, 154. 11, 488. 16, 763. The direction is often indicated by an adv. or prep.: *πρὸ τινος*, *ἐπὶ τινι*, *ἀντὶ ἀλλήλων*, Il. 5, 300. 569. ἔχειν τινὶ τι, to hold any thing to any one, Il. 9, 209; metaph. φυλακάς, to keep watch, Il. 9, 1; ἀλαοσκοπικήν, Il. 13, 10; σκοπικήν, Od. 8, 302. b) *to hold erect, to bear, to carry*, κάρη ὑποῦ, Il. 6, 509; κάρη ὑπὲρ πασῶν, to erect the head above all, Od. 6, 107; κλονας, Od. 1, 53; hence metaph. *to shelter, to protect, to preserve*, Il. 22, 322. 24, 730. c) *to hold fast, to hold in*, τινά, any one (by force or kindness), ἵππους, Il. 4, 302; conf. 227, hence: *ἄχῃς εἶχον πύλας*, the bars held the doors fastened, Il. 12, 456. 24, 453. metaph. ἔχει βίλος δὲ γυνάικα, held fast, pierced, Il. 11, 269. ἐν φρεσίν, to restrain, Il. 2, 33. d) *to hold up, to check, to restrain, to hold off*, [always, except Il. 13, 51.] in the fut. σχήσειν, Il. 20, 27. 23, 720; ὀδύναι, Il. 11, 848; τινά τινος, to repel or restrain any one from any thing, Il. 2, 275. 13, 687. e) *to hold out against, to withstand*, espec. an attacking enemy, Il. 13, 51. Od. 1, 198 οὐδέ οἱ ἔσχεν ὀστίον, nor did his bone withstand, Il. 16, 740. f) *to keep towards, to direct*, comm. ἵππους, ῥῆμας, Il. 3, 263; with ἐπὶ τινι, or adv. as πρόσθε, Πύλονδε, Il. 11, 760; and absol. *to sail anywhere*, Od. 3, 182. 2) *to have*. a) *to possess*, spoken of every thing which belongs to any one as property, παρὰ σοί, Il.

3, 53. cf. 13, 173. Od. 4, 569; hence pass. τοῦ περ θυγάτηρ ἔχεθ' (ἔχετο) Ἔκτορα, whose daughter was had by Hector, i. e. married to Hector, Il. 6, 398. b) Spoken of the gods, *to hold, to inhabit, to own*, οὐρανόν, Ὀλύμπον, Od. 1, 67. 4, 756. αἰθήρη ἔχει κορυφήν, Od. 12, 76; also with the idea *to have in power, to take care of*, πατρώϊα ἔργα, Od. 2, 22. ἵππους ἔχων ἀτίταλλε, Il. 24, 280. c) *to have, to seize, to apprehend*, spoken respecting anything that appertains to soul or body; πόνον, ἄλγεια, μένος, Il. 6, 525. 5, 895. 516. Often the condition stands as subject and the person as object, in the accus. *Δία οὐκ ἔχε ὕπνος*, sleep held not Jupiter, Il. 2, 2. Ἀχαιοὺς ἔχε φύζα, Il. 9, 2; hence pass. ἔρεσθαι ἄσθματι; to be seized with laborious breathing, Il. 15, 10; in like manner: κακότητι, ἄλγεσι, Od. 8, 182. d) *to have with oneself, to carry, to lead*, spoken of things: σάκος ὦμφ, εἶμα ἄμφ' ὤμοισιν; and according to the subst. *to cause, to make*, spoken of a helmet; παναχὴν ἔχε, it emitted a sound, Il. 16, 105. φόρμιγγες βοῆν εἶχον, the harps sounded, Il. 18, 495; ὕδριν, to exhibit insolence, Od. 1, 368. The part. ἔχων often stands with another verb for greater exactness: τὸν ἔταγε χειρὸς ἔχων, he led him out by the hand, Il. 11, 488; conf. 24, 280. 2) Intrans. 1) *to hold oneself, to be in a place or condition*. εὖ ἔχει, it is well, Od. 24, 245; *to maintain oneself, to persist*; commonly limited by an adv. ἔχον (sc. οὕτως) ὥστε τέλαντα γυνή (sc. ἔχει), they held themselves, as a woman holds the balance (in equipoise); the first time intrans., the second trans. Il. 12, 433. (Köppen from v. 436, supplies unnecessarily μάχην: 'they made the fight equal'). ἔξω, ὡς λίθος, Od. 19, 494. ἔχον ὡς σφιν πρῶτον ἀπήχθετο Ἴλιος, they were disposed, as at first, when Troy was odious to them, Il. 24, 27. ἔχεν ἡ—ἐς αἶλτο, he held himself where he leaped in, Il. 13, 679. οὐδ' οἱ ἔγχος ἔχ' ἀτρέμας, the spear remained not quiet, Il. 13, 557; in opposition to ἐλέλιετο. 2) *to hold oneself, to tend to, to extend*; ὑπόσσε, to extend upwards, Od. 19, 38. ὁδόντες ἔχον ἐνθα καὶ ἔνθα, projected here and there, Il. 10, 263. ἔγχος ἔσχε δι' ὤμων, passed through the shoulders, Il. 14, 452. 3) *to be able, to be in a condition*, with infin. οὐπὺς ἔτι εἶχεν ὑποτρέσαι, he was no longer able to fly, Il. 7, 217. 16, 110; without infin. Il. 17, 354. II) Mid. *to hold oneself, to maintain oneself, κρατερεῖς*,



Il. 16, 501. 17, 559; ἅντα σχομένην, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) *to hold oneself, to attach oneself, to hang on, to remain*, in a place: ἔγχος σχέτο ἐν τῇ ῥίνῳ, Il. 7, 248. πρὸς ἀλλήλοισι ἔχονται, they hang to one another, Od. 5, 329; ἀνὰ δ' ἀλλήλοισιν, up upon one another, Od. 24, 8; with gen. alone: πέτρης, upon the rock, Od. 5, 429; metaph. ἔσχετο φωνή, the voice faltered, Il. 17, 696. b) *Espec. to depend on any one, τινός; σίο ἔξεται*, it will depend upon thee, Il. 9, 102; with infin., h. 30, 6; and ἔκ τινος, Od. 11, 346; hence c) *to be in any one's power, to be in one's possession*. ἔντεα μετὰ Τρώεσσιν ἔχονται, Il. 16, 130. 197; metaph. πείρατα νίκης ἔχονται ἐν θεοῖσιν, the event of victory is in the power of the gods, Il. 7, 102. 3) *to withdraw oneself, to retire* [always aor. or fut. except Il. 14, 129], with gen. αὐτῆς, Il. 2, 98; μάχης, Il. 3, 84; βίης, Od. 4, 422. 4) *to hold, to bear for oneself, or with reference to the subject; with accus. ἀσπίδα πρόσθε*, the shield before oneself, Il. 12, 294; κρήδεμνα ἅντα παρειῶν, Od. 1, 334. 21, 65, μένος καὶ χεῖρας σχήσεσθαι, like act. σχήσειν, Il. 17, 638. cf. Il. 12, 125. The following place is differently explained; it belongs in signif. to no. 3. mid: οὐδ' ἔτι φασὶν σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνῃσιν πιεῖσθαι, they purpose no longer to hold back, but to plunge into the dark ships, Il. 9, 235. cf. Il. 12, 106. 107. In both passages the Trojans are the subject. Thus Eustath. (ἤγουν ἐπέβην ἐαυτοὺς, ἀλλὰ διώκοντας ἐμπεσεῖσθαι ταῖς νηυσὶ), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Köpp. Anm. zu Il. 12, 105, gives, supplies ἡμᾶς to σχήσεσθαι, and refers it to the Greeks. They also quote Eustath. and the Schol. brev.; but the connection does not favor the interpretation. The case is different with Il. 12, 125. 17, 639. cf. πίπτω.

ἐπιμάομαι, depon. mid. (ἐπία), prop. to play with small stones; but gener. *to play, to jest, to be pleased*, Od. 17, 530; *to be charmed*, with dat. μολπῇ καὶ φόρμιγγι, \*Od. 21, 429.

ἔω, see εἰμῆ.

ἔω, ἔφ, see ἔω.

ἔωθα, see ἔθω.

ἔφκει, see ἔοικα.

ἔώλπει, see ἔλω.

ἔωμεν, Il. 19, 402; in ἐπεὶ χ' ἔωμεν πολέμοιο, † ed. Wolf; a rare form. Eustath. and

the Gramm. explain it: πληρηθῶμεν, κορεσθῶμεν, and compare it to the formula ἔξρον ἔντο. They even derive it from a theme ἔω, i. e. πληρῶ, and consider it as subj. aor. 2 pass. Such an aor. pass. is contrary to all usus loquendi. Butt. Lexil. II. p. 130, and Gram. under ἔω, justly maintains that we must write either ἔωμεν or ἔωμεν. The first is the most simple. 1) ἔωμεν, ep. for ἔωμεν, 1 plur. aor. 2 subj. act. from ἔημι in the intrans. signif. *when we desist from war*, see ἔημι. 2) ἔωμεν, according to Butt. Lexil. II. p. 132, subj. pres. from ἄνω, *to satiate*, prop. ἄωμεν, and ep. for metre's sake ἔωμεν; and on account of the spir. len. he reads ἐπὶ καὶ ἔωμεν, when we became satiated with war. Spitzner Exc. 31, ad Il. defends the common deriv. and with the ancients adopts the forms ἔω, ἔωω, ἄω, ἄωμεν and ἔωμεν, remarking that it is distinguished by the spir. asp. from ἔωω, ἔωω, ἔωω, see εἰμῆ.

ἔωροχοί, see οἰνοχοῖω.

ἔώργει, see ἔρδω.

ἔως, ep. also εἰως, conj. of time. 1) To express simultaneous action, *as long as, whilst*, with indic. when the affirmation respects a reality; in the apodosis prop. τίως, often simply δέ or τότῃ, Il. 18, 15. 1, 193. 10, 507. Od. 12, 327. 2) In introducing a consequent, *up to, until*; a) With indic. Il. 11, 342. Od. 5, 123. b) With subj. and καί, when a contemplated end is expressed, Il. 3, 291. 24, 183. c) With optat. after a historical tense, Od. 5, 386. 9, 376; and with καί, Od. 2, 78. 3) *in order that, that*, like ὅπως, with optat., Od. 4, 800. 6, 80. 4) As adv. for τίως, *for a time, sometime, in the mean time*, Il. 12, 141. 13, 143. Od. 3, 126; prop. it then stands with an omission of the clause belonging to it, cf. Nitzsch ad Od. 3, 126. ἔως and εἰως change with the necessities of the metre; ἔως has its natural quantity only once, Od. 2, 78; elsewhere it is either monosyllabic, as Il. 17, 727; or to be pronounced as a trochee, like εἰος, as Thiersch § 168. 10, would write it, Il. 1, 193. 10, 507, and often.)

ἔωσι, see εἰμῆ.

ἔωσι, see ἔω.

ἔωςφόρος, ον (ἔως, φέρω), *bringing the morning*; as a pr. n. Ἐωςφόρος, the morning star, Il. 23, 226; † according to Hes. Th. 381, son of Astræus and Eos (in Hom. to be read as a trisyllable).

## Z.

Z, the sixth letter of the Greek alphabet; and hence the index of the sixth rhapsody.

ζα-, an inseparable particle, a dialectic variety of δα, which in composition strengthens the idea of the simple word, as ζάθος, ζάκοτος. It is commonly derived from δία; more correctly, Hartung considers it a form of ἀγα (ἀγαν).

ζᾶής, ἐς, gen. ἰος (ἄημι), *blowing violently, stormy*, ἄνεμος, Il. 12, 157. Od. 5, 368. The heteroclit. accus. ζᾶν for ζᾶν (as Ζευράτην for Ζευράτη) is found in Od. 12, 313; see Thiersch Gram. § 193, 35.

ζάθεος, ἐν, εὐν (θεός), *divine, very sacred, glorious*; spoken of countries and places, inasmuch as they were supposed to be inhabited by the gods, Κίλλα, Νῆσα, Κρίσα, \* Il. 1, 38, 2, 520.

ζάκοτος, ον (κότος), *very angry, furious, violently enraged*, Il. 3, 220. †

Ζάκυνθος, ἡ, an island in the Ionian sea, south of Same, which, with Ithaca, Same, and two small unknown islands, Ægilips and Crocylia, constituted the Cephallenian kingdom, which was subject to Ulysses; now Zante, Il. 2, 634. Because in this place the position before ζ is neglected, Payne-Knight, in Proleg. Hom. p. 79, would read Δάκυνθος, see Thiersch § 146. 8. ἰλήεσσα Ζάκυνθος, Od. 9, 24; but ἰλήεντι, agreeing with Ζάκυνθος, is feminine [see ἰλήεις], Od. 1, 246. 16, 123. [The first syllable can stand nowhere in heroic verse but at the close of a dactyl; hence the epic poets could not prolong the preceding vowel.]

\* ζαμενής, ἐς (μένος), *very powerful, very brave*; only in the superl. ζαμενίστατος, h. Merc. 307, as epith. of Apollo.

ζαρεφής, ἐς (τρέφω), gen. ἰος, *well-fed, fat, stout, τρέφει*, Il. 7, 223; *alys*, Od. 14, 106; φῶπας, Od. 4, 451.

ζαφλής, ἐς (φλέγω), gen. ἰος, prop. *brightly burning*; only metaph. *very ardent, spirited, lively*, spoken of men, Il. 21, 465; and of horses, h. 7, 8.

ζαρηής, ἐς, gen. ἰος, *pressing on ardently, blowing violently, impetuous*, spoken

of winds, Il. 5, 525; and of warriors, \* Il. 12, 347. 12, 684. In the last passage, it is, with Heyne, Voss, and Spizner, to be referred to the Greeks. (Undoubtedly Ion. for ζαρηής from ζά and ράω; the reading ζαρηής, as well as the derivation from ρηεία, is unsuitable, see Thiersch Gram. § 193. 35.)

ζάω, contract. ζῆ, *I live*; only particip. pres. ζῶντος, Il. 1, 88; † see ζάω.

ζειά, ἡ, *spelt*, farra, according to Voss a species of wheat, cultivated like wheat, and better suited to the south than the north. It occurs only in the plur. and is spoken of as food for horses, Od. 4, 41. 604. This same spelt seems to be called ὄλυρα, Il. 5, 196. Still Sprengel Hist. rei Herbar. makes a distinction between ὄλυρα, *tritium Spelta*, and ζειά, *tritium Zea*, the last having grains like barley and larger ears.

ζειδορος, ον (ζειά, δῶρον), *grain-giving, producing nourishment*, epith. of the earth, Il. 2, 548. Od. 3, 3. (The deriv. from ζάω, *life-giving*, according to Hesych. contravenes analogy.)

Ζίλεια, ἡ, *Zelea*, a town in Troas, at the foot of Ida, later belonging to Cyzicus, Il. 2, 824. (On account of the neglected position before this word, Payne-Knight, Proleg. Hom. p. 19, would read Δίλεια.)

ζίσσεν, see ζίω.

ζεύγλη, ἡ (ζεύγνυμι), in Hom. distinguished from ζυγόν; the part of the yoke into which the heads of the harnessed animals were introduced; each yoke had therefore two ζεύγλαι; *the yoke-ring, the yoke-bow*, \* Il. 17, 440. 19, 406.

ζεύγνυμι (the infin. pres. ζευγνύμεναι, ζευγνύμεν) and ζευγνύω, whence the imperf. ζευγνύον for ἐζεύγ., Il. 19, 343; aor. 1 ἐζεύξα, ep. ζεύξα, aor. mid. ἐζευξάμεν, perf. pass. ἔζευγμαi. 1) Act. 1) *to yoke together, to yoke up, to harness*, with accus. ἵππους, βόας; sometimes with ὑφ' ἄματι, ἐπ' ἀμάσσῃ, ἐπ' ἀπήνῃ or ὀχεσφῃ, Il. 23, 130. Od. 3, 478. 6, 73. 2) *to join, to unite*, σαρῖδες ἐζευγμένας, Il. 18, 276. II) Mid. *to yoke or harness for oneself*, ἵππους, Od. 3, 492. 15, 145. Il. 24, 281. (The

form *ζεγγύμεν*, Il. 16, 145, is worthy of note, with *û* as infin. pres. but having everywhere else *û*. Buttm. Herm. and Becker would write *ζεγγύμμεν*, which the analogy *ἔμμεναι* favors. Spitzner, on the other hand, after the ancients, writes *ζεγγύμεν'*, see Thiersch § 231. 102. Buttm. Ausf. Gram. § 107. Anm. 30. p. 535. Rost Gram. *ζεγγύμμ*.)

*ζεῦγος*, τό (*ζεγγύμμι*), a yoke, a pair, spoken of draught animals, Il. 18, 543. †

*Ζεύς*, ὁ, vocat. *Ζεῦ*; the oblique cases are sometimes formed from *ΔΙΣ*, gen. *Διός*, dat. *Διί*, accus. *Δία*; sometimes from *ΖΗΝ*, gen. *Ζηρός*, dat. *Ζηρί*, accus. *Ζῆνα* (*Ζῆν'*, Il. 14, 265); *Zeus*, *Jupiter*, son of Saturn and Rhea, Il. 15, 187; the most powerful amongst the gods, the father of gods and men. 1) He is the ruler of the gods, who stand far below him in power and dignity. He convokes the assemblies of the gods, to deliberate on the concerns of his kingdom; yet durst no one of the gods oppose his settled resolution, Il. 8, 12 seq. 19, 258. 2) He is, as god of the heavens, the governor of all natural phenomena. As such, he is throned in ether (*αἰθέρι ναίων, ὑπέρβυος*); he collects the clouds; hence, *νεφέληγερέτης, κελαινεφής*, gives rain and sunshine, and excites tempests. Thunder and lightning are the signs of his anger; by these he terrifies men, and gives them omens (hence, *τεργικέραννος, ἀστεροπητής, ἀργικέραννος, ἐρίγδοντος, ἐριβρεμέτης*, etc.). 3) He governs also the fates of men (*ταμίης*); yet is he himself subject to the laws of fate, Il. 10, 71. Od. 6, 188. He is the author of royalty, the protector of magistrates, directs the assemblies of men, Od. 2, 69; the defender of house and hearth (*ἐρκεῖος*), Od. 22, 335; he is the patron of hospitality, protects guests and suppliants, hence *ξείνιος*, Od. 9, 270. 6, 207; and *ἱκετισίος*, Od. 13, 213. 4) His sister and wife is Juno, who often so opposes his will, that he threatens her with punishments, and even executes them, Il. 15, 17 seq. 19, 95 seq. Not unfrequently he excites her just displeasure by the violation of nuptial fidelity, Il. 14, 317 seq. 5) The form of Jupiter is sublime, and inspires awe. With his head, which is surrounded with ambrosial locks, he gives assent or expresses his anger. The tokens of his power are thunderbolts and the ægis (*αἰγίο-*

*χος*). As the tutelary deity of the Pelasgians he is called *Πελασγικός*, and *Δωδωναῖος*, because he had an oracle at Dodona, see *Δωδώνη*. (In signif. *Ζεύς* is related to *ζῶν* and *ζάω*, according to Herm. *Φερναίης*, life-giver, and *Διός* fr. *ΔΙΣ*, prob. the upper air.)

*Ζεφυρίη*, ἡ, subaud. *πνοή*, the west wind, the western breeze, prop. a fem. from *ζεφυρίος*, Od. 7, 119. † (The first syllable is here long by the æsis.)

*Ζέφυρος*, ὁ, 1) the Zephyr, the evening or west wind, one of the four main winds which Hom. mentions. It comes from the western ocean, Od. 4, 567; is opposed to *Εὔρος*, Od. 5, 332; still it blows with Boreas from Thrace, Il. 9, 5; and unites with *Νότος* on the Trojan plain. These apparent contradictions are most probably to be explained by the circumstance, that Homer in the four main winds includes also the intermediate ones, cf. Nitzsch ad Od. 2, 419. It is often rough and violent (Od. 5, 295); brings snow, Od. 19, 206; and rain, Od. 14, 458; still its breath is also soft, Od. 7, 119; and breathes coolness upon the blessed in the Elysian fields. 2) It appears personified, Il. 23, 200; and, as a deity, the wind-gods feast with him. To him the harpy Podarge bore the studs of Achilles, Il. 16, 150. According to Hes. Th. 379, he is the son of Astræus and Podarge.

*ζέω*, imperf. ep. *ζῆς* for *ἔζει*, Il. 21, 365; aor. 1 *ἔξεσα*, ep. *σσ*, to seethe, to boil, to bubble up, to be boiling hot, spoken of water, Il. 18, 349. 21, 365. Od. 10, 360; and *λίβης ζεῖ*, the caldron boils, Il. 21, 362.

*Ζῆθος*, ὁ, son of Jupiter and Antiope, brother of Amphion, husband of Ædon, Od. 11, 262. 19, 523.

*ζηλῶμων*, ον (*ζηλέω*), gen. *ονος*, jealous, envious, unfavourable, *θιολ*, Od. 5, 118. †

\* *ζηλοσύνη*, ἡ, poet. for *ζῆλος*, zeal. 2) *jealousy*, envy, h. Ap. 100. †

\* *ζηλόω* (*ζῆλος*), fut. *ώσω*, aor. 3 sing. optat. *ζηλώσαι*, 1) to emulate, to imitate. 2) to be jealous, to envy, absol. h. Cer. 168. 223. (*Ζῆν*), gen. *Ζηρός*, see *Ζεύς*.

\* *ζητεύω*, poet. for *ζητέω*, to seek, with accus. h. Ap. 215. Merc. 392.

*ζητέω*, fut. *ήσω*, to seek, to seek out, to search for, to trace, *τινά*, Il. 14, 258; † *βόας*, h. Merc. 22. 2) to inquire, to ask for any thing; with *γένος*, Batr. 25.

ζόφος, ὁ, *darkness, obscurity*, hence 1) the *obscurity* of the lower world. Ἐρεβόςδε ὑπὸ ζόφον, Od. 20, 356. b) *the realm of shades itself*, Il. 15, 191. Od. 11, 57. h. Cer. 482. 2) the dark shaded side of the earth, *the evening-darkness, the west, evening*, in opposition to ἡώς, Od. 10, 190 seq. cf. 8, 29; πρὸς ζόφον, in antithesis to πρὸς ἥω ἢ ἡλιόν τε, Od. 13, 241. Il. 12, 339. Thus correctly explain it Heyne, Uckert, Grotosend, Nitzsch ad Od. 2, 146. Strabo and Voss interpret it incorrectly *midnight* (see Völkens Hom. Geogr. § 27, p. 42). According to Buttm. Lexil. 2, p. 266, kindr. with δνόφος, νόφος.

ζυγόδεσμον, τό (δεσμός), *the yoke-band*, the leathern thong with which the yoke was bound to the pole, so that the animals did not draw upon traces, but upon the pole, Il. 24, 270. † It is called ἐννεάπηχυν, nine cubits long, it being bound thrice around; conf. Köpke Kriegswesen der Griech. p. 137. (In Hom. it is neut., later also ὁ ζυγόδεσμος.)

ζυγόν, τό (ζεύγνυμι), ep. gen. sing. ζυγόφιν, Il. 24, 576. 1) *a yoke*, a transverse piece of wood attached to the pole, upon the two sides of which were two wooden bows or yokes (ζεύγλη and sometimes ζυγόν), into which the necks of the draught animals were introduced. In the middle, where it was attached to the tongue, it had an elevation (ὀμφαλός), Il. 24, 269. 273. 5, 730. Od. 3, 486. It was furnished with rings (οἰήσεις αἰρηρός), Il. 24, 269, for the reins, to prevent them from slipping, cf. λέπιδον, ἔστωρ, κρέκος, espec. as ζυγόν ἵππειον or ἵππων, mentioned Il. 5, 799. 351. 2) *the bridge*, or cross-bar, by which the two arms of the lyre were connected, and in which the pegs were inserted, H. 9, 187. h. Merc. 50. 3) Plur. *the rowers' seats*, the transverse beams in the middle space of vessels, which bound together the sides and formed seats for the rowers, Od. 9, 99. 13, 21. (The ground signification of ζυγόν is *uniting*, and especially a body which unites two others. In Homer only neut.)

ζυγός, ὁ = ζυγόν, h. Cer. 217; in a metaph. signif. *a burden*.

ζωάγρια, τά (ζωός, ἀγρεύω), *a reward for the preservation of life*, prop. the present which the prisoner gives the victor for his life: ζωάγρια τίειν, to pay this reward, Il. 18, 407. ζωάγρια ὀφείλλειν τινί, to owe to any

one the reward for saving life, i. e. to owe to him life, Od. 8, 462.

ζωγρέω (ζωός, ἀγρεύω), 1) *to take alive*, to grant one's life, with accus. (to a prisoner in war), Il. 6, 46. 10, 378. 2) *to preserve in life*, to reanimate, θυμόν, Il. 5, 698.

ζωή, ἡ (ζῶω), *life*. 2) In Hom. *the support of life, sustenance, property*, like βίος, \* Od. 14, 96. 16, 429.

ζῶμα, τό (ζώννυμι), prop. *a broad band or girdle*, worn about the loins. Thus, the covering of the loins worn by wrestlers, *subligaculum*, Il. 23, 683. With the Homeric warriors this band which was under the ζωστήρ, was connected with the cuirass, and since it was, as it were, a part of the cuirass, the latter is also called ζῶμα, which is otherwise called θώρηξ, Il. 4, 187. 216. Thus Aristarchus, cf. Lehre de Aristarch. stud. p. 125, and Voss. Others, as Heyne, understand by it, with Eustath. *the under garment or doublet*, of the Homeric warriors, which was confined by a girdle (ζωστήρ), Od. 14, 482 [see Heyne ad Il. 4, 132.].

ζώνη, ἡ (ζώννυμι), 1) *a girdle, a zone, a waist-band*, chiefly of females, which they wore above the hips, so that the robe might fall in ample folds, Il. 14, 191. Od. 5, 231. 10, 544; hence metaph. ζώνην λύειν, to loose the girdle, Od. 11, 245. cf. h. Ven. 256. 2) Metaph. the part of the body where the girdle was worn, between the hips and the short ribs (ὁ περὶ τὸν γαστέρα τόπος), the smaller part of the body, *the waist*. Ἀπὲρ ζώνην ἔτελος, Il. 2, 479; opposed to στήνον; κατὰ ζώνην νύξε, he wounded him in the side or abdomen, Il. 11, 234. Others (Wolf) interpret it in both passages of the *girdle*, as ζωστήρ, but this is clearly distinguished from it, Il. 11, 236. Thus Voss, 'he wounded him in the girdle.'

ζώννυμι, aor. ἔζωσα, aor. mid. ἐζωάμην, iterat. imperf. ζωννύσκετο, 1) Act. *to gird*, espec. *to gird for battle, to put on armor*, Od. 18, 76. II) Mid. *to gird oneself, ζωστήρ*, Il. 10, 78; ῥάκεσσιν περὶ μύθια, Od. 18, 67; absol. *to gird oneself, to equip oneself*, espec. for battle, Il. 11, 15. 23, 685. Od. 18, 30. b) With accus. χαλκόν, to put on the girdle, to gird on a weapon, Il. 23, 130.

ζωός, ἡ, ὅν, *living, alive*, as ζῶν ἐλπειναι, Il. 6, 50; ζῶς, ep. rare form for ζωός (from ζωός), Il. 5, 887; accus. ζῶν, Il. 16, 445.

ζωρός, ὅς (akin to ζωός), prob. strong;

hence spoken of wine: *unmixed, undiluted, strong*. ζωρότερον κέραis, mingle stronger wine, i. e. mix less water with it, Il. 9, 203. †

ζῶς=ζῶς, q. v.

[ζῶσµα=ζῶµα, but the form is rejected by Th. Magist. p. 411.]

ζωστήρ, ἥρος, ὁ (ζώννυµι), the girdle, the waist-belt of warriors, which was worn around the body above the μίτην and ζῶµα, to protect the abdomen, so that it embraced the lower part of the cuirass, Il. 4, 132 seq. 186. 215. 11, 236. It was probably made of leather and variegated (παναίολος, φοβίνι φαεινός, Il. 7, 305), and covered with metal plates, Il.

11, 237. It was confined by buckles or clasps, Il. 4, 132. 2) a girdle with which the tunic (χιτών) was confined, Od. 14, 72.

ζῶστρον, τό, a girdle, a belt, Od. 6, 38. †

ζῶω, ep. and Ion. for ζῶω, to live, with acc. ζῶειν ἀγαθὸν βίον, to lead a good life, Od. 15, 491; and often in connection with ἄρσ φάος Ἑλλοιοι, Il. 18, 61. Homer has always, except ζῶντος Il. 1, 88, the form ζῶω, arising from doubling the vowel of ζῶ, only in the pres. and imperf. ζῶω, ζῶεις, etc., part. ζῶντος, infin. ζῶειν, ζῶμεναι, ζῶμεν, imperf. ζῶον (see Thiersch § 220. 74; Buttm. p. 284. Rost p. 305.)

## H.

H, the seventh letter of the Greek alphabet, and therefore the sign of the seventh book.

ἥ, ep. also ἡδέ, a conjunction, indicating either exclusion or diversity. I) Exclusion: 1) In disjunctive sentences: ἥ, or; ἥ, ἥ, either, or; it not only expresses, like *aut*, the necessary, but also, like *vel*, an arbitrary exclusion, Il. 1, 27. 138. Od. 14, 330. b) To indicate an equal weight in the opposing clauses, τέ is added: ἥτε, ἥτε=εἴτε, Il. 11, 410. 17, 42. c) ἥµέν, ἡδέ, express not the disjunctive, but like τέ, τέ, the copulative signif.; prop. *as well, as*, Il. 2, 789. 5, 128. Often to ἡδέ is annexed καί, Il. 5, 128. Also ἥµέν—καί, correl. Il. 15, 664; ἥµέν—δέ, Il. 12, 428; or μέν—ἡδέ, Od. 12, 168; τέ—ἡδέ, Od. 1, 12. Often also ἡδέ is used alone, Il. 1, 334. 2) In disjunctive questions: *or, whether*. a) In direct questions, either double: ἥ, ἥ, utrum, an, (in which case the first is not translated,) Od. 1, 175. 6, 120; or single, Od. 1, 226. If a question has already preceded, ἥ, an serves to decide or to limit it: ἥ ἵνα ὑβρίν ἴδῃ, peradventure to see, Il. 1, 203. 5, 466. Od. 4, 710. b) In indirect questions, either single: *whether*, Il. 8, 111. Od. 16, 138; or in the double question: ἥ, ἥ, *whether, or*, Il. 1, 190. Od. 6, 142. Also the first ἥ is sometimes wanting, or its place supplied by εἰ. II) Diversity: *than, quam*. 1) After a comparative, and after such words as express an idea of compari-

son, as ἄλλος, οὐδεὶς ἄλλος; after βούλομαι, Il. 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες ᾗ ἀρησάται ἐλαφρότεροι πόδας εἶναι, ἥ ἀργεῖότεροι χρυσοῖο, all would desire rather to be swift of foot than rich, Od. 1, 164. [ἥ is here better taken in the signif. *or*: 'to be swifter *or* richer,' viz. in order either to escape or to ransom themselves.] 3) ἥ stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron. Il. 15, 509. Od. 6, 182; conf. Kühner § 622 seq. Thiersch § 312. 352. note; ἥ οὐ and ἥ οὐκ are commonly to be pronounced with synizesis, Il. 5, 349.

ἥ, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: *certainly, truly, surely, verily*. It stands sometimes alone, Il. 1, 229; commonly however it is fortified by other particles: ἥ δῆ, yea verily, Il. 1, 518; ἥ μάλα, certainly indeed, Il. 3, 204. Od. 16, 183; ἥ μάλα δῆ, most certainly indeed, Il. 8, 102. Od. 1, 384; ἥ που, surely indeed; ἥ τε, certainly indeed; in like manner, ἥ νυ, ἥ που, when the affirmation at the same time contains a doubt, Il. 3, 43. 22, 11; especially, ἥ μήν (μέν, μάν), a strengthened affirmation, most commonly used in an oath, *verily*, Il. 2, 291; also with an infin. in dependant discourse: καί μοι

ἡμῶν, ἡ μὲν μοι—ἀρῆξιν, that thou wilt certainly protect me, Il. 1, 77, 14, 275. 2) In interrogations: num, where it cannot be translated into English; it includes at the same time an affirmation, comm. in the following connections: ἡ ἄρα θή, ἡ ῥα, ἡ ῥά νυ, ἡ νυ, ἡ νύ που. It stands without particles only when the party proposing the question, by a question immediately following conjecturally answers the first, in which case it may be rendered *perhaps, peradventure*: τί με ταῦτα λιλαιεαι ἡπεροπύειν; ἡ πῆ με—ἄξεις, wilt thou peradventure lead me away, Il. 3, 400. Od. 9, 405. 452.

ἡ, imperf. of εἰμῆ. 2) Imperf. of ἡμῆ.

ἡ, dat. fem. of the relat. pron. ὅς, ἡ, ὅ, in Hom. comm. as an adv. (subaud. ὅδῳ or μετὰ δέ). 1) *where, whither*, with τῇ, preceding, Il. 13, 53. 2) *as, in what way*, ἡ θίμυς ἐστί, as is right, Il. 2, 73. 9, 33. According to Buttm. Lexil. I. p. 240, ἡ in Hom. has only a local signif. and in both passages must be written ἡ θίμυς ἐστί, Od. 9, 268. 24, 286. With him agrees Thiersch § 343, 7. Spitzner Excurs. II. Nitzsch ad Od. 3, 45, approves the ἡ only when it stands with a gen. Il. 9, 134. 276. Od. 9, 268.

ἡα, see εἰμῆ.

ἡβαιός, ἡ, ὄν, *little, small*, comm. with negat. οὐ οἱ ἐνὶ φρεσὶ οὐδ' ἡβαιαί, he has no understanding, not a little, not the least, Il. 14, 141. Od. 21, 288. Often the neut. ἡβαιόν as adv. *little*, Od. 9, 462; and with negat. οὐδ' ἡβαιόν, Il. 2, 350.

ἡβᾶω (ἡβη), aor. ἡβησα, 1) *to be at the age of puberty, to be in the bloom of one's life, to possess the full power of a man*. εἰδ' ὡς ἡβῶμι, Il. 7, 157. 11, 670. ἀνὴρ οὐδέ μάλ' ἡβῶν, Il. 12, 382. 2) Metaph. ἡμερὶς ἡβῶσα, a vigorous vine, Od. 5, 69. (Hom. has sometimes the contr. forms, ἡβῶμι, ἡβῶν, sometimes the forms with the vowel repeated after ω: ἡβῶντα, ἡβῶμι, —ἡβῶσα, which Heyne would write ἡβῶσα, is correct; it is not a contraction but a repetition of the vowel, see Thiersch § 220, 70.) [See also Buttm. § 105. note 10.]

ἡβη, *puberty, the age of manhood*, which was reckoned from the eighteenth year; hence comm. *youth, the age of youth, the most powerful age of men*, Il. 24, 348. Od. 10, 279. ἡβης ἰκίσθαι μέτρον, to arrive at the measure of youth, Il. 11, 225; ἡβης ἀνδρός ἔχειν, Il. 13,

484; and generally *youthful vigor, manly vigor*, Il. 23, 432. Od. 8, 181. h. 7, 9.

Ἡβη, ἡ, *Hebe*, daughter of Jupiter and Juno, wife of Hercules, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, Il. 4, 2; and as the handmaid of Juno, Il. 5, 722. She bathes Mars her brother, Il. 5, 905; later the goddess of youth.

\* ἡβητής, οὐ, ὁ, (ἡβη), *a youth, a marriageable young man*, κοῦροι ἡβηταί, h. Merc. 56.

ἡβῶμι, see ἡβᾶω.

ἡβῶμι, ἡβῶντα, ἡβῶσα, ep. expanded forms from ἡβᾶω.

ἡγάασθε, see ἄγαμαι.

ἡγαγον, ἡγαγόμεν, see ἄγω.

ἡγάθεος, ἡ, ὄν (ἄγαν, θεός), *very divine, godlike, holy*, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, Il. 1, 252. Od. 2, 308. (Prob. fr. ἄγαν and θεός, or according to others fr. ἀγαθός; ἡ is a poet. lengthening of α, see Buttm. Lexil. I. p. 48.)

ἡγάσσατο, see ἄγαμαι.

ἡγεμονεύω (ἡγεμῶν), 1) *to go before, to point out*; τινί, to go before any one, Od. 3, 386; and absol. Il. 5, 53. h. Ap. 437. Il. 15, 46; with accus. ὁδόν, to show the way, Od. 6, 261. 7, 30; and ὁδόν τινί, Od. 24, 225; metaph. ῥόον ὑδατι, to prepare a course for the water, Il. 21, 258. 2) *to lead, to conduct, to command*, with gen. Il. 2, 527. 552; once with dat. Il. 2, 816; in this signif. commonly in the Il.

ἡγεμῶν, ὄρος, 1) *a guide upon the road*, Od. 10, 505. 15, 310. 2) *a leader, a commander, a general*, Il. 2, 365. 11, 746; often also ἀνὴρ ἡγεμῶν, Il. 2, 365. 11, 746.

ἡγέομαι, depon. mid. (ἄγω), fut. ἡγήσομαι, aor. ἡγησάμην, 1) *to go before, to guide*, opposed to ἔπομαι, often absol. Il. 9, 192. 12, 251. with dat. of pers. Il. 22, 101; also πρόσθεν ἡγεῖσθαι, Il. 24, 96. νῆεσσι ἡγήσατο Ἴλιον εἰσω, he conducted the ships to Ilium (spoken of the prophet Calchas), Il. 1, 71; ὁδόν τινι, to lead the way, i. e. to show, Od. 10, 263; hence, ἡγεῖσθαι τινι πόλιν, to conduct any one to the town, Od. 6, 114; δόμον, Od. 7, 22; uncommon is ἡμῖν ἡγεῖσθαι ὀρχηθμοῖο (of a minstrel), let him lead us in the dance, i. e. play for us, Od. 23, 134. 2) Especially in the Il.: *to lead, to command*. a) With dat. where the idea of going before prevails, Il. 2, 864. 5, 211; ἐπὶ στήλας, Il. 2,

687. (Others, for ἐφηγήσατο σφιστίχας, who went before the ranks, Voss.) νήσσειν ἐς Τροίην, Il. 16, 189. b) With gen. like ἄρχειν, to lead on, to command, to govern, Il. 2, 567. 620, 851.

ἡγερέθομαι, ep. lengthened from ἀγείρομαι, only in the 3 plur. pres. and imperf. ἡγερέθονται and ἡγερέθοντο and infin. ἡγερέθεσθαι, Il. 10, 127; which Spitzner after Aristarch. has adopted for ἡγερέσθαι.

ἡγερέομαι, ep. for ἀγείρομαι, only infin. pres. ἡγερέσθαι, Il. 10, 127; see ἡγερέθομαι.

ἡγερεθην, see ἀγείρω.

ἡγηλάζω (ep. form from ἡγέομαι,) to lead, with accus. τινά, Od. 17, 217. κακὸν μόρον ἡγηλάζειν, to lead a wretched fate, i. e. to suffer, to endure, \* Od. 11, 618.

ἡγήτωρ, οὖρος, ὁ (ἡγέομαι), a conductor, δνείων, epith. of Mercury, h. Merc. 14; a leader, a commander, in connection with μέδοντες, Il. 2, 79. Od. 7, 98.

ἡγοράσασθε, see ἀγοράομαι.

ἡγορόωντο, see ἀγοράομαι.

ἡδέ, conj. poet. and; it connects, like καί, two words; sometimes τε precedes, Il. 9, 99. σκηπτρον τ' ἡδὲ θέμιστες and τέ—ἡδὲ καί, Il. 5, 822; often ἡδὲ καί, and also, Il. 1, 334. 2) It follows for the most part ἡμίν, see ἦ.

ἦδεα, pluperf. of οἶδα, see ΕΙΔΩ.

ἦδη, adv. (δη), already, now, jam, 1) Of the immediate present: νῦν ἦδη or ἦδη νῦν, even now. With a preterite it can be translated by even, just; and with a fut. by immediately, Od. 1, 303. 2) Of past events: already: Il. 1, 250. 260. ἦδη ποτὲ πάρος, already before, Il. 1, 453. 2, 205. 3) Of unexpected, or long since expected events: now at length, Il. 1, 456.

ἦδομαι, depon. mid. aor. ἡσάμην, to be pleased, to delight in; ἦσατο πίνων, Od. 9, 353. †

ἦδος, εὖος, τό, pleasure, joy, enjoyment, δαιτός, the enjoyment of a feast, Il. 1, 576. ἡμίων ἦδος, our joy, Il. 11, 318. 2) profit, advantage, only ep. τί μοι τῶν ἦδος, what advantage have I of these things, Il. 18, 80. Od. 24, 95.

\* ἡδυνῶς, ὠτος, ὁ, ἡ (γίλω), laughing sweetly, laughing amiably, epith. of Pan, h. 18, 37.

ἡδυεπής, ἐς (ἔπος), sweetly speaking, sweetly discoursing, epith. of Nestor, Il. 1, 248; † sweetly singing, αἰοῖός, Μοῦσαι, h. 20, 4. 32, 2.

\* ἡδυμος, ον, poet. for ἡδύς, sweet, agreeable, epith. of sleep, h. Merc. 241. 449; see νήδυμος.

ἡδύνποτος, ον (πίνω), sweet to drink, pleasant, οἶνος, \* Od. 2, 340. 3, 391. h. 6, 36.

ἡδύς, εἶα, ὅ (akin to ἄδω, ἀνδάνω), once an adj. of two endings: ἡδύς αὐτμή, Od. 12, 369; superl. ἡδιστος, Od. 13, 80. 1) agreeable, sweet, delightful; spoken of objects of sense: of taste, οἶνος, Od. 2, 350. 3, 51; of smell, ὀσμὴ, Od. 9, 210; of hearing: αἰοῖδή, Od. 8, 64; again: ὕπνος, κοῖτος, Il. 4, 131. Od. 19, 510; and generally φίλον καὶ ἡδύ ἐστι, Il. 4, 17. 7, 387. Od. 24, 435. 2) Metaph. of the mind, agreeable, cheerful. Often the neut. ἡδύ, as adv. espec. ἡδὺ γελῶν, to laugh pleasantly, heartily, Il. 2, 270.

ἡέ, poet. for ἦ, or.

ἡε, see εἶμι.

ἡεῖδην, ἡεῖδη, ἡεῖδης, ep. pluperf. of οἶδα, see ΕΙΔΩ.

ἥλιος, ὁ, poet. for ἥλιος (ἔλη), always in the poet. form: the sun. Of its rising we find commonly ἀνίεναι, once ἀγοροῦεν, Od. 3, 1; and ἀνανεῖσθαι, Od. 10, 192; στείχειν πρὸς οὐρανόν, Od. 11, 17. of noon: μέσον οὐρανὸν ἀμφιβάλειν, Il. 8, 68; of afternoon: μετενίσσεται βούλυτόνδε, Il. 16, 779; or ὡς ἐπὶ γαῖαν προτρέπεται, Od. 11, 18; of sunset: δύω, ἐπιδύω, καταδύω, and ἐμπίπτειν Ὠκεῶϊ Il. 8, 485. φάος ἡελλίοιο, sunlight: hence φάος ἡελλίοιο ὄραν = to live, Il. 5, 120. Od. 10, 498. 2) To indicate the points of compass: the east, the west, Od. 13, 240. πρὸς Ἡῶ τ' Ἡελίον τε, in opposition to ζόφος, towards the dawn and the sun, always indicates the east, not the east and south, since the poet recognizes only two heavenly regions, the light side, and the obscure, or the east and the west, Il. 12, 239. Od. 9, 26; cf. ζόφος and Völkers Hom. Geog. § 15–19.

Ἥελιος, ὁ, poet. for Ἥλιος (the last form Od. 8, 271), Helios, god of the sun, son of Hyperion, Od. 12, 176; and Euryphassa, h. 81; see Ἐπερίων. His wife was Perse, and his children Æetes and Circe, Od. 10, 136 seq. He rises in the east from the ocean, and sinks into the same in the west. The nymph Neæra bore him Phæthusa and Lampetia, who watched the herds of their father in Trinacria, Od. 12, 132. Oaths were sworn by him, because he hears and sees every thing, Il. 3, 277. He betrayed to Vulcan the

amour of Venus and Mars, Od. 8, 271. With Jupiter a boar is offered to him, Il. 19, 197; and a white ram in opposition to a black one for the dark earth, Il. 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. Only at a later period was Helios confounded with Apollo and Phœbus.

ἦεν, see εἶμι.

ἦεπερ, adv. poet. for ἦπερ.

ἦερα, see ἀήρ.

ἦερόθομαι, ep. form for ἀείρομαι, 3 plur. pres. ἦερόθονται, to hang, to hover, to flutter, spoken of tassels, Il. 2, 448; of grasshoppers, Il. 21, 12; metaph. ὀπλοτόνων φρένες ἦερόθονται, the minds of younger men are wavering, \* Il. 3, 108.

ἦερι, see ἀήρ.

Ἡερίβοια, ἦ, ep. for Ἐρίβοια, daughter of Eurymachus a son of Mercury, the second wife of Aloeus; step-mother of the Alodæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Mercury the place where they held Mars imprisoned, Il. 5, 389. (Ἐρίβοια, one who brings many cattle.)

ἦεῖος, ἦ, or, Ion. and ep. for αἰεῖος (ἀήρ), in the morning duskiness, in the morning, early, Il. 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapor; he translates therefore: in the misty dawn, Il. 1, 497; and from the misty air, Il. 3, 7; with which Wolf Vorles. 4, 189, agrees. Butt. in Lexil. I. p. 119, derives it from ἦρι, early.

ἦεροιδής, ἐς (εἶδος), gen. εἶος, ep. for ἀεροιδής, that which is like to the distant dusky air (ἀήρ), dusky, misty, cloudy, obscure, epith. of the sea, from its blue misty color, Il. 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσσον ἦεροιδὲς ἀνὴρ ἵδεν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dusky distance, i. e. as far as a man's vision extends over the blue expanse of the sea, Il. 5, 770. Let the word be taken as a subst.; Kōppen's explanation of ἦεροιδὲς as an adv. like ἦεροιδῶς is incorrect; for it is not equivalent to ἐν αἰερί).

ἦερόεις, εσσα, εν, Ion. and ep. for ἀερόεις (ἀήρ), cloudy, dusky, gloomy, dark, epith. of Tartarus, Il. 8, 13; and of ζόφος, as the nether world and shady side of the earth, Il. 12, 240.

15, 191; hence ἦερόεντα κίλευθα, the dark paths of death, Od. 20, 64.

ἦεροφοῖτις, ιος, ἦ (φοιτάω), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, \* Il. 9, 571. 19, 87.

ἦερόφωνος, ον (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, Il. 18, 505. †

Ἡετίων, ωρος, ό, 1) king of Hypoplacian Thebe in Cilicia, father of Andromache, Il. 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebe, Il. 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, Il. 21, 42 seq. (According to Damm. from αἰετός.)

ἦην, see εἶμι.

ἦήρ, ό, from which ep. the oblique cases ἦερος, ἦερι, ἦερα of ἀήρ are formed.

ἦθεῖος, εἰή, εἶον (ἦθος), intimate, beloved, worthy, dear, in the Il. commonly in voc. as subst. ἦθεῖς, Il. 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: ἦθεῖη κεφαλῇ, dear head, like our: 'dear heart'; thus Achilles addresses the shade of Patroclus, Il. 23, 94; and Eumæus calls Ulysses ἦθεῖος, Od. 14, 147. (The deriv. from ἦθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine).

ἦθος, εος, τό (Ion. for ἔθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine: the accustomed sty, Od. 14, 411.

ἦία, τά (εἶμι), 1) the food which one takes with him on a journey, provision for the road, pros. ἐφόδια, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκων ἦία, the food of wolves, Il. 13, 103. 2) chaff, husks, pods, elsewhere ἄχυρα, as the Gramm. explain, ἦϊον θημῶν καρφαλίων, Od. 5, 368. (The Gramm. derive it from εἶμι, imperf. ἦϊον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch Gram. § 166. 2. (Iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ἦια, perhaps also correctly Od. 5, 368, ἦϊων.)



*ἥϊε*, see *εἶμι*.

*ἥϊθεος*, ὁ, ep. for *ἥθιος*, a *young man* who has arrived at manhood but who is yet unmarried, a *young man*, *παρθένος ἥϊθέος τε*, Il. 18, 593. 22, 127. *νύμφαι ἔ' ἥϊθεοι τε*, Od. 11, 38.

*ἥϊκτο*, see *εἶκα*.

*ἥϊξε*, see *αἴσσω*.

*ἥϊόεις*, *εσσα*, εν (*ἥϊών*), *having banks*, Il. 5, 36; † epith. of the Scamander, to indicate its high banks; Voss, 'on the hilly bank of the Scamander;' (according to the common derivation of the Gramm. from *ἥϊών*, *onos*, prop. *ἥϊονόεις*, and by syncope, *ἥϊόεις*, Etym. Mag. Butt. Lexil. II. p. 23, derives it from *ἥϊον*, akin to *εἰαμένη*, meadow, and gives it the signif. 'grassy, skirted with meadow-land').

*ἥϊον*, see *εἶμι*.

*Ἡϊόνες*, αἱ, *Eiones*, a village in Argolis, in the region of the promontory Scyllæum; later a port of the Mycenians, Il. 2, 561. Strab.

*Ἡϊονεύς*, ἥος, ὁ (an inhabitant of the shore), 1) a Greek, slain by Hector, Il. 7, 11. 2) a Thracian, father of Rhesus, Il. 10, 435.

*ἥϊος*, ὁ, an epith. of Phæbus, of uncertain derivation, Il. 15, 365. 20, 152. h. Ap. 120; prob. the *far-shooter*, Voss; according to the Schol. for *ἡϊε* from *ἡμι*, or, more correctly, from the original form *ἦω*, *ἥϊος*, ep. *ἥϊος*, as *ἥλιος* and *ἥελιος*. Aristarch. on the other hand, would write it *ἥϊος*. Others say, from *ἰάομαι*, the healer (but Phæbus never appears as the god of the healing art), or from the exclamation *ἡῖ*, *ἡῖ*, with which Apollo was addressed (of which traces are first found h. Ap. 500). Butt. Lexil. I. 85, regards it as a corruption of *εὔς* or *ἥϋς*.

*ἥϊσαν*, *σθε* *εἶμι*.

*ἥϊχθη*, see *αἴσσω*.

*ἥϊων*, *ονος*, ἡ, ep. for *ἥϊών*, Batr. 13, the *sea-shore*, the *sea-coast*, the *coast*, the *strand*, Il. 2, 92. *ἥϊόνες προύχονσαι*, projecting shores, or downs running into the sea, Od. 6, 138.

*ἥκα*, adv. (*ἀκῆ*), 1) *softly*, *gently*, *low*. *ἥκα ἀγορεύεις*, Il. 3, 156; spoken of a thrust or blow, *gently*, *softly*, Il. 24, 508. Od. 18, 92; spoken of walking slowly, Od. 17, 254; spoken of shining: *ἥκα στιλβοῦντες ἐλαῖω*, mildly shining with oil, Il. 18, 596 (according to the old Gramm. to be taken as a comparison; and so Voss, 'bright as the soft lustre of oil').

2) Gener. *somewhat*, a *little*. *ἥκ' ἐπ' ἀριστερά*, Il. 23, 336; and *ἥκα παρακλίνειν κεφαλὴν*, to bend the head a little sideways, Od. 20, 301. (Buttm. Lexil. I. p. 13, correctly takes *ἀκῆν* as the root, gives as a primary signif. *feebly*, and recognizes it as the positive of *ἥσσαν*, *ἥκιστος*; cf. Thiersch § 198. 2.)

*ἥκα*, see *εἶμι*.

*ἥκαχε*, see *ἀκαχίζω*.

*ἥκέσαστο*, see *ἀκίωμα*.

*ἥκεστος*, η, *ον*, ep. for *ἄκεστος* (*κεστός*), *unguarded*, spoken of cattle that have not yet felt the goad of the driver, *unbroken*, *untamed*, \* Il. 6, 94. 275. 309.

*ἥκιστος*, η, *ον* (superl. from the adv. *ἥκα*), only in *ἥκιστος δ' ἦν ἐλαυνόμεν ἄρμα*, he was the *slowest* to drive the chariot, Il. 23, 531. Wolf. † Others write *ἥκιστος* as superl. of *ἥσσαν*, the *feeblest*, the *worst*. Butt. Lexil. I. p. 14, regards only *ἥκιστος* as correct, because it has the signif. the *weakest*, although he finds in *ἥκα* the true positive of *ἥσσαν*, *ἥκιστα*.

*ἥκω*, to *come*, to *arrive*, always with the idea of the action perfected; *τηλόθεν*, Il. 5, 478; *εἰς Ἰθάκην*, Od. 13, 325.

*ἡλάκατα*, τὰ (plur. from the obsol. *ἡλάκων*), the *wool on the distaff*, or the threads which are drawn from the distaff, Od. 6, 53; hence *ἡλάκατα στρωφῆν*, to spin threads, Od. 6, 306. 7, 105; and *στροφαλίξειν*, † Od. 18, 315.

*ἡλακάτη*, ἡ, prop. a *reed*, then gener. any thing made of or similar to a reed, a *spindle*, a *distaff*, Il. 6, 491. Od. 1, 357. (Prob. from *ἡλάσκω*, to turn around.)

*ἡλάκατον*, τό, see *ἡλάκατα*.

*ἡλασα*, see *ἐλάνω*.

*ἡλασκάω*, poet. lengthened from *ἡλάσκω*,

1) Intrans. to *wander about*, Il. 18, 281. 2) to *avoid*, to *flee*. *ἐμὸν μένος ἡλασκάξει* (mine anger), Od. 9, 457. It is not necessary, with Passow, to change it to *ἡλυσκάξει*; for *ἡλασκάξει* can have this different construction as well as *φενύγειν*, *ἀνύξασθαι*, conf. Herm. ad Orph. Arg. 439.

*ἡλάσκω* (an ep. form of *ἀλάομαι*); a poet. lengthened form is *ἡλασκάω*, 1) to *wander around*, to *rove up and down*; spoken of animals, *καθ' ὕλην*, Il. 13, 104; of bees, to *swarm about*, Il. 2, 470.

*ἡλάτο*, see *ἀλάομαι*.

*ἡλδανε*, see *ἀλδάνω*.

'Ηλείος, εἶη, εἶον, *Elia*n, appertaining to Elis. οἱ 'Ηλείοι, the *Eleans*, inhabitants of Elis, Il. 11, 671.

'Ηλέκτρη, ἡ, 1) daughter of Oceanus and Tethys, wife of Thaumias, mother of Iris and the Harpies, h. in Cer. 418. 2) = Λαοδίκη, daughter of Agamemnon.

ἤλεκτρον, τό and ἤλεκτρος, ὁ, ἡ, *electron*, either amber, or a metallic mixture of gold with perhaps a fifth of silver. Especially may the latter be understood in Od. 4, 73, where it is mentioned between gold and silver as an ornament of the walls; but in Od. 15, 460. 18, 296 (χρύσειον ὄρμον ἔχων μετὰ δ' ἤλεκτροισιν ἔεργον), we may understand a golden necklace with beads of amber, Ep. 15, 10. Eustath. ad Od. 4, 73, mentions both; he calls the first *μίγμα χρυσοῦ καὶ ἀργύρου*; Plin. IX. 65, calls it a mixture of three parts gold and one part silver. Voss ad Virg. Ec. 6, 62, Ottfr. Müller (Archæol. p. 35), Buttm. Schrift. der Berl. Akadem. der Wissenschaft. histor. Classe 1818, p. 38, decide in favor of amber; on the other hand, Passow, Nitzsch (Anmerk. zu Od. 1, 238), Wiedasch consider it as a metallic mixture; cf. Dilthey de Electro et Eridano. 1824. (Without doubt it is derived from ἤλεκτωρ.)

ἤλεκτωρ, ορος, ὁ, the *shining sun*, as subst. Il. 6, 513; and adj. ἤλεκτωρ Ἰππερίων, the beaming Hyperion, \* Il. 19, 398. h. Ap. 369 (prob. from the same root with ἥλιος).

ἥλεός, ἡ, ὅν (ἥλός), *infatuated, foolish*. φρένας ἥλει, infatuated in mind; senseless, Od. 2, 243. 2) Act. *causing folly*, οἶνος, \* Od. 14, 464; cf. ἥλός.

ἡλέλατο, see εἰλάντω.

ἡλίβατος, ον, *ascending precipitously*; and gener. *very high*; comm. as an epith. in Hom. of πέτρῃ, Il. 15, 273. 18, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the veræ in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἣς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἥλός akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessible*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a misstep, cf. ἡλιτόμηρος. The last deriv. is adopted by Buttm. Lexil. II. p. 182.

ἡλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἡλιθα πολλή, Il. 11, 677. Od. 5, 493.

ἡλικίη, ἡ (ἡλιξ), gener. *an age, the period of life, ætas, old age*, Il. 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; espec. *youthful companions*, \* Il. 16, 808.

ἡλιξ, ικος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, Od. 18, 373. †

ἥλιος, prose form of ἥέλιος, q. v.

'Ηλιος, ὁ, ep. Ἥέλιος, q. v.

'Ηλις, ιδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. Homer knows nothing of the later division into Κόλλη, Πισάτις, and Τριφυλία, as well as no city of Elis. The Epeans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans, Il. 2, 615. 626. Od. 4, 635. 13, 275. Hom. has only the accus. 'Ηλιδα in the passages quoted; 'Ηλιν was used, at a later day, of the city.

ἡλιτε, see ἀλιταίνω.

ἡλιτόμηρος, ον (ἀλιταίνω, μῆν), prop. *missing the month, untimely, born too soon*, Il. 19, 118. †

ἡλκησα, see εἰλκίω.

ἥλος, ὁ, a *nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκήπτρον, χρυσεῖοις ἥλοισι πεπασμένον, *studied with golden nails*, Il. 1, 246. cf. 11, 29, 633.

ἥλός, ἡ, ὅν (ἄλή), *wandering, silly, foolish*. φρένας ἥλέ, senseless, Il. 15, 128; † (whence ἥλεός, q. v.)

ἡλυθον, see ἐρχομαι.

'Ηλύσιον πεδῖον, τό, the *Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr, on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode Homer places heroes and favorites of the gods, e. g. Rhadamanthus son of Jupiter, and Menelaus, and represents them as living there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the

ocean, is nowhere in Homer clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker Hom. Geogr. § 78. p. 156. Nitzsch ad Od. 4, 563 (fr. ἤλυσις = ἔλενσις, coming).

ἤλφον, see ἄλφαινω.

ἤλω, see ἄλλοκομαι.

ἤλώμην, see ἄλώμαι.

Ἡλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiotis), on the Eurotas; later Λευιώνη according to Strab., II. 2, 739.

ἤμα, ατος, τό (ἤμι), a cast, a throw, the act of casting a missile. ἤμασιν ἄριστος, very excellent in casting the spear, II. 23, 891. †

Ἡμαθίη, ἡ, Emathia, a country between the rivers Erigon and Axios, north of Pieria, II. 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἤμαθος = ἄμαθος, sandy).

ἤμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, sandy, epith. of the city Pylos, because it lay on the coast, II. 2, 77; and also in fourteen other passages, always Πύλος ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending οίς from a river is unheard of.

ἤμαι (prob. perf. pass. from ἔσθ, ἔδω), imperf. ἤμην. Peculiar Ion. forms are the 3 plur. pres. ἔσται and ep. εἴσται for ἦνται, and 3 plur. imperf. ἔστω, ep. εἴστω for ἦντο, prop. I am seated, laid, placed; hence 1) to sit, to lie, to remain, with particip. ἐνεδίξων, II. 2, 255. Od. 4, 439. 8, 505. 2) to sit still, quietly, idle, with σιγῇ, II. 3, 134. Od. 11, 142.

ἤμαρ, ατος, τό, poet. for ἡμέρα, a day, χειμῆριον, and ὁπωρινόν, a winter day, an autumn day, II.; again: αἵσιμον, μόρσιμον, the day of fate = the day of death, II. 8, 72. 15, 613. πηλείς ἤμαρ, II. 11, 484; ὀλέθριον, II. 19, 409; κακόν, II. 9, 251; ἐλεύθερον, the day of freedom, II. 6, 455; δούλιον, ἀναγκαῖον, the day of slavery, the day of force, often slavery itself II. 6, 463. 16, 836; ὀρφανικόν, the day of orphanage, II. 22, 490; and νόστιμον, the day of return, Od. 1, 9. ἐπ' ἡματι, day by day, daily, Od. 12, 105. 14, 105; upon a day, II. 10, 48. Od. 2, 284; for a day, II. 19, 229.

ἡμέτιος, η, ον (ἡμαρ), by day, during the day, Od. 2, 104. 19, 149. 2) on every day, daily, II. 9, 72.

ἡμβροτον, see ἁμαρτάνα.

ἡμεῖς, we, plur. of ἐγώ. Æol. and ep. ἄμεις, gen. ἡμῶν, always dissyllabic, ep. ἡμῶν, dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμῖν, as enclitic, II. 11, 415. Od. 11, 344; Æol. ἄμμι, ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 372; Æol. and ep. ἄμμα, Rost Dial. 44. Kühner § 301.

ἡμέν—ἡδέ (ἡ), poet. for καί—καί, both—and, see ἡ.

ἡμέρη, ἡ (ἡμαρ), a day [used seven times], II. 8, 541. Od. 11, 294. Hom. divides the day into three parts, ἡώς, μέσον ἡμαρ, δειλὴ, II. 21, 111. cf. Od. 7, 288.

ἡμερίς, ἰδος, ἡ, fem. of ἡμερος, tame, espec. used of trees; subst. the cultivated vine, Od. 5, 69. †

ἡμερος, ον, tame, tamed, χήν, Od. 15, 162. ἡμέτερος, η, ον (ἡμεῖς), our, belonging to us. ἐφ' ἡμέτερα, sc. δώματα, νέσθαι, to return to our homes, II. 9, 619. Od. 15, 88. εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55. 7, 301. ἡμέτερόνδε, Od. 8, 39.

ἡμί, prop. Att. for φημί, only ἡ, 3 sing. imperf. he spake, always after a quoted speech; once with subject, II. 6, 390.

ἡμι-, half, in composition.

ἡμιδαής, ἐς (δαίω), half-burned, πηῦς, II. 16, 294.

ἡμίθεος, ὁ (θεός), a demi-god; as adj. half-divine, heroic. ἡμιθεῖον γένος ἀνδρῶν, II. 12, 23. † h. 31, 19.

ἡμίονοις, η, ον (ἡμίονος), belonging to mules, drawn by mules. ἄμαξα ἡμίονεος, a carriage drawn by mules, II. 24, 189. Od. 6, 72. ζυγὸν ἡμίονεον, a span of mules, II. 24, 268.

ἡμίονος, ἡ, rarely ὁ (ὄνος), a mule, II. 17, 742. They were difficult to tame, II. 23, 655; and were used particularly in mountainous regions (hence ὄρεῦς, οὔρεῖς), for drawing burden carriages and for agriculture, II. 10, 352. Od. 8, 124. By the wild mules in Paphlagonia (II. 2, 852), Köppen understands the Dschiggetai, equus hemionus, Linn. 2) As adj. βρέφος ἡμίονον, a mule-foal, II. 23, 266.

ἡμιπέλεκον, τό (πέλεκυς), a half-axe, an axe with an edge on only one side, \* II. 23, 851. 858. 583 (\* doubled for metre's sake).

\* ἡμίπνοος, ον (πνέω), half-breathing, half-dead, Batr. 255.

ἡμίς, σεα, ον (from μέσος), half, the

half or moiety; sing. only in the neut. τιμῆς βασιληίδος, ἥμισυ, the half of the royal dignity, Il. 6, 193. 9, 579. 580; also in the plur. ἥμισυες λαοί, Il. 21, 7. Od. 3, 155.

ἡμιτάλαντον, τό (τάλαντον), a half-talent, χρυσοῦ, \* Il. 23, 571. 796.

ἡμιτελής, ἐς (τελείω), half-finished. δόμος ἡμιτελής, a half-finished house, half-built, Il. 2, 701. † The most simple explanation is: the house which Protesilaus, just married, was building for himself and his wife, was not yet completed upon his sudden departure for Troy; for it was customary, at marriage, to build a new house. Thus Heyne, Voss (unfinished). Another explanation is, according to Etym. M. and Poseidonius Strab. VII. p. 454, 'half-abandoned,' because now occupied only by the wife; thus Damm, Wolf, Passow; and a third: 'he left his house incomplete,' i. e. without children. Thus Schol. brev. and Ruhnkens.

ἤμος (prop. = ἤμαρ), ep. adv. for ὅτε, at the time when, when, after, spoken of past time [and used only of the time of day]; the apodosis begins with τῆμος, Il. 11, 86 seq.; often with δὴ τότε, δὴ τότε ἔπειτα, καὶ τότε, Il. 1, 475. 8, 68. Od. 9, 58. It stands always with the indic., comm. with the aor., rarely with the imperf. and pluperf., Il. 1, 475. 8, 68; cf. Thiersch § 316, 18.

ἡμύνω (μύνω), aor. ἡμύσα, to nod, to incline, to sink. ἡμυσε κάρη, the head sank (spoken of one dying), Il. 8, 308; and of a horse: ἡμυσε καρήσας, he drooped (with the head), Il. 19, 405; of a harvest-field: ἐπὶ τ' ἡμύει ἀσταχύνουσιν, it sinks with the ears, Il. 2, 148; ἐπὶ is adv. (Others incorrectly interpret it of the wind: ἐπημύει ἀσταχύνουσιν, it falls upon the ears, Hesych); metaph. of cities: to sink, to fall, Il. 2, 373. 4, 290. (ῥ in the pres.; ῥ in aor. 1.)

ἤμων, ὄνος, ὁ (ἵημι), one who hurls spears, a spearman, a lancer, ἤμονες ἄνδρες, Il. 23, 886. †

ἤν, conj. contract. from ἐάν, if, when, whether. On the construction see εἰ with ἄν. It stands with the subjunc. Il. 9, 692. Od. 5, 120; with the optat. in the orat. obliq. Od. 13, 415.

ἡναίετο, see ἀναίνομαι.

ἡνεκα, ἡνεκάετο, see φέρω.

ἡνεμοίς, εἴσα, ἐν (ἀνemos), windy, airy, exposed to the wind, epith. of places situated

in lofty positions (espec. of Troy), of mountains and trees, Il. 2, 606. 8, 499, and Od. 3, 172. 19, 432.

ἡνία, τά (ἵημι), the reins or lines of chariot-horses, which were often adorned with gold or ivory, Il. 5, 226. 583. Od. 6, 81. Only in the plur. (the sing. ἡνιον is later, and means, a curb).

ἡνία, adv. when, at the time when, with indic. pres. Od. 22, 198. † (Voss ad Arat. Phaenon. 561, would read ἦν καὶ ἀγνῆς.)

Ἡνιοπύς, ἦος, ὁ (rein-maker), son of Thebaus, charioteer of Hector, Il. 8, 120.

ἡνιοχεύς, ἦος, ὁ, poet. for ἡνιοχος, \* Il. 5, 505. 8, 312.

ἡνιοχέω (ἡνιοχος), to hold the reins, to guide the horses, to drive, absol. Il. 11, 103. Od. 6, 319.

ἡνιοχος, ὁ (ἔχω), prop. the reins-holder, then the charioteer, the driver. In the Hom. war-chariots (see ἄρμα) were always two warriors; prob. on the left the charioteer, and on the right the παραβάτης, i. e. the hero who fought from the chariot. The charioteer is also called ἡνιοχος θεράπων, Il. 5, 580. 8, 119. He is a warrior, as well as his companion, of noble family, as was Patroclus, the charioteer of Achilles, Il. 16, 244. Also the bravest heroes are often called ἡνιοχοι, as Hector, Il. 8, 89. 15, 352; cf. θεράπων.

ἡνίπαπη, aor. of ἐνίπτω.

ἦνις, ιος, ἡ (ἔνος), accus. plur. ἦνις for ἦνιας, Il. 6, 94; a year old, a yearling, βοῦς, Il. 10, 292. Od. 3, 382. In the accus. sing. ἦνι, long ι is used.)

Ἡνοπίδης, ον, ὁ, son of Enops = Satnias, Il. 14, 444.

ἡνορέη, ἡ, ep. dat. ἡνορέῃ (ἄνῃ), manhood, strength, manly courage, Il. 4, 303. Od. 24, 509.

ἡνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot for its lustre be seen: dazzling, blinding, sparkling always ἡνοπι χαλκῷ, Il. 16, 408. Od. 10, 360.

Ἡνοψ, οπος, ὁ, 1) a Mysian, father of Satnias and Thestor, Il. 14, 445. 16, 401. 2) father of Clytemedea, an Aetolian, Il. 23, 634.

ἡνπερ, conj. although, with subj. Od. 16, 276; see ἦν.

ἦντο, see ἤμαι.

ἡνώγαι, ἡνώγει, see ἀνώγα.

ἦξε, see ἄγρυμι.

ἦοιός, η, (ἦώς), 1) Of time: early in

the morning, matutinus; hence ἡ ἡοίη sc. ὥρα, morning, Od. 4, 447. 2) Of a point of compass: east, opposed to ἐσπέριος, ἡίοι ἀνδρωποί, eastern men, \*Od. 8, 29.

ἥπαρ, ατος, τό, the liver, Il. 11, 579; ὅτι φρένες ἥπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἥπατα, a food, Batr. 37.

ἥπαρε, see ἀπαφίσκω.

ἥπεδανός, ἡ, ὄν, feeble, tottering, weak, spoken of Vulcan, Od. 8, 311. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής and derive it from ἀ and πιδόν, not standing firmly: according to Schneider it is an amplification of ἥπιος.)

ἥπειρος, ἡ, the main land, the continent, spoken of the mainland in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, Il. 2, 635. Od. 24, 378; and according to some also ἥπειρος μέλαινα, Od. 14, 97, 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas, or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84, 21, 109. (Derived from ἄπειρος sc. γῆ.) Conf. Völcker Hom. Geogr. p. 61.

ἥπερ, poet. ἥπερ, than, than even, than indeed, Il. 1, 260. Od. 4, 819; see πῆρ.

ἥπερ, see ὄσπερ.

ἥπεροπέυς, ἡος, ὁ, Od. 11, 364; † and ἥπεροπεντής, οὔ, ὁ (ἥπεροπένω), a deceiver, a seducer, \*Il. 3, 39, 13, 769. h. Merc. 282.

ἥπεροπέύω, fut. σω, to cheat, to deceive, to seduce, to lead away by crafty discourse, with accus. espec. γυναῖκας and φρένας γυναιξί, Il. 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, Il. 3, 399. (According to Passow prob. fr. εἰπεῖν, ἥπύω.)

\*ἥπητής, οὔ, ὁ, a cobbler, a botcher, a tailor, Batr. 184.

ἥπιόδωρος, ον, (δῶρον), willingly giving, benevolent, kind, μῆτιρ, Il. 6, 251. †

ἥπιος, ἡ, ἰον, 1) gentle, mild, kind, τινί, to any one, Il. 8, 40. Od. 10, 337. ἥπια εἰδέναι τινί, to be kindly disposed towards any one, Il. 16, 73. Od. 13, 405. 2) Act. calming, soothing, alleviating, φάρμακα, Il. 4, 218, 11, 515. (Prob. from ἥπος.)

ἥπου, now ἦ που, or, and than perhaps, see ἦ.

ἥπου, now according to Wolf, ἦ που, certainly indeed, see ἦ.<sup>1</sup>

ἥπύτα, ὁ, ep. for ἥλύτης (ἥπύω), the loud-crier, hence ἥπύτα κήρυξ, the loud crying herald, Il. 7, 384. †

Ἥαντίδης, ον, ὁ, son of Erytus = Periphas, a Trojan, Il. 17, 324.

ἥπύω (akin to εἰπεῖν), 1) to cry, to cry aloud, to call to. τινά, Od. 9, 399, 10, 83. 2) Intrans. spoken of wind: to roar, to whistle, Il. 14, 399; of the lyre: to sound, to resound, Od. 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52, 5.)

\*ἥρ, poet. for ἔαρ, spring, in gen. ἥρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἥρα, once in Hom. ἥρα φέρειν τινί, Il. 14, 132; and thrice; ἥρα ἐπιφέρειν τινί, Od. 3, 164, 16, 375, 18, 56; to do a kindness to, to render oneself agreeable to, to gratify. θυμῷ ἥρα φέροντες, gratifying their inclination, spoken of those who from love of life retired from battle, Il. 14, 132. (Voss 'gratifying their mind.') The other explanation: gratifying their anger, with reference to Agamemnon, v. 49, is forced. (Buttm. Lexil. I. p. 152, properly supposes a tmesis of ἐπιφέρειν and hence in Il. 1, 572, 578, writes ἐπὶ ἥρα separately: cf. ἐπὶ ἥρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἥρα as an accus. sing. from an obsol. word ἥρ = χαρῆς; Thiersch Gr. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἥρος. (Root ἔραμαι or more prob. ἥρω.)

Ἡρακλῆϊδης, αο, ὁ, son of Hercules = Telephus, Il. 2, 653, 5, 628. [2] = Thesalus, Il. 2, 679.]

Ἡρακλῆς, ἰον. and ep. Ἡρακλῆς, gen. Ἡρακλῆος, Hercules, son of Jupiter and Alcmena, Il. 14, 324, 18, 118. His birth was retarded by Juno and that of Eurystheus accelerated, Il. 19, 96–125. Of the twelve famous labors which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, Il. 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, Il. 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, Il. 5, 642. On his return he was driven by Juno to Cos. Il. 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied,

he captured Pylos and wounded there Pluto himself, Il. 11, 689 seq. On his death, see Il. 18, 117. In the lower world Ulysses met his shade, Od. 11, 601 seq. although he in connection with Hebe, are blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his sons Thessalus, Il. 2, 679; and Tlepolemus, Il. 2, 657. (Damm derives the name from ἥρα and κλῖος, love of glory. Herm. Popliculus.)

Ἡρακλῆϊος, εἶη, εἰον, ep. for Ἡράκλειος, pertaining to Hercules, the queen of heaven and the fem. βλή Ἡρακλῆϊη, Il. 2, 658.

ἥραρε, see ἀραρίσκω.

ἥρατο, see αἶρω.

ἥρατο, see ἀράομαι.

Ἥρη, ἥ, Ion. and ep. for Ἥρα, Juno, daughter of Saturn and Rhea, sister and wife of Jupiter, Il. 16, 432; the queen of heaven and the first of goddesses. She was nurtured in the house of Oceanus, when Jupiter cast Saturn into Tartarus, Il. 14, 202 seq. In character she is proud, ambitious of power, and deceitful; she often deceives her husband, cf. Il. 14, 153; yet she often experiences on this account his anger, Il. 15, 13-21. In the Hom. poems she appears as the enemy of the Trojans; she collects the Grecian army against Troy, Il. 4, 26 seq. because she considered herself neglected by the Trojans. United with Neptune and Minerva she aids the Greeks, Il. 5, 768 seq. 20, 33; and then commands Vulcan to drive back the river-god Xanthus within his banks, when pursuing Achilles, Il. 21, 377 seq. From earlier traditions, it is mentioned that she accelerated the birth of Eurystheus and retarded that of Hercules, Il. 19, 97; the latter on his return from Troy she drove to the coast of Cos by a storm, Il. 14, 250; and was wounded by him in Pylos, Il. 5, 392. To Jupiter she bore Hebe, Ilithyia, Mars and Vulcan. Argos, Mycenæ and Sparta are her favorite cities, Il. 4, 51, 52. (Prob. according to Herm. from ἈΡΩ, who translates the name Populonia, and understands by it the union of social life; Heffter on the other hand, nuptial union.)

ἥρηρει, see ἀραρίσκω.

ἥρηρειστο, see ἐρίδω.

ἥρι, adv. early, in the morning, μάλ' ἥρι or ἥρι μάλα, very early, Il. 9, 360. Od. 19, 320.

20, 156. (Prob. dat. from ἥρ contr. of ἥρ, the spring-time, or from ἥρ, ἥρ.)

ἡριγένεια, ἥ (γίγνομαι), early-born, rising early in the morning, or with reference to ἥρ, born of the morning mist, epith. of Ἥως, Aurora, (some explain it as act. producing the morning, which contravenes the etymol. cf. αἰθρηγενής), Il. 1, 477. 2) As pr. n. the goddess of the morning, Od. 22, 197, 23, 347.

\* Ἡριδᾶνός, ὁ, Eridanus, a fabulous stream of the ancient geogr. which rose in the northwest, coming from the Rhipæan mountains, and flowed into the ocean; first, Hesiod. Th. 338. Batr. 20. Most of the ancients referred it to the Padus, some to the Rhodanus or Rhenus.

ἥρις, see ἐρίσκω.

ἥριον, τό (prob. from ἥρα), a hill, a mound, a sepulchral mound, Il. 23, 126. †

ἥριπε, see ἐρίσκω.

ἥριγε, see ἐρείγομαι.

ἥρώ, see ἀράομαι.

ἥρώσαν, see ἐρώω.

ἥρως, ὁ, gen. ἥρωος, dat. ἥρωϊ, ep. ἥρῳ, accus. ἥρῳα, ep. ἥρῳ. Instead of the gen. ἥρωος with the mid. syllable short, Od. 6, 303, some read ἥρως; instead of ἥρῳ as accus. we should write ἥρῳ without apostrophe. Il. 6, 63, 13, 428. Od. 11, 520; with which however Spitzner does not agree. 1) a hero, a noble, especially are kings and princes, the commanders and their companions, so called in Hom.; but also all warriors, especially when addressed: ἥρῳες Δαναοί, ἥρῳες Ἀχαιοί, ἄνδρες ἥρῳες, Il. 2, 110, 15, 220. Od. 1, 101; and generally, all who distinguished themselves by their strength, courage, prudence, and skill as artists; also every freeman, an honorable man, 7, 44. Od. 8, 483. 2) a demi-god, a middle class between gods and men, who sprung from a god on the paternal or maternal side; of which we find the first trace, Il. 12, 25.

ἥσατο, see ἥδομαι.

ἥσειν, see ἔημι.

ἥσθα, see εἶμι.

ἥσκειν, see ἀσκέω.

ἥσο, see ἔημι.

ἥσων, ἥσων, gen. ὀρος, inferior, worse, especially in strength, weaker, feebler, Il. 16, 722, 23, 858. The neut. as adv. ἥσσον, worse, Od. 15, 365. (In the gram. an irreg. compar. to κακός; according to the root it belongs to ἥκα.)

ἦσται, see ἦμαι.

ἦσση, see εἶμι.

ἦσυχ'η, ἦ, *rest, peace, tranquillity, enjoyment*, Od. 18, 22; † h. Merc. 356.

ἦσυχος, *or*, poet. for ἦσυχος, *quiet, still, gentle, unobserved*, Il. 21, 598; † whence: adv.

ἦσυχως, *quietly*, h. Merc. 438.

ἦσχυμένος, see αἰσχύνω.

ἦτε, by the τε added, the relation of equivalence is indicated; therefore it nearly = εἶτε; doubled, ἦτε, ἦτε, *either, or*, Il. 17, 42; or single, Il. 19, 148. conf. ἦ.

ἦτε, or according to Wolf, ἦ τε, see ἦ.

ἦτιάσθαι, see αἰτιάσμαι.

ἦτιώωντο, see αἰτιάσμαι.

ἦτοι, *ep.* (prob. fr. ἦ and τοί), conj. *surely, certainly, verily*; it denotes 1) *an assurance*, and hence often stands with μέν and with the following correlative δέ, ἀλλά: *assuredly, verily, certainly, truly*, Il. 7, 451. 17, 514; espec. after a vocat. Il. 7, 191. 21, 446. Od. 4, 78. 16, 309. 2) It introduces alone a sentence, like μέν, to an antithetic clause with δέ, when it may be sometimes translated, *now*, Il. 1, 68. Od. 15, 6. 24, 154; or it begins, like μήν, the antithesis to a preceding clause, *indeed, surely*, espec. ἀλλ' ἦτοι, *but indeed*, Il. 1, 211. Od. 15, 488. 16, 278. 3) It stands also to convey the idea of assurance, after conj. which introduce adjunct clauses: ὥς ἦτοι, ὅφρ' ἦτοι, Il. 23, 52. Od. 3, 419. 5, 24. 4) ἦτοι for ἦ, *or*, after a preceding ἦ, occurs once, Od. 19, 599. Often in Pindar ἦ—ἦτοι, stands for ἦ—ἦ. (As a strengthening particle we find also ἦ τοί (Bothe: ἦτοι, (Il. 6, 56.)

ἦτορ, ὄρος, τό, *the heart*, as a part of the human body, Il. 22, 452; on Il. 15, 252, see αἶμα, and in a broader signif. = στήθος, Il. 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, Il. 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. Il. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, Il. 1, 188. (Prob. from αἶμα, breathing, like *animus*.)

ἦτ'ένεος, *or*, Ion. and *ep.* for ἐτ'ένεος.

ἦτ'ενός, *or*, Ion. and *ep.* for ἐτ'ενός.

ἦτις, see αἶδω.

\* ἦτ'ωρος, *or*, *ep.* for εὐζωρος, Fr. 54.

\* ἦτ'όμαθλος, *or*, *ep.* for ἐτ'όμαθλος.

ἦτομος, *or*, Ion. for εὐτομος.

ἦς, ἦ, *ep.* for εἶς, q. v.

ἦσσε, see αἶμα.

ἦσσε, *ep.* part. 1) *as, like*, with single words, Il. 1, 359. 2, 87. b) Also after a comparative for ἦ, Il. 4, 277; according to Spitzner ἦσσε stands in its ordinary sense and the comparison is elliptical: 'blackier than it really is.' So also Damm: *nubes magis atra veluti pax*. 2) In the signif. of ὥς ὅτε, *as when*, with indicat. Il. 2, 87; with subj. Il. 17, 547. (According to Buttm. Lexil. ἦσσε sprung from ἦ εὔσσε; once we find εὔσσε for ἦσσε, Il. 3, 10.)

Ἡφαιστος, ὁ, *Vulcan*, son of Jupiter and Juno (Il. 1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Minerva, are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ἡπειδανός, χελός, ἀμφογυγής,) for which reason Juno threw him into the sea. Two sea-goddesses, Thetis and Eurynome, received him and he remained with them nine years, Il. 18, 395. Jupiter also once hurried him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, Il. 1, 590. In the Il. 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Venus. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, Il. 18, 468 seq. Hom. mentions the infidelity of his wife Venus, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Vulcan are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, Il. 18, 478. 2) The net, in which he entangled Mars and Venus, Od. 8, 274. 3) The brazen dwellings of the gods, Il. 1, 606. 4) The sceptre and the ægis of Jupiter, Il. 2, 101. 15, 309. Hom. often calls fire φλόξ Ἡφαιστοῦ, Il. 9, 468 [and also simply Ἡφαιστος, Il. 2, 426]. II) As an appellat. for fire, Il. 2, 426. (According to Herm. fr. ἀπτεῖν and αἶστος, *qui ignem ex occulto excitat*; according to Heffler more prob. fr. φαῖμα, φαῖστος with a prothesis of ἦ, *the light-producer*.)

ἦσσε, *ep.* for ἦ, Il. 22, 107.

\* ἦχ'ος (ἦχη), *aor.* 1 ἦχ'ον, *intrans.* *to sound, to resound, to echo*, h. Cer. 38.

ἡχώ, ἡ, *sound, echo, noise, roaring*, spoken of a multitude, Il. 2, 209. 12, 252. Od. 3, 150; of battle, Il. 8, 159. 15, 355; of wind, Il. 16, 769.

ἡχέεις, εσσα, εν (ἡχή), *sounding, resounding, roaring*, spoken of the sea, Il. 1, 157; δάματα, Od. 4, 72. h. 13, 5.

ἡχθετο, see ἡχθομαι.

ἡχι, ep. for ἡ, adv. *where*, Il. 1, 607 (not ἡχι as in the Od.).

\* ἡχώ, ὅς, ἡ, *sound, noise*, but espec. *echo, reverberation*, h. 18, 21.

ἡώθεν, adv. (ἡώς), *from the morning, from the dawn; in the morning*, Il. 7, 372, and often. 2) *at the dawn*, at day-break, Il. 18, 136. Od. 1, 372. 15, 308.

ἡώθι, adv. (ἡώς), *in the morning, at the dawn*; always ἡώθι πρό, before day-light, Il. 11, 50. Od. 6, 36.

\* ἡφός, η, or (ἡώς), *in the morning, early*, h. Merc. 17.

ἡώς, gen. οὔς, dat. οἷ, accus. ἡώ, 1) *the dawn of day, the early dawn*, Il. 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἡώ, during the morning, Od. 2, 434; the gen. ἡούς, on the morning (of the following day), Il. 8, 470. 525. 3) *the rising day-light*, Il. 8, 1 (accord. to Eustath. Voss, and others, *day-light* itself, and the *whole day*, Il. 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτος ἡμᾶρ ἐκπλόκαμος τέλειδ' Ἡώς, but

when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, Il. 1, 493. Od. 19, 192. 571; conf. Völck. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of compass: *morning, east*, in πρὸς ἡώ τ' ἡέλιόν τε, see ἡέλιος (from αἶω, ἄημι, prop. the morning-air).

Ἡώς, ἡ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was, according to h. 31, daughter of Hyperion and Euryphassa; according to Hesiod. Th. 372, of Theia wife of Tithonus, mother of Memnon, Il. 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Ἄεα (according to Nitzsch Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, Il. 11, 1; or, according to Il. 19, 1. 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, Il. 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to Od. 23, 246, she performs her journey with two horses. She is called χρυσόθρονος, εὐθρονος, προκούπελος, ῥοδοδάκτυλος, ἡριγένεια, etc.

## Θ.

Θ, the eighth letter in the Greek alphabet; and therefore the sign of the eighth book.

θαάσσω, ep. for θάσσω, to sit, Il. 9, 194. 15, 124. Od. 3, 336. h. Merc. 172; only in the pres. and imperf. (According to Buttm. Lexil. II. p. 111, from the root θίω or θάω, cf. τίθημι.)

θαυρός, ὁ, *the hinge of a door*; the hinges were attached to the door, and not, as with us, to the door-post [the doors are so constructed as to have pivots above and below, which turn in sockets; the pivot is called στροφεύς, the sockets στροφίγγες, cf. Bothe in loc.], Il. 12, 459. †

θαλάμη, ἡ, *the lurking-place, lair, or den of a wild-beast*, Od. 5, 432. †

θαλαμηπόλος, ὁ (πολίωμα), *attending in the sleeping-chamber or apartment of the women*; the fem. *the chamber-maid*, \* Od. 7, 8. 23, 293.

θάλαμος, ὁ, *any apartment or chamber in the interior of a house*, and 1) *the sleeping-apartment of married persons, the nuptial chamber*, Il. 3, 423. 6, 243-250; *the bridal chamber*, Il. 18, 492. 2) *the common apartment of the mistress of a family*, Il. 3, 127. Od. 4, 121; also any other *room or chamber* in the inner part of the house, Il. 23, 317. 3) *Also the store-room*, in which clothes,



arms, and provisions were kept, Il. 4, 143. 6, 286; and according to Od. 2, 337, it would seem to be a vault below, cf. Nitzsch ad loc. cf. Od. 8, 439. 15, 99. (Prob. from *θάλπω*.)

*θάλασσα*, ἡ (prob. from *θαλ*), *the sea, sea-water*, the interior or Mediterranean sea, in distinction from the ocean; Il. 1, 34. Od. 12, 1. 2.

*θαλάσσιος*, *ον* (*θάλασσα*), *belonging to the sea*. *θαλάσσια ἔργα* (maritime affairs, Voss), navigation, Il. 2, 614; fishing, Od. 5, 67.

*θάλα*, *τά* (*θάλυς*), *blooming fortune, happiness, a superfluity of all delights*, *res florida*. *θάλεων ἐμπλησάμενος κῆρ* (satiating the heart with joy, Voss), Il. 22, 504; † conf. *θάλεια*.

*θαλέθω*, poet. form for *θάλλω*, *to bloom*, Od. 23, 191; metaph. spoken of men: *to be in the bloom of life*, Od. 6, 63. 2) *to flourish, to abound in any thing*, with *ἄλοιφῃ*, Il. 9, 467. 23, 32.

*θάλεια*, ἡ, as adj. used only in the fem. as an epith. of *θαῖς*, Il. 7, 475. Od. 3, 420. 8, 76. 99; a *flourishing*, i. e. rich, sumptuous feast. The old Gramm. derive it incorrectly from *θάλειος*; it is rather the fem. of an obsol. adj. *θάλυς*, an ep. form of *θῆλυς*, to which also τὰ *θάλεια* belongs, see Buttm. Gram.

*Θάλεια*, ἡ, *Thalia*, daughter of Nereus and Doris, Il. 18, 39.

*θαλερός*, ἡ, *όν* (*θάλλω*), *blooming, flourishing; hence fresh, vigorous, active*; only in the metaph. signif. as *αἰζηός, πόσις; γάμος*, *blooming marriage*, i. e. marriage in the bloom of youth, Od. 6, 66; *μηροί*, strong, vigorous thighs, Il. 15, 113; *χαίτη*, a full mane, Il. 17, 439. 2) *gushing, strong, rich, abundant*; *φωνή*, the gushing, rich voice, Il. 17, 696. Od. 4, 705; *δάκρυ*, abundant tears, Il. 2, 266; *γόος*, unceasing lamentation, Od. 10, 457. (According to others, *θαλερός* signifies, in connection with *φωνή*, *loud, strong*.)

*θαλλή*, ἡ (*θάλλω*), prob. *bloom*; metaph. *blooming fortune, abundance, joy*. *ἐν πολλῇ θαλλῇ*, in full bliss, Il. 9, 143; plur. Od. 11, 603.

*Θαλλός*, ὁ (*θάλλω*), *a sprout, a sprig, a branch*, Od. 17, 224. †

*θάλλω*, only in h. Cer. 402; ep. *θῆλιω*, Od. 5, 73; aor 2 *ἔθαλον*, ep. *θάλον*, h. 18, 33; perf. 2 *τέθηλα*, part. *τεθηλώς*, fem. *τεθαλῦα* (ep. for *τεθηλῦα*, for metre's sake), pluperf.

*τεθήλει*, 1) *to bloom, to flourish, to be verdant*; spoken of the earth, *ἄρθεις*, h. Cer. 402. 2) *to have an abundance, to abound in*, with dat. *σταφυλῆσιν* (spoken of a vine), Od. 5, 69; *φυλλοῖσι*, Od. 12, 103; metaph. *ἄλοιφῇ*, Il. 9, 208. The part comm. absol. *blooming, luxuriant, abundant*, *ἀλωή*, *εἰλακίτη*, *ἄλοιφῇ*, Od.

*θάλος*, *εὖς*, *τό*, *a sprout, a sprig, a sucker*, metaph. spoken of men, Il. 22, 87. *λευσσόντων τοιόνδε θάλος χορόν εἰσοιχνεύσαν*, when they behold such a sprout (youthful beauty) entering the dance, Od. 6, 157. It is to be observed, that the part agrees in gender with the object understood (*κατὰ σύνεσιν*), h. Ven. 279.

*θαλπιῶν* (*θάλπω*), *to become warm, to be warm*; only part. *θαλπιῶν* for *θαλπιῶν*, Od. 19, 319. †

*Θάλπιος*, ὁ, son of Eurytus, grandson of Actor, commander of the Epeans before Troy, Il. 2, 620 (from *θάλπος*, *that warms*).

*θάλπω*, only pres. *to make warm, to warm*, with accus. *στάσιος τροχόν*, Od. 21, 179; *τόξον*, i. e. to make the bow flexible by rubbing it with fat over the fire, \* Od. 21, 246.

*θαλπωρή*, ἡ (*θάλπω*), prop. *warming*; always metaph. *the act of refreshing, recreation, resting*, Il. 10, 223. Od. 1, 167; *comfort, joy*, opp. *ἄχεια*, Il. 6, 412.

*θαλθῦσα*, *τά*, subaud. *ἱερά* (*θάλλω*), *the offerings of the first-fruits which were made to the gods*, Il. 9, 534. In this place it is represented as offered to all the gods; later, this offering was made only to Ceres, Theocrit. 7, 3.

*Θαλυσιάδης*, *ον*, ὁ, son of Thalysius = *Echeopetus*, Il. 4, 458.

*θαμά*, adv. (*ἄμα*), always of time: *often, frequently, continually*, Il. 16, 207. Od. 1, 143. *θαμὰ θρώσκοντες δίστολ*, Il. 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

\* *θαμβαίνω*, poet. form *θαμβέω*, *to be amazed at, to regard with astonishment*, with accus. *εἶδος*, h. Ven. 84. h. Merc. 407.

*θαμβέω* (*θάμβος*), aor. *ἐθάμβησα*, ep. *θάμβησα*, 1) *to be amazed, to be astonished*, absol. Il. 1, 199. Od. 1, 323. 2) *Trans. with accus. to be astonished at, to behold with astonishment*, Od. 2, 155. 16, 178. 17, 367.

θάμβος, εος, τό (θάσμαι), ep. gen. θάμβους, Od. 24, 394; *astonishment, amazement, admiration, terror*, Il. 3, 342. Od. 3, 372.

θαμῆες (θαμά), dat. θαμῆσι, accus. εἰς, an ep. adj. used only in the plur. masc. = θαμνῖός, *frequent, thick, in great numbers, in quick succession*. As a sing. θαμῆς or θαμνός are assumed, Il. 10, 264. 11, 552. Od. 14, 12; see Thiersch § 199. 5. Buttm. Ausf. Gram. § 64. Anm. 2.

θαμνῖός, ἡ, ὅν (θαμά), *frequent, close together, in great numbers*; only in the fem. plur. nom. and accus., \*Il. 1, 52. 14, 422. 18, 68.

θαμνίζω (θαμά), *to come or go frequently*, Il. 18, 386. 425. Od. 5, 88. 8, 161. 2) *to be common or frequent*; with part. οὔτι κομιζόμενός γε θάμνιζω, he was not accustomed to be attended, Od. 8, 451.

θάμνος, ὁ (θαμνός), *a shrub, a bush, shrubby, a thicket*, sing. Od. 23, 190. h. Cer. 100; plur. Il. 11, 156. Od. 5, 471. 476.

Θάμνρις, ιος, ὁ, accus. Θάμνριν, ὁ Θρηῆς, a bard of the fabulous ages, of Thrace, son of Philammon and Argiope. He was conquered in a contest with the Muses, and deprived of his eyes and his art, Il. 2, 595. Apd. 1, 3. 3.

θάνατόνδε, *to death*, Il. 16, 693.

θάνατος, ὁ (θανεῖν), *death*, both natural and violent, *slaughter*, Il. 3, 309; in the plur. *kinds of death*, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα, μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κῆρ (κῆρς θανάτοιο); sudden death in the bloom of life by Apollo and Diana, cf. μόρος and κῆρ.

Θάνατος, ὁ, pr. n. the god of death, death personified; Hom. calls him the twin brother of Sleep, Il. 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Night and dwells in Tartarus.

Θανέειν, contr. θανεῖν, see θνήσκω.

θάσμαι, prop. Dor. for θήσμαι, q. v.; dep. mid. fut. θήσομαι, *to regard with astonishment, to admire, to wonder at*; only optat. aor. θησάι for θήσαιτο, Od. 18, 191. †

θάπτω, aor. 1 θάψα, ep. for ἔθαψα, plupf. pass. ἐτίθαπτο, *to perform the last offices to a corpse*, i. e. 1) *to bury it*, Od. 12, 12. Il.

21, 323. 2) *to bury, to inter* the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, ἐη, εἰς, Att. θαρράλιος (θάρσος), *bold, courageous, confident*, in a good sense, πολέμιστής, Il. 5, 602; also in a bad, *rash, impudent*, Od. 17, 449. 19, 91; compar. θαρσαλειώτερος, Il. 10, 223. Adv. θαρσαλίως, *boldly, audaciously*, Od. 1, 382.

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσασα, ep. θάρσασα, perf. τεθάρσασα, *to be bold, courageous, of good courage, resolute*; comm. absol., often imperat. θάρσει. τεθαρσήμενοι λαοί, the people are full of courage, Il. 9, 420. 687. 2) Trans. with accus. θάρσει τόν γ' ἄεθλον, *be of good courage in this contest*, Od. 8, 197.

θάρσος, εος, τό, Att. θάρρῃος, 1) *resoluteness, good courage, confidence, boldness*. 2) In a bad sense: *rashness, imprudence*, Il. 17, 570. 21, 395.

θάρσυνος, ον (θάρσος), *courageous, confident, bold*, πόλις, Il. 16, 70; *confuting in*, with dat. οἰωνῷ, Il. 13, 823.

θαρσύνω, Att. θαρρύνω (θαρός, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, *to make courageous, spirited, confident, to encourage, to inspire*, τινα, Il. 18, 325; ἥτορ τινα ἐν φρεσίν, Il. 16, 242; and dat. instrum. ἐπέεσσιν, μύθῳ, Il. 4, 233. Od. 9, 377.

θάσσων, ον, *faster, swifter*, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάσμαι), 1) *an object of wonder, a miracle*, any thing which is beheld with admiration and astonishment; often with θαῦμα ἰδεσθαι and ἰδεῖν, a prodigy to behold, Il. 5, 725. h. Ven. 206; spoken of Polyphemus: θαῦμα πειρίον, Od. 9, 190. 2) *astonishment, amazement*, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, ep. σσ, aor. ἐθαύμασα, 1) Intrans. *to wonder, to be astonished*, often with part., Il. 24, 629; with infin. οἶον δὲ θαυμάζομεν Ἑκτορα—αἰχμητὴν ἶ ἔμμεναι καὶ θαρσαλίον πολέμιστῆν! how wonder we so, that Hector is both a lancer and a brave warrior! Il. 5, 601. 5) Trans. with accus. *to wonder at any thing, to regard with astonishment*, Il. 10, 12. Od. 1, 382; connected with ἀγασσάμεναι, Od. 16, 203; οἶον ἐτύχθη, at what happened, Il. 2, 320.

θαυμαίνω, ep. form of θαυμάζω, fut. ανώ, *to wonder at*, Od. 8, 108. †

Θαυμακίη, ἡ, a city in Magnesia (Thesaly), under the dominion of Philoctetes; according to Eustath. the later Θαυμακός, Il. 2, 716.

\* Θαυμασίος, ἡ, ὄν (θαῦμα), wonderful, astonishing, h. Merc. 443.

\* Θαυμαστός, ἡ, ὄν, wonderful, astonishing, h. Cer. 10.

\* Θαυματός, ἡ, ὄν, poet. for Θαυμαστός, h. Merc. 80. Bacch. 34.

ΘΑΨΩ, poet. obsol. root of the perf. τέθηπα, pluperf. ep. τεθήπεα for τεθήπειν, and aor. 2 ἔταπον (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. to wonder, to be astonished, to be amazed, often in the part., Il. 4, 243. 21, 29. 64. θυμός μοι ἐν στήθεσσι τέθηπεν, my mind in my breast is amazed (overpowered with astonishment, Voss), Od. 23, 105; also τεθήπεα θυμῷ, Od. 6, 166. Of the aor. 2 only the part. ταπών, Il. 9, 193. 11, 545 (see Buttm. Gram. p. 235).

ΘΑΩ, ep. defect. of which only the infin. pres. mid. θήσθαι for θῆσθαι, and 3 sing. aor. mid. θήσατο, part. θησάμενος, occur. 1) to suck, to milk. γυναικά τε θήσατο μάζον, he sucked at a woman's breast, see γυνή, Il. 24, 58. h. Cer. 236; spoken of sheep: αἰεὶ παρέχουσιν ἐπηταρὸν γάλα θήσθαι, they always give milk the whole year to milk, Od. 4, 89. 2) to suckle. Ἀπόλλωνα θήσατο μήτηρ, the mother suckled Apollo, h. Ap. 123.

Θεά, ἡ, fem. of θεός, a goddess; in connection with another subst. Θεά μήτηρ, Il. 1, 260, and Θεὰ Νύμφαι, Il. 24, 615 (Θεά retains the Alpha through all the cases; hence Θεᾶς, Θεῶν, the dat. plur. Θεαῖς, but, however, Θεῆς, Il. 3, 158; Θεῆσιν, Il. 8, 305. Herm. ad h. Ven. 191, would always read Θεαῖς; Θεά must be pronounced as a monosyllable after πότνια, Od. 5, 215. 13, 391. 20, 61. Buttm. Ausf. Sprachl. I. p. 261, reads πότνια, and then Θεά is dissyllabic.

\* Θεᾶ, ἡ (Θεᾶομαι), sight, view. αἰδεσσαί με Θεᾶς ἵναρ, reverence me by thy countenance, h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write Θεῆς; Ilgen takes it as a pr. n. Θέη for Θεᾶ, as Πεία, Πείη [see Bothe in loc].

Θεάινα, ἡ, poet. for Θεά, goddess, Il. 8, 5. Od. 8, 341.

Θηῶν, οὗς, ἡ, daughter of Cisseus, wife

of Antenor, priestess of Minerva in Troy, Il. 5, 70. 6, 298. According to later poets, sister of Hecuba.

Θείων, τό, ep. for Θεῖον, q. v.

Θειώω, ep. for Θεῖω.

Θεῖν, see τίθημι.

Θειλόπεδον, τό (εἶλη, πῖδον), a place exposed to the sun for drying any thing, a drying-place, Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the vinum passum, cf. Il. 18, 566. τῆς (subaud. ἀλωῆς) ἑταρον (sc. πῖδον) Θειλόπεδον λευρῷ ἐπὶ χώρῃ τέσσεται ἡλιδεῖς ἐτάρας δ' ἄρα τε τρυγώσων, ἄλλας δὲ τραπέουσιν, in this, a drying-place, in a level space, is warmed by the sun, and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the plucked grapes are dried), see Nitzsch ad loc. and Buttm. Lexil. II. p. 190.

Θεῖμεν, see τίθημι.

Θεῖναι, see τίθημι.

Θεῖνω (akin to πτείνω and θάνω), aor. 1 ἔθυνα, part. θείνας, Il. 20, 481; to strike, to cut down, to goad, with accus. Il. 1, 568. 16, 339; and with dat. instrum. ἄορ, with the sword, βουκλῆγ, μάστιγι, Il. 10, 484. 6, 135. On Θεωομένου in Od. 9, 459, see φαίετο.

Θεῖομεν, poet. for Θεῖμεν, see τίθημι.

Θεῖον, τό, ep. Θεῖον and once Θεῖον, Od. 22, 493; sulphur, spoken of lightning, Il. 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, Il. 16, 228. Od. 22, 493; see Θεῖω.

Θεῖος, η, ὄν (θεός), divine, sprung from a deity, γένος, Il. 6, 180; or sent by a deity, ὁμῆ, Il. 2, 41. 2) consecrated to a deity, holy, sacred, ἁγίον, χορός, Il. 7, 298. Od. 8, 264. 3) divine, glorious, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; ἅλς, Il. 9, 214 [sacred salt, prob. because derived from the sea, cf. ἅλς θλάς]; ποτόν, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

Θεῖω, ep. Θεῖωω (Θεῖον), fut. ὥσω, to fumigate with sulphur, and purify, δῶμα, Od. 22, 482. Mid. Od. 22, 50 (both times the ep. form).

θείω, ep. for θίω.

θείω, ep. for θίω, θέ, see τίθημι.

θίλω, aor. ἔθιλα, ἐθίλχθην, to stroke with the hand, to caress, mulcere, and to overcome any one by such charms addressed to the sense, hence: 1) to charm, to benumb, spoken of bodies with the accus. of the wand of Mercury: ἀνδρῶν ὄμματα θίλγει, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. θίλξας ὄσσε φασινά, sealing the bright eyes, Il. 13, 435. (It is not to be taken of the obscurity of death.) b) to charm, i. e. to transform by enchantment, πυνά, Od. 10, 291. 318, 326. Others explain, it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) to charm, to infatuate, metaph. of the mind: comm. in a bad signif. to deprive one utterly of his mental powers, to overreach, to deceive, to blind, to seduce, to infatuate, spoken of the Sirens, Od. 12, 40: νόον, to deprive of reason, Il. 12, 255. h. Cer. 36; θυμόν, to enfeeble the mind, Il. 15, 594; and dat. instrum. λόγοισιν, ἐπίεσσιν, by words, Od. 1, 57. 3, 267; ψεύδεσσι, δόλοι, Il. 21, 276. 604; spoken of the suitors: ἔργα δὲ θυμόν ἐθίλχθην, they were infatuated by love, Od. 18, 212. b) Rarely in a good signif.: to charm, to chain, (by a narration), Od. 17, 521; pass. Od. 17, 514.

\* θελκτήρ, ἥρος, ὅ, (θίλω), a soother, an assuager, ὀδυνῶν, h. 15, 4.

Θελκτήριον, τό (θίλω), any thing which has an enchanting power over the mind; an instrument of enchantment, a charm, delight, rapture, spoken of the girdle of Venus, Il. 14, 215. Songs are called θελκτήρια βροτῶν, the delights of mortals, Od. 1, 337; and the Trojan horse: θιῶν θελκτήριον, the joy of the gods, Od. 8, 509. Others make θελκτήριον here an adj. and connect it with ἄγαλμα, a placating offering.

Θέλω, ep. ἐθίλω, to will, to wish, whence θέλοι, h. Ap. 46; where however Herm. would read ἐθέλω.

Θεμέθλιον, τό (θέμα), a foundation, a bottom. ὀφθαλμοῖο θέμεθλα, the bottom, i. e. the cavities of the eye, Il. 14, 493. στομάχου θέμεθλα, the bottom of the throat, \* Il. 17, 47.

Θεμεῖλιον, τό = θεμέθλιον, the foundation, τιθέναι, to lay the foundation; διατιθέναι, h. Ap. 254. Il. 12, 28; προβαλίσθαι, Il. 23, 255; only in the plur.

Θέμεν, and θέμεναι, see τίθημι.

θέμις, ιστος, ep. for θίμιδος, ἥ (from θίω, τίθημι), in general, any thing which is introduced and sanctioned by use, that which is proper, becoming; hence 1) order, custom, right, Il. 5, 761; often θέμις ἐστὶ, it is right, reasonable, with dat. of the pers. and infin. Od. 14, 56. Il. 14, 386. ἥ or ἡ θέμις ἐστὶ, as is the custom, as is fitting, Il. 2, 73. 9, 33; cf. ἡ, and with gen. ἡ θέμις ἀνθρώπων πέλει, Il. 9, 134. 19, 177. ἥτε ξείνων θέμις ἐστὶν, Od. 9, 168; in connection with ἀγορή, the assembly of judges, Il. 11, 807. 2) In the plur. οἱ θίμιστες, ordinances, decrees; of the gods: Διὸς θίμιστες, the oracles of Jupiter, Od. 16, 403. b) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: οἷς θίμιστας πρὸς Διὸς εἰρύσσει, who guard the laws from Jupiter, [voluntate, auspiciis Jovis regnant, Heyn.] Il. 1, 238. 2, 206; [cf. ἐρῶν,] judicial sentences: κλένεν θίμιστας σκολιάς, to give unjust decisions (to pervert justice), Il. 16, 387; and of subjects: λυπαρὰς τελεῖν θίμιστας, to pay rich tributes, customs, i. e. the customary gifts to the king, Il. 9, 156. 298.

Θέμις, ιστος, ἥ, Themis, daughter of Uranus and Tellus (Hea. Th. 135), occurs in Hom. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, Il. 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, Il. 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Jupiter, h. 22, 2; and the companion of Victory, h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see θέμις.

Θεμιστεύω (θέμις), to give laws, to administer justice, τινί, Od. 11, 569; spoken of the gods, βουλῇ, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, \* Od. 9, 114.

\* Θεμιστοπόλος, ον (πολίω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

\* Θεμιστός, ἥ, ὅν, poet. for θεμιστός (θεμίζω), according to law, just, right, h. Cer. 302.

Θεμόω (τίθημι), to set, i. e. to force. ῥῆς θέμωσς χίρσον ἰκίσθαι, the wave forced the ship to come to the land, \* Od. 9, 486. 542.

Θέναρ, αρος, τό (θίνω), the palm of the hand, with which one strikes, Il. 5, 339. †

θεό, ep. for θεῶν, see τίθημι.

θεόδημος, ον (δῆμος), *built by a god, god-built, πύργοι*, Il. 8, 519. †

θεοειδής, ἐς (εἶδος), *similar to a god, god-like*, epith. of distinguished heroes, still only in reference to physical superiority, Il. 2, 623; also of the suitors, Od. 21, 186. 277; see θειουδής, conf. Buttm. Lexil. I. p. 165.

θεοείκελος, ον (εἰκελος), *similar to a god*, like θεοειδής, Il. 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), *from god*, Od. 16, 147. †

Θεοκλύμενος, ὁ, son of Polyphides, a descendant of Melampus and a famous prophet, Od. 15, 256.

Θεοπροπέω (Θεοπρόπος), *to prophesy, to communicate the will of the gods, to explain divine signs*, only part. Il. 1, 109. Od. 2, 184.

Θεοπροπίη, ἡ, prop. *the explanation of signs given by the deity, prophecy=μάντις*, Il. 1, 87; conf. Eustath. Od. 1, 415. 2) = Θεοπρόπιον, *an oracle, a revelation*, Il. 1, 385. 11, 794. 16, 36.

Θεοπρόπιον, τό, any thing which is indicated by the gods, *a divine command, a divine response, an oracle, a revelation, a prophecy*, \* Il. 1, 85. 6, 438.

Θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, Il. 12, 228. Od. 1, 416. (Comm. derived from θεός and προτεπεῖν or τὰ θεοῖς πρόποντα λέγων; accord. to Buttm. Lexil. I. p. 19, from πρόπω, in the signif. *to break forth, to sound out*, hence θεός πρόπει, a god sends a sign. Θεοπρόπιον is the sign, and the expounder is called Θεοπρόπος.)

θεός, ὁ, ἡ, ep. θεόφιν, gen. plur. Il. 17, 101; dat. plur. Il. 7, 366; nom. plur. θεοί as a monosyllable, Il. 1, 18. 1) Masc. *god*; indefinite = δαίμων, a god, Il. 17, 99. Od. 3, 131. σὺν θεῷ, with god, with god's help, Il. 9, 49. ἐκ θεόφιν, through the gods, Il. 17, 101. ὑπὲρ θεόν, against god, against god's will, Il. 17, 327. 2) As fem. ἡ = θεά, often in Hom. θήλεια θεός, Il. 8, 7. 3) As adj. in the compar. θειώτερος, *diviner. θύραι θεωτεραι*, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, Il. 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from

all misfortune, Il. 5, 336. 383. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, Il. 5, 441. 2, 485. In a moral point of view they do not rise above men; they have desires and passions, failings and weaknesses. They govern the world and especially the affairs of men; allot happiness and misfortune. Men however often draw evils upon themselves, by their own perverseness, and then it is the allotment of fate, see μοῖρα, Od. 1, 33. 34. They commonly appear to men in strange forms or in a cloud, Il. 5, 127. 14, 343. 20, 131. 150. Their dwelling is Olympus and heaven, see Ὀλύμπος.

Θεουδής, ἐς, *fearing god, reverencing the gods*; hence, *pious, upright, νόος, θεμός*, Od. 6, 121. 19, 364; βασιλεύς, \* Od. 19, 109. (Buttm. Lexil. I. p. 170, justly distinguishes this word from Θεοειδής, and derives Θεοιδής from δαίδω and θεός. Hesych. Θεοσεβής, Schol. Palat. Θεοδής or δεισιδαίμων.)

θεόφιν, see θεός.

Θεραπένω (Θεράπων), *to be a servant, to serve*, in opposition to ἀρχω, Od. 13, 265. † 2) Mid. = act. h. in Ap. 380.

\* Θεράπην, ἡ, poet. contr. fr. Θεράπεινα, a female servant, h. Ap. 157.

Θεράπων, οντος, ὁ, a servant, an attendant, a companion, a helper. It is distinct from δοῦλος, and signif. a voluntary servant, not merely of free birth but often of noble descent, Il. 15, 431 seq.; thus Patroclus is Θεράπων, the comrade of Achilles, Il. 16, 244; Meriones of Idomeneus, Il. 23, 113; all heroes are called Θεράποντες ἄρῃος, Il. 2, 110. 7, 382; and especially those attendants of heroes who guide the horses, charioteers, ἡνίοχοι Θεράποντες, Il. 5, 580. In the Od. the Θεράποντες perform duties of various kinds in the house, Od. 1, 109; however, they are always like the squires of knights, of noble descent, as Eteoneus, Od. 4, 22; (from θέρω, *sovere*, prop. to give any one up to service.)

θερῶ, ep. for θερῶ, see θέρωμαι.

Θερμαίνω (Θερμός), aor. 1 ἐθέρηκα, *to warm, to make warm, to heat*, with accus. λουτρά, Il. 14, 7. Pass. *to become warm, to be heated*, Od. 9, 376.

Θερμός, ἡ, ὄν (θέρω), *warm, hot*, in different degrees; warm, Il. 14, 6. 11, 266; but also seething hot, Od. 19, 388; metaph. δάκρυα θερμά, hot tears, Il. 7, 426. Od. 4, 523.

**Θέρμων** (θέρω), *to warm, to heat, ἔδωκ*, Od. 8, 426; pass. *to be become warm or hot, to be warmed*, Od. 8, 437. *πνοῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὤμων θέρμετο*, by the breath (of the steeds) were the back and broad shoulders of Eumelus warmed, Il. 23, 381.

**Θέρος**, εὖς, τό (θέρω), gen. Ἄεol. θέρους, Od. 7, 118; dat. θέρει, Il. 22, 151; prop. *warmth*; espec. the warm season, *summer*, opposed to ὁπώρα, Od. 12, 76; opposed to χεῖμα, Od. 7, 118.

**Θέρομαι**, a defect. mid. fut. θέρσομαι, aor. 2 pass. ἐθέρην, subj. θέρω, ep. for θερῶ, *to become warm, to warm oneself, to become hot*, Od. 19, 64. 507; πυρός, by the fire, Od. 17, 23. 2) *to glow, to be burned*, πυρός, Il. 6, 331. 11, 667. (The act. θέρω is rare.)

**Θερσίλοχος**, ὁ, a Pæonian, an ally of the Trojans, slain by Achilles, Il. 17, 216. 21, 209.

**Θερσίτης**, αὐ, ὁ, the ugliest of the Greeks before Troy in body and mind. He was squint-eyed, lame in one foot, and hump-backed. His slanderous tongue found fault with every one, and in his impudent harangues he did not spare even the most dignified characters. Ulysses stilled him by a blow of the sceptre, Il. 2, 211-271. (From θέρσος = θέρως, the fiery, rash speaker.) According to Apd. 1, 8, 1, son of Agrius.

**Θές**, see τίθημι.

**Θέσκαλος**, ον (θεός and ἔσκαω, ἔσκαω, origin. = θεοεικελός), *like a god, similar to the gods; divine, supernatural, wonderful*, spoken only of things in a metaph. signif. (θεοεικελός on the other hand in a proper signif.) ἔργα, Il. 3, 130. Od. 11, 374. 610; as adv. ἔϊκτο θεσκελον αὐτῷ, he was wonderfully like him, Il. 23, 107 (see Buttm. Lexil. I. p. 165).

**Θεσμός**, ὁ (τίθημι), *an ordinance, law, decree, custom*. λείτροιο παλαίου θεσμὸν ἵκοντο, they went to the custom of the ancient couch, Od. 23, 295. † Θεσμοὶ εἰρήνης, the laws of peace, h. 7, 16.

**Θεσπέσιος**, ἰη, ιον (θεός, εἰπεῖν), prop. *spoken or inspired by a god*, the signif. from εἰπεῖν is however obscure in αἰοδῇ θεσπεσίῃ, Il. 2, 600. θεσπέσιαι Σιφῆνες, Od. 12, 158; generally, 1) *divine, βηλός*, Il. 1, 591; ἄντρον, Od. 13, 363; and dat. θεσπεσίῃ, subaud. βουλῇ, as adv. by the counsel of the gods, by the divine decree, Il. 2, 367. 2) Most comm. as an epith. of any thing great and glorious, whether proceeding from nature or men:

*divine, grand, sublime, glorious, wonderful, powerful, violent, χάρις, ὄδμη, χαλκός, φόβος, φύζα*, powerful flight, Il. 9, 2; so also νέφος, λαλλὰν, Il. 15, 669. Od. 9, 68. (As an epith. of φόβος, φύζα, etc. it has also been interpreted, *supernatural, divinely sent*, but without necessity, see Buttm. Lexil. I. p. 167.)

**Θέσπια**, ἡ or Θέσπεια, ep. for αἱ Θεσπιαί, Thespiæ, an ancient town, at the foot of Helicon in Bæotia, accord. to Strab. a colony of Thracians, or according to a native tradition, named from Thespius, son of Erechtheus, famed for a temple of Cupid and the muses, now Rimocastri, Il. 2, 498. Wolf, after Herodian and Venet. has τ, Heyne, on the other hand, Θεσπεια, which Spitzner has adopted.

**Θεσπιδαιῆς**, ἐς (δαῖω), gen. ἰός, prop. *kindled by god; generally, violent, terrible*, always an epith. of fire, Il. 12, 441. Od. 4, 418; (see Buttm. Lexil. I. p. 166.) In Il. 12, 177, some take πῦρ, in a metaph. signif. the heat of contest, cf. λαῖνον.

**Θέσπις**, ιος, ὁ, ἡ (θεός, εἰπεῖν), *inspired by god, divinely inspired*, epith. of αἰοδῇ and αἰοδός, \* Od. 1, 328. 8, 498. 17, 385. 2) *divine, glorious, violent, ἄελλα*, h. Ven. 209.

**Θεσπρωτοί**, οἱ, the Thesprotians, inhabitants of Thesprotiæ, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the Thess. Epirus, but in the interior as far as Thessaly. They were of Pelasgio origin, and one of the main tribes of this region, Od. 14, 315. 327. 16, 65. 427.

**Θεσσαλός**, ὁ, Ion. for Θετταλός, son of Hercules and Chalciopé daughter of Eury-pylus king of Cos, father of Phidippus and Antiphus, Il. 2, 679. (As a national name the word does not occur.)

**Θεστορίδης**, ον, ὁ, son of Thestor = Calchas, Il. 1, 69; = Alcmaeon, Il. 12, 394; [also a name found in Epigr. 5, 1.]

**Θέστωρ**, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmaeon, of Leucippe and Theonæ, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, Il. 16, 401.

**Θέσφατος**, ον (θεός, φημί), 1) *spoken or communicated by god*. θεσφατόν ἐστι, it is appointed by god, Il. 8, 477; τινί, Od. 4, 561. 10, 473. As a real subst. *an oracle, a divine response*, Il. 5, 64. Od. 9, 507. 11, 151. 13, 172. [but see Jahrb. Jahn und K. p. 266; and

Nitzsch ad Od. 9, 507.] 2) Generally, *procured or sent by god, ἀήρ*, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, Il. 8, 370; dat. Θέτῃ for Οἰέτῃ, Il. 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Jupiter, Il. 18, 431. 24, 62. She tenderly loves her son, and on his account, supplicates Jupiter that he would avenge the insult offered him, Il. 1, 502 seq. Jupiter is greatly moved, for when once the gods conspired to bind him, she had delivered him from this disgrace, Il. 1, 397 seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλγούδνη, Il. 20, 207. According to Il. 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

Θίω, and θίω, fut. θείσομαι, 1) *to run, to fly, to hasten*, spoken of men and animals with the adjunct: πόδεςσι, ποσὶ, Il. 23, 623. Od. 8, 247; μετὰ τινα, Il. 10, 63; πόλεος πεδίοιο, through the wide plain, Il. 4, 244; spoken of horses: περὶ τριπόδος θίειν, to run for a tripod (in a race), Il. 11, 701; metaph. περὶ ψυχῆς Ἑκτορος θίειν, to run for Hector's life, Il. 22, 161. (Both Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, *to run, to fly*, spoken of a ship, Il. 1, 483; often in Od. of a fragment of rock, Il. 13, 141; of a potter's wheel, Il. 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἀνὰ νῶτα θίουσα, a vein running along the back, Il. 13, 547; ἄρνυς πυμάτῃ θίειν ἀσπίδος, Il. 6, 118. 4) It is often connected as particip. with other verbs: as ἦλθε θίειν, he came running, or he came rapidly, hastily, Il. 6, 54; and παρόστη, Il. 15, 649; (the ep. form θίω is found in the infin. part. and pres. subj. see Thiersch § 221. 82.)

ΘΕΩ, obsol. root of τίθημι, q. v.

Θεώτερος, α, ον, see θεός.

Θῆβαι, αῖ, poet. Θήβη, ἡ, Thebes. 1) the oldest city in Boeotia, on the Ismenus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now Θίβα, Hom. uses the sing. Il. 4, 378. 406. Od. 11, 265; plur. Il. 5, 804. 6, 223. It had the epith. ἐπτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6, 6;

conf. Ὑποθήβαι. 2) the ancient capital of upper Egypt, Thebes, on the Nile, later called Λιδὸς πόλις, famed for its opulence: hence it is called ἐκατόμυλος, only plur. Il. 9, 381. Od. 4, 124. 126.

Θήβαςδε, poet. for Θήβαζε, to Thebes, Il. 23, 279. [3] a city in Troas, Il. 22, 479; see Θήβη.]

Θηβαῖος, αῖν, αῖον, Theban, as subst. a Theban, an inhabitant of Thebes in Boeotia, Od. 10, 492.

Θήβαιος, ὁ, a Trojan, father of Eriopoeus, Il. 8, 120.

Θήβη, ἡ, 1) Poet. for Θῆβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus, (hence Ὑποπλάκη), and was the residence of Eetion, the father of Andromache. Achilles destroyed it; according to the Schol. the later Adramyttium, Il. 1, 366. 6, 397; plur. Θήβην, Il. 22, 479; once, Strab. XIII. p. 585. In later writers, only τὸ Θήβης πεδῖον, a fruitful region, south of Ida, near Pergamus, is mentioned.

Θήγω, fut. θω, aor. 1 mid. ἐθήξαμεν, 1) Act. *to whet, to sharpen*, spoken of the wild boar, ὀδόντας, Il. 11, 416. 13, 475. 2) Mid. *to sharpen any thing for oneself, δόρυ*, \* Il. 2, 382.

Θηόμαι, Ion. for θεόμαι, pres. optat. θηοίω, contr. imperf. 3 plur. θηοῦντο, ep. for ἐθηοῦντο, aor. 1 ἐθησάμεν, optat. 3 plur. θησαλατο, fr. θάομαι, *to see, to behold, to look upon*, with the additional idea of wonder, hence, *to regard with astonishment, to wonder, to wonder at*, with accusa. Il. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with θαμβεῖν Il. 23, 728. 881; and often with the part. Od. 5, 75. 8, 17.

Θῆς, ep. for θῆς, see τίθημι.

θηητήρ, ἦρος, ὁ, Ion. for θεατής (θηόμαι), a beholder, a judge, one acquainted with τόξων, Od. 21, 397. †

θήιον, τό, ep. for θείον, q. v.

θήλεας, accusa. plur. θήλυς.

θηλέω, ep. (θηλή) = θάλλω, *to bloom, to be verdant*, with gen. Od. 5, 73; † see θάλλω.

θήλυς, θήλεια, θήλυ (ep. also θήλως, gen. commun. Il. 19, 97. 5, 269. 10, 216. Od. 5, 467), 1) *female, of the female sex*, opposed to ἀφ' ἧς, θήλεια θεός, a female deity, Il. 8, 7; θήλως ἔκρινε, Il. 5, 269; ἀνῆ, female voice,

Od. 6, 122. Since with the female sex the ideas of fruitfulness, softness and tenderness are connected, it signif. 2) *fruitful, fructifying, fresh, tender*. *έίρη θήλυσ*, the fresh dew, Od. 5, 467. (Others, 'the fructifying dew,' incorrectly, on account of its connection with the morning frost.) The compar. *θηλύτερος*, η, ον, poet. positive; only however *θηλύτεραι θείαι* and *γυναικες*, Il. 8, 520. Od. 8, 324, with the idea of fruitful or tender, as Passow remarks ('the tender woman,' V.).

*Θημίων, ὄνος, ὁ (τίθῃμι)*, a heap, ἤϊων, Od. 5, 368. †

*θήν*, ep. enclit. particle (primarily a dialect. form of *θή*); it expresses a subjective conviction; *surely, certainly*, Il. 9, 394. Od. 2, 352; in Hom. always in an ironical signif., as *θήπου*: *surely, certainly, indeed*, Il. 13, 620. 17, 29; and strengthened, *ἤλθην, certainly, indeed*; often *οὐ θην*, surely not, Il. 2, 276. 8, 448. *οὐ μὲν θην γε*, not in the least, certainly, Od. 5, 211.

*θηοίο*, see *θηόμαι*.

*ΘΗΙΩ*, obsol. root of *τίθηπα*, see *ΘΑΦΩ*.

*θήρ*, *θηρός, ὁ*, a wild animal, espec. a beast of prey, a monster, Il. 10, 184. h. 18, 13; see *φήρ*.

*θηρευτής*, οὗ, ὁ (*θηρεύω*), only as an adj. *κύνισσι καὶ ἀνδράσι θηρευτήσιν*, dogs and hunters, \* Il. 12, 41. cf. 11, 325.

*θήρη, ἡ (θήρ)*, the chase, the hunting of animals, Il. 5, 49. 10, 360; prey, Od. 9, 158.

*θηρεύω (θήρη)*, to hunt, Od. 19, 365; in the part. †

*θηρητήρ, ἦρος, ὁ*, Ion. and poet. (*θηραίω*), a hunter, Il. and *ἄνδρες θηρητῆρες*, Il. 12, 170. *αἰετὸς θηρητῆρ*, \* Il. 21, 252.

*θηρητῶρ, ορος, ὁ*, poet. for *θηρητῆρ*, Il. 9, 544. †

*θηρίον, τό* (prop. dimin. of *θήρ*), a monster, a wild animal, without the diminutive force, spoken of a stag, *μέγα θηρίον*, \* Od. 10, 171. 180.

\* *θηροσκόπος, ον (σκοπέω)*, lying in wait for wild animals, h. 27, 11.

*θής, θητός, ὁ*, a hireling, a hired laborer, Od. 4, 644, † where *θήτες* are mentioned with *δμῶες*; they were free, but poor householders, who had, it is true, family establishments of their own, but derived their support from the wealthy land-holders, by performing menial offices, see *θητεύω*. The interpret. 'servile peasants' is incapable of proof.

(According to Buttm. Lexil. II. p. 111, from *ΘΕΩ*, *τίθῃμι*, like the Germ. *Sasse, Inasse*.)

*θησαύιστο*, see *θηόμαι*.

*θήσατο*, see *ΘΑΩ*.

*Θησεύς, ἦρος and ἰως*, accus. *Θησία, Theseus*, son of Argæus and *Æthra*, or, by tradition, of Neptune, king of Athens. Among the many exploits ascribed to him, the most remarkable are: the slaughter of the Minotaur, in Crete, by the help of Ariadne, Od. 11, 322; his contest with the Centaurs at the marriage of Pirithous, etc. He also, by uniting the inhabitants of Attica in one place, laid the foundation of the later city of Athens, Il. 1, 265. Od. 11, 631. This verse is, however, as borrowed from Hesiod. Sc. 182, marked as not genuine.

*θητεύω (θής)*, aor. *έθητευσα*, to labor for hire, to work as a hireling, Il. 21, 444. Od. 18, 357; *τινί*, Od. 11, 389.

*θίς, θίνος, ὁ*, later *θίν* (from *τίθῃμι*), prop. any heap. *πολλὸς δ' ἄμφ' ὅστεόν φιν θίς ἀνδρῶν πυθομένων*, around is a heap of bones of putrifying men, Od. 12, 45. 2) Chiefly sand-heaps on the sea-coast, *downs*; and gener. the coast, the strand, *θαλάσσης* or *ἁλός*, in the dat. or accus. Od. 7, 290. 9, 46. The gender is to be recognized only in Il. 23, 693; according to which, it is masc. Later, it is masc. and fem. Incorrectly, the Gramm. distinguish *ὁ θίς*, a heap, and *ἡ θίς*, a shore.

*Θίαβη, ἡ*, poet. for *Θίαβας, αἱ, Thiesbe*, an ancient town in Boeotia at the foot of Helicon, between Creusa and Theoplia, with a port; now *Gianiki*; accord. to Mannert = *Σίβας*, sing. Il. 2, 502; cf. Strab. p. 411.

*θλάω*, aor. *έθλασα*, ep. *σσ*, to bruise in pieces, to dash in pieces, to grind to pieces, to crush, with accus. *κορύλην*, Il. 5, 307; *κυνέην*, Il. 12, 384; *ὅστιά*, Od. 18, 97.

*θλίβω*, fut. *θλίψω*, to press, to crush; mid. *θλίψεται ὦμους*, he will chafe his shoulders, Od. 17, 221. †

*θνήσκω* (for *θανήσκω* from *θάνω*), fut. *θανοῦμαι*, infin. *θανέισθαι*, aor. 2 *έθανον*, perf. *τέθνηκα*; also the syncop. forms: plur. *τέθναμεν*, *τεθνῶσι*, optat. *τεθνῶιεν*, imperat. *τέθναθε*, infin. ep. *τεθνῶμεν* and *τεθνῶμενα*, part. *τεθνηώς*; only dat. *τεθνῶντι*, Od. 19, 331; comm. ep. *τεθνηώς, ὅπως*; sometimes in the gen. *τεθνηότος*, Od. 24, 56. Il. 13, 639; as fem. once *τεθνηυῖα*, Od. 4, 734. (The reading *τεθνηώς*, Wolf, after Aristarchus,



has banished from Homer; with him Spitzner coincides, ad Il. 6, 70. Buttm. regards it as established, at least for the gen. *τεθνη-  
ώς*, see Anm. Ausf. Gram. § 110. 10, 6.) 1) *to die, to find one's death*, spoken both of natural and violent death; *ὑπὸ χερσίν τινος*, by the hands of any one, Il. 15, 289. *οἰκτι-  
στον θανάτῳ θανεῖν*, to die a most pitiable death, Od. 11, 412. 2) In the perf. *to be dead*, opposed to *ζῶν*, Od. 2, 131; part. *τε-  
θνηκώς*, *one dead, a corpse*, and even *τεθνη-  
ώς νεκρός*, Il. 6, 71; in like manner *θανών*, a dead person, Il. 8, 476.

*Θνητός, ἢ, ὅν (Θνήσκω)*, *mortal*, an epith. of men; subst. *οἱ Θνητοί*, *mortals*, in opposi-  
tion to *ἀθάνατος*, Il. 12, 242. Od. 19, 593.

*Θοινάομαι*, in Hom. depon. pass. (*Θοίνη*), *to feast*, aor. 1 infin. *θοινηθήναι*, Od. 4, 36. † *\*θοίνη, ἢ, a feast, a repast, food*, Batr. 40. *θοῖαι, αἱ νῆσοι*, see *θός*.

*Θόας, αἰτος, ὁ, Thoas*, 1) son of Andraemon and Gorgo, king of Pluron and Calydon in Aetolia, Il. 2, 638. 4, 275. Od. 14, 499. 2) son of Bacchus and Ariadne, king of Lemnos, father of Hypsipyle. He alone, in the slaughter of the men in Lemnos, was saved by his daughter, she sending him in a ship to Cenoë, Il. 14, 230. 3) a Trojan, slain by Menelaus, Il. 16, 311.

*Θόη, ἢ (adj. Θοή), Thoe*, daughter of Ne-reus and Doris, Il. 18, 40.

*Θόλος, ἢ, a dome*, particularly a circular building with a dome; in the Od. an adjoining building between the house and the court, in which were kept furniture and provisions, *kitchen-vault*, Voss, Od. 22, 442. 459. That it rested upon pillars is evident from the fact, that Ulysses attached the cord to a column in hanging the maids, \* Od. 22, 466.

*Θός, ἢ, ὅν (prob. from θίω), swift, rapid.* a) Spoken of warriors, *active, prompt, vigorous*, in battle; often in the Il. *ἄρης*, Il. 5, 430; also with infin. *θός ἐσκε μάχεσθαι*, Il. 5, 536. *νῦν θοοὶ ἔσσι*, Il. 16, 422, now be active, i. e. alert in battle, as an exhortation to bravery, with which also the following passage agrees. Thus Heyne and Spitzner. Others, with Eustathius, think they find here a reproach for cowardice, and translate it in a sarcastic signification, 'now ye are swift!' *ἄγγελος*, h. 18, 29. b) Spoken of inanimate things which are movable: *βίλος, ἄρμα, μᾶστιξ. θοῇ δαίς*, a hasty, quickly prepared meal

(take care that the meal be quickly prepared), Od. 8, 38; see *αιμηρός. Θοαὶ νῆες*, a constant epith. of ships, since they are swift and easily managed; the other interpretation, 'running to a point,' is less suitable, Il. 1, 12. *νῆξ θοή*, *swift night*, either because it comes suddenly on, or, more correctly, because to men loving repose it seems to pass swiftly away (hence Voss, 'swift-flying night'). Buttm. Lexil. Il. p. 65, translates, 'hasty night, die jähre Nacht,' with the implied idea of unfriendliness, Il. 10, 394. 468. 12, 284 seq. [Nitzsch, 'the sharp night-air.'] c) Spoken of objects without motion: *running to a point, pointed*; only *Θοαὶ νῆσοι*, the pointed islands, Od. 15, 299; the little precipitous islands at the mouth of Achelous, which formed the extreme points of the Echinades, and form their cliffs or promontories projecting into the sea, were called *Θοαὶ* or *ὀξείαι*, Strab. VIII. 350; now *Cusolari*. (The primary signif. is from *θίω*, running rapidly to an object; and therefore spoken of material objects running to a point, pointed; according to others, akin to *θήγειν*.)

*Θόω (θός, c.), aor. 1 ἐθόωσα, to point, to make pointed, to sharpen, ὀμαλόν*, Od. 2, 327. † *θόρε*, ep. for *ἔθαρε*, see *θρώσκω*.

\* *Θορικός, ὁ (Θορικός, Thuc.), Thoricus*, one of the twelve ancient cities in Attica, upon the east coast, founded by Cecrops; later, a place and borough (*δήμος*) belonging to the Acamantian tribe; now, *Porto Mandri*; whence the adv. *Θορικόνδε*, h. in Cer. 126.

\* *Θορυβέω (θόρυβος), to make a noise, to cry*, Batr. 191.

*ΘΟΡΩ*, obsol. root of *θρώσκω*, q. v.

*Θούρις, ιδος, ἢ, fem. of θοῖφος*, q. v.

*Θούρος, ὁ, fem. Θούρις, ιδος, ἢ (θόρω)*, prop. springing upon, attacking, *impetuous, violent*, the masc. always an epith. of Mars, Il. 5, 30; the fem. spoken of arms with which one presses upon an enemy, *ἀσπίς*, Il. 11, 32. 20, 162; *αἰγίς*, Il. 15, 308; often *θούρις ἐλάτῃ*, impetuous strength, in attacking and defence, often in the Il.; once in Od. 4, 527.

*θόωκος, ὁ, see θώκος*.

*Θόων, ωρος, ὁ, 1) son of Phœnops, brother of Xanthus, a Trojan, slain by Diomedes*, Il. 5, 152. 2) a Trojan, slain by Ulysses, Il. 11, 422. 3) a Trojan, who attacked

the camp with Asius, Il. 12, 140. 4) a Trojan, slain by Antilochus, Il. 13, 545. 5) a noble Phæacian, Od. 8, 113. 6) = Θῶν.

Θοῶς, adv. from Θοός, *swiftly, instantly*, Il. 5, 533. Od. 5, 243. h. 7, 7.

Θόωσα, ἡ, a nymph, daughter of Phorcys, mother of Polyphemus, Od. 1, 71. 72.

Θοώτης, ον, ὁ, voc. Θοῶτα, the herald of Mnestheus, Il. 12, 342. 343.

Θράσιος, ὁ, a Pæonian, slain by Achilles, Il. 21, 210.

Θράσος, τό, prop. only θάρσος with metath. *fearlessness, courage*, Il. 4, 416. †

θρασυνκάριος, ον (καρδία), *bold-hearted, spirited, decided*, \* Il. 10, 41. 13, 343.

θρασυνέμων, ον, gen. ονος (μένος), *boldly-enduring, ever-courageous*, epith. of Hercules, Il. 5, 639. Od. 11, 267.

Θρασυνήδης, ονς, ὁ, son of Nestor, who went with his father to Troy; leader of the watch, Il. 9, 81 seq. He returned prosperously with his father, Od. 3, 39. 442.

Θρασύμηλος, ὁ, the charioteer of Sarpedon, slain by Patroclus, Il. 16, 463 (otherwise Θρασυνήδης).

θρασύς, εἰα, ὁ (θράσος), *bold, brave, spirited*, epith. of heroes, Il. 8, 89. 12, 60; oftener χεῖρες, Il. 11, 553; and πόλεμος, Il. 6, 254. Od. 4, 146; later in a bad signif. (also Voss, *arrogant*).

θρέξασκον, see τρέχω.

\* θρεπτήριος, ον, *skilled in nourishing, in bringing up*. τὰ θρεπτήρια, wages for nursing or bringing up (see θρέπτρα), h. Cer. 168. 223.

θρέπτρα, τὰ (τρέφω), prop. the present, received by the person who nurses or brings up a child when the nursing is grown, *wages for nursing or bringing up*; then, the *gratitude and requital* which a child gives to his parents in age, for the care he has received. οὐδὲ τοιεύσιν θρέπτρα φίλοις ἀπέδωκε, he requited not to his dear parents their care, Il. 4, 478. 17, 302.

θρέψα, ep. for ἐθρέψα, see τρέφω.

Θρηῖκιος, ἰη, ἰον (Θρήκη), *Thracian*; πόντος, the Thracian sea, the northern part of the Ægean sea, Il. 23, 230; φάσγανον and ἔλφος, see these words. Σάμος Θρηῖκῃ, Samothracia, see Σάμος, Il. 13, 12.

Θρηῖξ, ἱκος, ὁ, contr. Θρηῖξ, Ion. for Θρηῖξ, a *Thracian*. The inhabitants of Thrace were auxiliaries of the Trojans, Il. 2, 844.

Sometimes in the full form, Θρηῖκα, Θρηῖκας, Θρηῖκας, Il. 2, 595. 4, 533; sometimes contr. Θρηῖκας, Il. 24, 234; Θρηῖκων, Il. 4, 519 (Thiersch Gram. § 170. 4, would write Θρηῖκων, as coming from Θρηῖκων); ι is in Hom. short.

Θρήκη, ἡ, Ion. for Θρέκη, *Thracia, Thrace*, a region north of Greece, by which it was bounded (through the Peneus and the sea) on the south, Il. 23, 230. Towards the north, east, and west, Thrace in Hom. has no definite boundaries, and embraces all countries lying above Thessaly (Il. 8, 845). As a portion of them, he mentions Pieria, Emathia, Pæonia; as nations or tribes, the Pæonians and Ciconians; as mountains, Olympus, Athos, and the Thracian mountains (Θρηῖκων ὄρη, Il. 14, 227; prob. accord. to Eustath. the Scomius and Hæmus); and the river Axius. It is productive in cattle, Il. 11, 222; and in wine, Il. 9, 72; it is the habitation of the winds, v. 4; and, on account of the rudeness and savage valor of its inhabitants, the residence of Mars, Il. 13, 301. Od. 8, 360. From this comes the adv. Θρηῖκῶν, from Thrace, Il. 9, 5; and Θρηῖκῶνδε, to Thrace, Od. 8, 361.

Θρηῖω (θρήνος), 1) *to lament, to groan, to wail*, absol. Od. 24, 61; with accus. ἄουδην, to sing a dirge, Il. 24, 722.

θρήνος, ὁ (θρέω), *lamentation, wailing*, espec. the wailing for the dead, which the singers commenced and women repeated, Il. 24, 721; gener. a *funeral song*, spoken of the song of the birds, h. 18, 18.

θρήνυς, νος, ὁ (θράνος), a *foot-stool*, which commonly stood by the θρόνος and κλισμός, Il. 14, 240. Od. 1, 131. 2) a *bench for rowers*, the seat of the rowers, Il. 15, 729; cf. ζυγόν.

Θρηῖξ, ἡκος, ὁ, Ion. for Θρηῖξ, see Θρηῖξ.

\* Θριαί, αἱ, the *Thria*, nymphs of Parnassus, who brought up Apollo, and invented the art of prophesying by little stones thrown into an urn, h. Merc. 552; cf. Herm. ad loc. and Apd. 3, 10. 2.

Θριγκός, ὁ, the cornice on the upper part of a wall, the projecting part of a house-wall, which served to throw off the rain, a *battlement, a cornice*, Od. 17, 267. In the passage περὶ δὲ Θριγκός κύανοιο, round about was a cornice of dark brass, it is commonly understood of the interior of the house, but Nitzsch ad loc. takes it as the coping of the exterior

wall, for the description of the interior of the house commences v. 97.

Θριγκόω (θριγκός), aor. ἐθρίγκωσα, to furnish the upper part of a wall with a coping, to finish above, and gener. to enclose, ἀχέρδω, Od. 14, 10. †

Θρίνακίη, ἡ, νῆσος, ep. for Θρινακρία (Θρίναξ), Trinacria, i. e. the triangular island, or having three promontories, Od. 11, 107. The old and several modern critics understand by it the island of Sicily, and place in it the giants, Cyclopes, Læstrygones, Siculi, and Sicani, see Strab. VI. p. 251. So Voess and Mannert. In Hom. it is a desolate island, and he gives it no occupants except the herds of Helios, Od. 11, 108. 109. G. F. Grotefend therefore justly remarks: "Italy was but obscurely known; it was confounded with several islands, Sicania, Od. 24, 306; and the land of the Siculi, Od. 20, 383. cf. 24, 366, if Sicania does not signify Sicily. The Sicani and Siculi are also later mentioned as inhabitants of lower Italy, Thuc. 6, 2. Also the giants, Cyclopes, and Læstrygones seem not to dwell in Trinacria, according to Hom. According to Volcker's Hom. Geog. p. 110, Trinacria is likewise not the country of the giants, Cyclopes, Læstrygones, etc., but a little island, distinct from Sicily, sacred to Helios.

Θρίξ, τριχός, ἡ, dat. plur. θριξί, the hair, both of men and brutes, Od. 13, 399. 431. Il. 8, 83; ἄρνων, the wool of lambs, Il. 3, 273; κάπρον, the bristles of the wild boar, Il. 19, 254.

Θρόνιον, τό, Thronium, the chief town in Locris, on the Boagrius, later the capital of the Epicnemidian Locrians; now Paleocastria in Marmara, Il. 2, 533.

Θρόνον, τό, only in the plur. τὰ θρόνα, flowers, as ornaments in weaving and embroidery, Il. 22, 442. In Theoc. II. 59, it is used of flowers and herbs.

Θρόνος, ὁ, a seat, a chair, espec. an elevated arm-chair, before which a foot-stool (θρήνης) was always placed. It was commonly wrought of costly materials and with decorations, Il. 14, 238. 8, 442. 18, 390. To make the seat soft, λίτα, τάπητες, χλαῖναι, φήγεια were spread over it, Od. 1, 130. 10, 352. 20, 150 (from θράνος).

Θρόος, ὁ (θρίω), a noise, a roar, a cry, a loud call, Il. 4, 337. †

\* Θρυλλίζω (θρύλλος), to make a discord on the lyre, h. Merc. 488.

Θρυλλίσσω (θρύλλος), fut. ξω, to break in pieces, to crush, θρυλλίσθην μέτωπον, Il. 23, 396. †

\* Θρύλλος, ὁ, and θρύλος (akin to θρόος), noise, uproar, outcry, Batr. 135. (Several ancient Gramm. prefer the reading with one λ.)

Θρυόεσσα, ἡ, poet. for Θρύον.

Θρύον, τό, a rush, juncus, a marsh-plant, Il. 21, 351. †

Θρύον, τό, poet. Θρυόεσσα, ἡ, Il. 11, 711, Thyron, a town in Elis, the boundary of the Pylians and Eleans, on the Alpheus, through which there was here a ford; it was situated upon a hill; according to Strab. the later Epitalium, Il. 2, 592. It belonged to the dominion of Nestor; the passage Il. 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with Il. 11, 711, where Thyron is named as a frontier town; for although the river flowed by Thyron, it could still in other places flow through the interior of the realm, see Heyne ad loc.

Θρώσκω, aor. 2 ἔθορον, ep. θόρον, 1) to spring, to leap, ἐν δόρωιο, Il. 8, 320; χαμάζε, Il. 10, 528. 15, 684; metaph. spoken of inanimate things: to spring, to fly, spoken of the arrow, Il. 15, 314. 16, 774; spoken of beans and vetches, Il. 13, 569. 2) to leap upon, to make an attack, ἐπὶ τινι, upon any one, Il. 8, 252. Od. 22, 203; ἐν τινι, Il. 5, 161.

Θρωσμός, ὁ (θρώσκω), a place springing up, as it were, above another, an elevation, a height. Θρωσμός πεδίοιο, the heights of the plain, Il. 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voess, not with exact propriety, calls it 'the hill of the plain;' still less is the hill of Callicolone, as Köppen, ad Il. 10, 160, has it.

Θυγάτηρ, ἡ, gen. θυγατέρος and θυγατρός, dat. θυγατρί and θυγατρί, accus. θίγατρα, Il. 1, 13; nom. plur. θυγατέρες and θυγατρες, dat. θυγατέρισσιν, Il. 15, 197; Hom. uses both forms; a daughter. (υ is prop. short; but in all cases which are more than triasyllabic, for metre's sake long.)

Θυέσσειν, dat. plur. from θυός.

Θύελλα, ἡ (θύω), a tempest, a whirlwind,

a storm, a hurricane, often ἀνέμοιο, ἀνέμων θύελλα, Il. 6, 346. πυρός τ' ὀλοοῖο θύελλα (V. a consuming fire-tempest), Od. 12, 68: comm. spoken of a violent tempest, or of a storm-cloud rising with wind, Il. 23, 366.

Θυέστης, ου, ὁ, ep. and Æol. Θύεστα, Il. 2, 107; (from θύω, Furius, Herm.) Thyestes, son of Pelops, grandson of Tantalus, brother of Atreus; he begot Ægisthus from his own daughter Pelopia. According to Il. 2, 107, he succeeded Atreus in the government of Mycenæ. In Od. 4, 517, the abode of Thyestes is mentioned, prob. in Midia, on the Argolic gulf; for here Thyestes dwelt, according to Apd. 2, 4. 6; see Nitzsch ad Od. l. c.

Θυεστιάδης, ου, ὁ, son of Thyestes = Ægisthus.

Θυήεις, εσσα, εν (θύος), smoking with offerings, exhaling incense, sending forth vapor, epith. of βωμός, Il. 8, 48. 23, 149. Od. 8, 363.

Θυηλή, ἡ (θύω), the portion of victim burnt in honor of the gods, the offering of the firstlings (i. q. ἄργμα), Il. 9, 220; † [cf. Jahrb. J. und Klotz, pp. 266-267.]

\* θυνῶ = θύω, to rave, to be in a state of inspiration, of prophetic frenzy, h. Merc. 560.

Θυμάλγης, ἐς, gen. ἰος (ἄλγος), heart-paining, distressing, χόλος, λῶβη, μῦθος, ἔπος, Il. 4, 513. 9, 397. Od. 8, 272.

Θυμᾶρής, ἐς, also θυμῆρης (ἄρω), pleasing the mind, agreeable, delightful, pleasant, ἄλοχος, Il. 9, 336. Od. 23, 232; σκῆπτρον, Od. 17, 199. (According to the Schol. ad Od. 23, 232, the accent of one form should be θυμάρης, of the other θυμῆρης.)

Θυμβραῖος, ὁ, a Trojan slain by Diomedes, Il. 11, 322.

Θύμβρη, ἡ, Thymbra, a plain (τόπος) in Troas, on the river Thymbrius, from which the camp of the Trojan allies extended to the sea. Later, this place was called Θυμβραῖον πεδῖον, and there was the temple of the Thymbrian Apollo, Il. 10, 430.

Θυμγηρέω (ἀγείρω), only particip. pres. gathering courage, recovering one's spirits, Od. 7, 283. †

Θυμηδής, ἐς (ἡδός, gen. ἰος), delighting the heart, grateful, Od. 16, 389. †

Θυμῆρες, neut. from θυμῆρης, as an adv. agreeably, see θυμαρής.

Θυμοβόρος, ον (βορά), heart-gnawing, soul-consuming, ἔρις, \* Il. 7, 210. 16, 476. 20, 253.

Θυμοδαχής, ἐς (δάκνω), heart-biting, soul-stinging, μῦθος, Od. 8, 185. †

Θυμοίτης, ου, ὁ, a distinguished Trojan, Il. 3, 146.

Θυμολέων, οντος (λίον), lion-hearted, epith. of heroes, Il. 5, 639. Od. 4, 724. 814.

Θυμοραϊστής, ον, ὁ (φαίω), life-destroying, deadly, θάνατος, Il. 13, 544. 16, 414; δῆϊοι, Il. 16, 591.

Θυμός, ὁ (θύω), prop. that which moves and animates in men, cf. Il. 7, 216; the heart, the soul, as the seat of feeling, will and thought, but always regarded as in motion; chiefly the passions and desires; hence, 1) the soul as life, the vital powers, θυμὸν ἐξάινυσθαι, ἀφελίσθαι, ὀλίσσαι, Il. ἐξελίσθαι μέλων θυμόν, Od. 11, 201; on the other hand, θυμὸν ἀγείρειν, to collect the vital powers, to recover, see ἀγείρειν; spoken also of the vital powers of beasts, Il. 3, 294. 12, 150. etc. 2) the soul, as the seat of feeling, especially of the stronger passions, anger, courage, wrath, displeasure. ὀρνεῖν θυμόν, to excite the soul, especially to pity, to fear, Il. 4, 208. 5, 29; on the other hand, πᾶσιν κάκπεσε θυμός, the spirit of all fell, Il. 15, 280; anger, displeasure, Il. 2, 156. Od. 4, 694. 4) Sometimes also spoken of the gentler emotions: ἐκ θυμοῦ φιλεῖν, to love from the heart, Il. 9, 496. ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσται, thou wilt be farther removed from my heart, Il. 1, 561. 3) the soul, as the seat of willing or wishing. a) desire, inclination, especially for food and drink, appetite, Il. 1, 468. 4, 263. πλήσασθαι θυμόν, to satisfy the appetite, Od. 19, 198; again, θυμός ἄνωγει, ἐποτρύνει, κέλεύει, κέλεται, with infin. my heart prompts, commands me. b) will, resolution, thought, ἰθαῖζετο θυμός, Il. 9, 8. ἕτερος δέ με θυμός ἐρκεν, another thought restrained me, Od. 9, 302. 3) Generally, mind, disposition, spirit. ἔνα or ἴσον θυμόν ἔχειν, to have a like mind, Il. 13, 487. 704. δόκησε δ' ἄρα σφίσι θυμός ὥς ἔμεν, so seemed their heart to be. 5) In many phrases we find the dat. θυμῷ, Il. 1, 24. Od. 19, 304; also κατὰ θυμόν, ἐν θυμῷ; and often κατὰ φρένα καὶ κατὰ θυμόν, a construction like mente animoque, in the inmost heart.

Θυμοφθόρος, ον (φθείρω), prop. soul-wasting; hence, life-destroying, fatal; θυμοφθόρα πολλά, sc. σήματα, signs which commanded to put the bearer to death, Il. 6, 169;

φάρμακα, fatal poisons, or with others, poisons destroying the understanding, infatuating, Od. 2, 329; ὄχος, κάματος, Od. 4, 716. 10, 363. 2) Generally, *soul-harassing*, Od. 19, 323.

\* θυμῶω (θυμός), to make angry, to enrage, in the aor. pass. Batr. 242.

θύνω (θύω), intrans. to move oneself violently, to rush, to dash on, to run impetuously, αἶμ πεδίον, διὰ προμάχων, Il. κατὰ μέγαρον, Od., spoken especially of warriors in battle: αἶμυδις, to rush on in crowds, Il. 10, 524; with part. Il. 2, 446. (θύνω bears the same relation to θύω, as δύνω to δύω.)

θυνοίς, εσσα, εν (θύος), odoriferous, fragrant, νίφος, Il. 15, 153; † and epith. of Eleusis, h. Cer. 97.

θύον, τό (θύω), a tree whose fragrant wood was used for incense. Plin. H. N. XIII. 16, understands by it *citrus*, the lemon-tree, or the *pyramidal cypress*. Theophrastus describes θύον as a shrub which Spergel considers the *thyia articulata*. Billerbeck (Flor. Classic. p. 234) thinks it the *thyia cypripoides*, Od. 5, 60. †

θύος, εος, τό, incense, and generally, oblation, sacrifice, Il. 6, 270. 9, 499. Od. 15, 261; only in the plur. (Homer was not acquainted with incense, see Nitzsch ad Od. 5, 60.)

θυοσκόος, ῥ (from θύος and σκῶ, καλῶ), prop. the sacrifice-burner, the sacrificial priest, the inspector of the sacrifice, who from the flame, and especially from the vapor of the victim prophesied, Od. 21, 145. According to Il. 24, 221, distinguished from μάντις and ἱερεὺς. (Eustath. ad Od. 21, 145, would rather derive it from σκῶω, Ion. for σκῶω.)

θυῶω (θύος), fut. ὀσῶ, to perfume by fumigation, to make fragrant; only part. of the perf. pass. τεθυωμένον ἔλαιον, fragrant, perfumed oil, Il. 14, 172; † εἶματα, h. Ap. 184.

θύραζε, adv. out of the door, out of doors, Il. 18, 29. 2) Generally, out, without. ἐκβασις ἄλδς θύραζε, an egress out of the sea, a landing-place, Od. 5, 410.

θυρεός, ὁ (θύρα), a door-stone, a stone placed before the entrance, \* Od. 9, 240. 313. 340.

θύρετρον, τό (θύρα), a door, a gate, used only in the plur., Il. 2, 415. Od. 19, 385.

θύρη, ῖ, Ion. for θύρα, a door, prop. an

opening in the wall, whether of a single room or of the whole house; a gate, comm. in the plur. *folding-doors*, (i. q. *σανίδες*.) θύραι διελκίδες, Od. 17, 267; ἐπὶ or παρὰ Πριάμοιο θύρῃσιν, at the doors of Priam, i. e. before the dwelling, Il. 2, 788. 2) Generally, access, entrance, Od. 9, 243. 13, 109.

θύρηθε, adv. poet. for θύραθεν, out of the door, out, out of [the water, Bothe], Od. 14, 352. †

θύρηφι, ep. dat. from θύρη, as adv. with out, Od. 9, 238.

θυσανόεις, εσσα, εν, ep. θυσανόεις, fringed, furnished with tassels or fringes, epith. of the ægis, \* Il. 5, 739. 15, 229; only in the ep. form.

θύσανος, ὁ (θύω), a tuft, a tassel, a fringe, as an ornament on the shield of Agamemnon, the ægis and the girdle of Juno, \* Il. 2, 448. 14, 181.

θύσθλα, τά (θύω), the sacred things used in the festivals of Bacchus, accord. to the Gramm. espec. the *thyrsi*, torches, etc. Il. 6, 134. †

\* θυσίη, ῖ (θύω), the act of sacrifice; the victim itself, h. Cer. 313. 369.

θύω, fut. θύσω, aor. ἔθυσα, I) Trans. to sacrifice, to slay or burn a victim, ἔργματα θεοῖς, Od. 14, 446; without accus. Il. 9, 219. Od. 15, 222. 260; ἀλφειτα, h. Ap. 491; absol. τινί, to sacrifice to a god, Od. 9, 231. II) Intrans. to move violently, to rush on, to rear, to flow. a) Spoken of wind, Od. 12, 400. 408; of rivers and floods, Il. 21, 324. 23, 230. δαπιδον αἵματι θίεν, the floor swam with blood, Od. 11, 420. 22, 309. b) Spoken of men, generally, to rage, to storm, to rush boisterously on, φρεσὶ, Il. 1, 342; ἔγχεϊ, dat. instrum. Il. 11, 180. 16, 669 (cf. θίρω. In the second signif. θύω has always ὕ, and in the first likewise, except in the trisyllabic cases of the part. pres. θύων, see Spitzner § 52. 4).

θυώδης, ες, (εἶδος), fragrant, perfumed, odoriferous, θάλαμος, Od. 4, 121; εἶματα, Od. 5, 264. 21, 52.

\* Θυώρη, ῖ, an appellation of Semele, after she was received amongst the gods, h. 5, 21; (from θύω, accord. to Diod. 2, 62; ἀπὸ τῶν θυομένων αὐτῇ θυσιῶν καὶ θυηλῶν.

θωή, ῖ (τίδημι), an imposed punishment, a fine, Od. 2, 192; ἀργαλεὴν θωὴν ἀλίστη

Ἀχαιῶν (he avoided the ignominious punishment of the Greeks, Voss), Il. 13, 669. According to the Gramm. it here means *blame, insult, reproach*, and Nitzsch ad Od. 2, 92, approves this; accord. to Od. 14, 239, *χαλεπή δῆμου φήμις*, the reproachful remarks of the people which compel one to go to war.

Θῶκος, ὁ, ep. for θόωκος, Od. 2, 26, 12, 318 (Att. θῶκος), a seat, Od. 2, 14; θειῶν θῶκοι, Il. 8, 439. 2) a sitting in council, an assembly, Od. 2, 26; θῶκόνδε, to the council, at the council, Od. 5, 3.

Θῶν, ὦνος, ὁ, Thon, husband of Polydamna, a noble Egyptian, at the Canopic mouth of the Nile, who received Menelaus, Od. 4, 228. Strab. XVII. p. 801, mentions a tradition, that not far from Canopus, there was a city Thonis which received its name from the king Thon. This town is distinctly mentioned by Diodor. 1, 19. Heeren however (Ideen II. 2. Absch. 3. p. 706), supposes that Diod. may have indicated the city Thonis, as the oldest port of Egypt, perhaps from the Thonis, which Herod. (II. 113.) from the account of the Egyptian priests, calls a guard (φύλακος) of the Canopic mouth. Canopus itself, it is said, received its name from the pilot of Menelaus, who was buried there, Strab. (Θῶνος, according to Eustath. in the Od. stands for θόωνος, or rather by syncope, for θώνιος.)

Θωρηκτής, οὔ, ὁ (θωρίσσω), one who is armed with a cuirass, a cuirass-bearer; always in the plur. as adj. πύκα θωρηκταί, with closely fitted cuirasses, \*Il. 12, 317; and often.

θώρηξ, ηκος, ὁ, Ion. for θώραξ, the coat

of mail, the cuirass, a covering of metal for the upper part of the body from the neck to the abdomen, Il. 3, 332; where the girdle (ζωστήρ) was attached to it. It was commonly of metal, for the most part of brass, and consisted of two curved plates (γύαλα), of which one covered the breast, and the other the back; at the sides they were fastened together by hooks; it is hence called διπλός, Il. 4, 133. cf. Il. 15, 530. It was not only carefully polished but ornamented; hence, ποικίλος, πολυδαίδαλος, πανυπόλος, cf. particularly the cuirass of Agamemnon, Il. 11, 20-27. The edge was commonly encompassed with a border of tin. Besides metallic cuirasses there were also lighter ones, as the chain-cuirass, στρεπτός χιτών, q. v. and the linen corselet, Il. 2, 529, 830. see Köpke, Kriegaswes. der Griech., p. 95.

θωρίσσω (θώρηξ), aor. 1 θώρηξα, ep. θώρηξα, aor. 1 pass. ἐθώρηχθην, I) Act. to put on a cuirass, to arm, τίνα, Il. 2, 11; τίνα σὺν τεύχεσιν, Il. 16, 155. II) Mid. and aor. pass. to put on one's cuirass, to arm oneself, often absol. in the Il.: once χαλκῷ, Od. 23, 368; comm. τεύχεσιν, also σὺν τεύχεσιν, Il. δὸς δέ μοι ἄμοιρ' ἅ τ' ἀπὸς τεύχεα θωρηχθήναι, permit me to put thine armour about my shoulders, Il. 16, 40; praegn. θωρήσσεσθαι Ἐφύρους μέτα, to march armed, Il. 13, 301.

θώς, θωός, ὁ, a ravenous beast of prey, which, Il. 11, 474, is named in connection with the lion; in Il. 13, 103, with panthers and wolves; in color it is δαφνορός. Most critics understand by it the jackal, canis aureus Linn. which in the shape of its body bears a great resemblance to the fox.

## I.

I, Iota, the ninth letter of the Greek alphabet, and hence the index of the ninth rhapsody.

ία, ιῆς, ep. for μία, see ἶος.

ιά, ιά, heterog. plur. of ἰός.

ἰαίνω, aor. 1 ἱῆνα, aor. 1 pass. ἰάνθην, 1) to warm, to make warm, to heat, ὀμφὴ πικρὶ χαλκόν, the kettle, Od. 8, 426; ἱδωρ, Od. 10, 359; hence: to make soft or liquid, κηρόν,

Od. 12, 175. 2) Metaph. to warm, to enliven, θυμὸν τινι, Od. 15, 379. h. Cer. 435; often pres. θυμός ἐκφροσύνησιν ἰαίνεται, the heart is warmed with joy, Od. 6, 156; and generally, to rejoice, to gladden, Il. 23, 598. Od. 4, 549, 840; μέτωπον ἰάνθην, the brow is cleared up, Il. 15, 103; also θυμὸν ἰαίνομαι, I am become cheerful in heart, φρίνας, Od. 23, 47, 24, 382; τινί, to delight in any one, Od. 19,

537. b) to soften, to mollify, *θυμόν*, Il. 24, 119. 147. (Prop. *ι*, on account of augm., and for metre's sake also *ι*.)

*Ίαιρα*, ἡ (ῖ), daughter of Nereus, Il. 18, 42. (From *ιαίνω*, gladdening.)

*ιάλλω*, aor. *ἔηλα*, infin. *ἔηλαι* (*ἔημι*), .1) to send, to send away, to shoot, *οἷστον ἀπὸ νευροῦ*, Il. 8, 300. 309; *χεῖρας ἐπ' ὀνείατα*, to extend the hands to the food, Il. 9, 91; *περὶ χερσὶ δεσμὸν*, to put chains on the hands, Il. 15, 19; *ἰτάροις ἐπὶ χεῖρας ἰάλλειν*, to lay hands upon the companions, Od. 9, 288; uncommon is: *ιάλλειν τινὰ ἀτιμῆσαι*, to wound any one with insults, like *βάλλειν τινὰ τινα*, Od. 13, 142.

*Ίάλμενος*, ὁ, (ῖ, the attacker, from *ιάλλω*), son of Mars and Astyoche, leader of the Boeotians from Orchomenus and Aspledon; he is mentioned as an Argonaut, and as a suitor of Helen, Apd. 1, 9. 16. Il. 2, 512. 9, 83. According to Aristot. Epigr. Anth. he fell before Troy.

\* *Ίάμβη*, ἡ, (ῖ, fr. *ιάπτω*, the female scotter), an handmaid of Celeus and Metanira, with whom Ceres tarried, when she was seeking her stolen daughter. Iambe forced the sad goddess to laugh, by her jests, h. in Cer. 195. 203. Apd. 1, 5. 1. According to the Schol. ad Orest. Eur. 662; daughter of Echo and Pan.

*Ίαμερός*, ὁ (ῖ, part. *ιάμενος*), a Trojan hero, slain by Leonteus, Il. 12, 139. 193.

*Ίανασσα*, ἡ, (ῖ, the warmer, fr. *ιαίνω*), daughter of Nereus and Doris, Il. 18, 47.

*Ίάνειρα* (ῖ), *Janira*, .1) daughter of Nereus and Doris, Il. 18, 47. .2) daughter of Oceanus and Tethys, h. in Cer. 421.

\* *Ίάνθη*, ἡ (ῖ=*Ίάνειρα*), daughter of Oceanus and Tethys, h. in Cer. 418.

*ιάνθη*, see *ιαίνω*.

*ιάομαι*, depon. mid. fut. *ἰήσομαι*, Ion. for *ἰάσομαι*, aor. 1 *ἰησάμην*, to heal, spoken only of external wounds, with accus. *τινά*, Il. 5, 904; *ὀφθαλμόν*, Od. 9, 525; absol. Il. 5, 899, (ῖ).

*Ίῶνες*, οἱ (ῖ), ep. for *Ίῶνες*, the Ionians, in Il. 13, 685. † h. Ap. 147; the inhabitants of Attica. In this appellation of the Athenians, both ancient and modern critics have found difficulty, because the Ionians, almost 200 years before the Trojan war, emigrated from Attica to Ægialus, and not till eighty years after it, in part returned. The name

however, with Heyne, Köppen, Bothe, may be very well defended, because the inhabitants of Attica still retained the name Ionians, when Ion had taken possession of Ægialus, Herod. 8, 44. The inhabitants of Ægialus, in distinction from the Attic Ionians, were called *Αἰγιάλιες Ίῶνες*, Paus. 7, 1. 2. Also the region of country from Sunium, to the Isthmus was called Ionia, cf. Plut. Thea. 24.

*Ίαπετός* τ', a Titan, son of Uranus and Tellus husband of Clymene, father of Atlas, Prometheus and Epimetheus, see *Τιτῆνες*, Il. 8, 479. According to Hesfiter, motion upon the earth personified, in oppos. to *Ῥαπιδων*.)

*ιάπτω* (akin to *ἔημι*), .1) to send, to cast, to hurl, cf. *προῖάπτω*. .2) to touch, to hit, to wound, to injure, τί (Schol. *διαφθελεῖν*, *βλάπτειν*), prop. *καταῖάπτω* in tmesis; only, *ὥς ἂν μὴ κλάλονσα κατὰ χροῖα καλὸν ἰάπτῃ*, that she should not injure her beautiful person by weeping, Od. 2, 376. 4, 749. (Some think it a separate verb, akin to *ἔπτω*, *ἔπτω* in the signif. to injure, Passow in Lex. supplies *χεῖρας*, and explains it: to lay hands upon, etc.)

*Ίάρδαρος*, ὁ, (ῖ), *Jardanus*, .1) A river in Elis near Phia, Il. 7, 135; according to Strab. VIII. p. 348, a tributary of the Acidon, which derived its name from the monument of the ancient hero Jardanes, near Chaa in Elis on the Arcadian borders; Paus. 5, 5. 5, says it is the Acidas or Acidon itself, but incorrectly, cf. Mannert 8. p. 394. Ottfr. Müll. Gesch. d. Hell. St. I. p. 372. .2) a river in Crete, Od. 3, 292.

*ἱάσι*, see *ἔημι*.

*Ίασίδης*, οὐ, ὁ (~~~~), son of Jasus, .1)= *Amphion*, Od. 11, 283. [2)= *Dmetor*, Od. 17, 4 3.]

*Ίασίων*, υἱος, ὁ (~~~~), son of Jupiter and Electra, according to Apd. 3, 12. 1, brother of Dardanus, a beautiful youth. He was killed by lightning, Od. 5, 125. Accord. to Hes. Th. 962, which names him *Ίάσιος*, he was the father of Plutus by Ceres.

*Ίασον Ἀργος*, πό, for *Ίάσιον*, the *Jasian Argos*. The city Argos received its name from king Jasus, q. v. Od. 18, 246. Accord. to the Schol. Peloponnesus is here to be understood.

*Ίασος*, ὁ (ῖ from *ἔημι*, *Egredus*, Herm.) .1) king of Orchomenus, father of Amphion, Od. 11, 283. .2) son of Argos I. and Evad-

ne, father of Agenor, ruler of Peloponnesus. From him Argos derived the epith. Ἰάσον, Apd. 2, 1. 2. 3) son of Sphelus, leader of the Athenians, slain by Æneas, Il. 15, 332. 337. 4) father of Dmetor in Cyprus, Od. 17, 443.

ἰάω (αῶω), aor. 1 ἴαυσα, to sleep, and generally, to lie, to rest, ῥήκτας, Il. 9, 325; and ἐν ἀγκυλίῳ τινος, Il. 14, 213. Od. 10, 261; also of beasts, Od. 9, 194.

\* ἰαχέω = ἰάχω, aor. ἰάχησα, h. Cer. 20; in the pres. obsol.

ἰαχή, ἡ (ῖ), 1) a cry, both the shout of warriors in making an attack, and the cry of suppliants and of the shades, Il. 4, 456. Od. 11, 43. 2) Spoken of inanimate things, noise, uproar, h. 13, 3.

\* Ἰάχη, ἡ, a nymph, the playmate of Proserpina, h. in Cer. 419.

ἰάχω (a word formed to imitate the sound, akin to ἄχω), aor. 1 ἰάχησα, h. Cer. 20; 1) to cry aloud, to cry out; spoken of the cry of applause, Il. 2, 333. 394; partic. spoken of the battle-cry of warriors, Il., also of the lamentation of the wounded, Il. 5, 343; and of mourners, Il. 18, 29. 2) Spoken of inanimate things: to make a loud noise, to sound, to roar, spoken of waves and of flames, Il.; to twang, spoken of the bow-string, Il. 4, 125; to clang, spoken of the trumpet, Il. 18, 219; to hiss, spoken of glowing iron immersed in water, Od. 9, 392.

Ἰάων, ὄρος, ὁ, see Ἰάονες.

Ἰαωλίκος, ἡ, ep. for Ἰωλικός (ῖ), Iolcus, a town in Magnesia (Thessaly), on the Pelagic gulf, not far from the port Aphetæ, the rendezvous of the Argonauts; later only a port of the new city Demetrias, now Volo, Il. 2, 712. Od. 11, 255.

ἰγνή, ἡ, the ham, poples, Il. 13, 212. † (akin to γόνυ.)

\* ἰγνός, ὅς, ἡ = ἰγνή, h. Merc. 152; παρ' ἰγνύσι, but Herm. corrects: παροῖγνις λαίφρος.

Ἰδαῖος, αἶψ, αἶον (ῖ), Idaean, relating to Ida, in Phrygia. τὰ Ἰδαία ὄρη, the Idaean mountains, on account of the different peaks = Ἰδη, Il. 8, 170. 410. 12, 19. ὁ Ἰδαῖος, epith. of Jupiter, because on the promontory Gargarus, he had an altar and a grove, Il. 16, 605. 24, 291.

Ἰδαῖος, ὁ (ῖ), 1) a herald of the Trojans, charioteer of Priam, Il. 3, 248. 24, 325. 2)

son of Dares, the priest of Vulcan, a Trojan, Il. 5, 11; [delivered from Diomedes by Vulcan, v. 23.]

ἰδέ, conj. ep. for ἡδέ, and. The deriv. fr. ἰδέ, see, according to Thiersch § 312. 12, cannot be proved.)

ἰδε, ἰδέειν, ἰδεσθον, see ΕΙΔΩ, A.

ἰδέω, ep. see ΕΙΔΩ, B.

\* Ἰδη, ἡ, Dor. Ἰδα, Ida, (ῖ), a lofty and steep mountain range, beginning in Phrygia and extending through Mysia. Its slope formed the plain of Troy, and it terminated in the sea, in the promontories of Gargarus, Lectum and Phalacra. On the highest point, Gargarus, stood an altar of Jupiter, now Ida, or Kas Daghi, Il. 2, 821. From this, an adv. Ἰδηθεν, down from Ida, Il. 3, 276. (Ἰδη fr. ἰδέειν, according to Herm. Gnuarius, from which one can see far.)

ἰδηαι, see ΕΙΔΩ, A.

\* Ἰδης, εἰς, ὁ, ep. and Ion. for Ἰδης, son of Aphareus, and brother of Lynceus from Messene, father of Cleopatra. He was an excellent archer, see Εἰηρος, Il. 9, 558. (Ἰδης, according to Etym. M. the seer.)

ἰδιος, ἡ, ἰον, ὡν, proper, peculiar, private, πρῆξ; ἰδίη, the private business of an individual, in opposition to δημιος, \* Od. 3, 82. 4, 314.

ἰδῶ (ῖ long from ἰδος), ep. for ἰδρόω, to sweat, to perspire, only imperat ἰδιον, Od. 20, 204. †

ἰδμεν, ἰδμεναι, see ΕΙΔΩ, B.

ἰδνώω, fut. ὥσω, only aor. 1 πασ. ἰδνώθη, to bend, to curve; plur. to bend oneself, to cringe, Il. 2, 266. 12, 205. Od. 8, 375.

ἰδοῖατο, ep. for ἰδοιντο, see ΕΙΔΩ, A.

\* Ἰδομενεύς, ἦος and ἑος, accus. ἦα, and ἑα (ῖ), son of Deucalion, grandson of Minos, king of Crete, Il. 13, 449-454. Before Troy he distinguished himself by his bravery, Il. 2, 645. 4, 252 seq. According to Od. 3, 191, he returned prosperously home. A later tradition says, that having been banished from Crete, he sailed to Italy.

ἰδριή, ἡ (ἰδρις), knowledge, experience, \* Il. 7, 198. 16, 359.

ἰδρις, ι, gen. ιος (ἰδρις), intelligent, skilful, wise, Od. 6, 233. 23, 160; with infin. Od. 7, 108.

ἰδρός, ὁ, ep. for ἰδρός, q. v.

ἰδρόω (ἰδρός), fut. ἰδρώσω, aor. ἰδρωσα, to sweat, to perspire, especially from effort, Il.



18, 372; from fear, Il. 11, 119; with accus. ἰδρῶ ἰδρῶσαι, Il. 4, 27. (On the forms ἰδρῶντα, ἰδρῶνσα, see Thiersch § 222, 85. 11. Rost Dial. 71. 6.)

ἰδρύνω, an assumed form of ἰδρύνω for the derivation of the aor. pass. ἰδρύνθη.

ἰδρύνω, aor. 1 ἰδρύνσα, aor. 1 pass. ἰδρύνθη, 1) Act. to cause to sit, to seat or bid to sit, with accus. λαούς, Il. 2, 191; ἐν θρόνῳ, Od. 5, 86. Pass. to sit, to be seated, Il. 3, 78. 7, 56. [Buttm. Lexil. II. p. 224.]

ἰδρῶς, ὤτος, ὁ (ἰδός), sweat, often in the Il. On the accus. ἰδρῶ for ἰδρῶτα, and dat. ἰδρῶ for ἰδρῶτι, Il. 4, 27. 17, 335, see Thiersch § 188, 13. 1. Buttm. § 56, 5. 6. Rost Dial. 31. Anm. Kühner § 266.

ἰδύια, ἡ, ep. see Εἰδω, B.

ἰδω, ἰδωμι, see Εἰδω, A.

ἰέ, ἰεν, ep. see εἶμι.

ἱμι, see ἱμι.

ἱέην, ep. for ἱοι, 3 sing. optat. of εἶμι, Il. 19, 209. πρὶν δ' οὐτως ἂν ἱμοίγῃ φίλον κατὰ λαὸν ἱέην οὐ πόσις, οὐδὲ βρώσις, before, there shall pass into my throat neither food nor drink. Thus Wolf correctly from MS. Townl. for ἱέην, see εἶμι.

ἱμαι, pres. pass. and mid. from ἱμι.

ἱμαι, pres. and ἱέμαι, imperf. mid., poet. form of εἶμι, q. v. to go, also with the idea of haste, Il. 12, 274. Od. 22, 304. In other places now ἱμαι.

ἱμέναι, ep. for ἱέναι, see ἱμι.

ἱεν, see ἱμι.

ἱέμεν, ἡ, fem. of ἱερός, a priestess, Il. 6, 300. †

ἱερεῖον, τό, ep. and Ion. ἱερῆιον, a victim, rare, spoken of sacrificing for the dead; elsewhere τόμιον or ἔντομον, Od. 11, 23. 2) Gener. cattle for killing, as an adage. οὐχ ἱερῆιον, οὐδὲ βοεῖην ἀρνύσθην, they did not strive for a fat ox or a bull's hide (as was the case in combats), Il. 22, 159. Od. 14, 250. Hom. always the Ion. form.

ἱερεύς, ἦος, ὁ, ep. ἱερεύς, Il. 5, 10 (ἱερός), a priest, one who sacrifices victims, the priest of a particular deity, who had the charge of the temple service in the presentation of victims, Il. 1, 23. 370. Od. 9, 198. Besides, they explained the divine will from an examination of the entrails, Il. 1, 62. 24, 221.

ἱερύνω (ἱερός), ep. ἱερεύς, with ἱ, Od. 19, 198. 20, 3; fut. σῶ, prop. to make holy, to consecrate and slay a victim, to sacrifice,

βοῦς, ταύρους, αἶγας θιᾶ, Il. 2) Gener. to slay, because, of every thing prepared to eat, some portion was presented to the gods, Od.; ξεῖναι, in honor of a guest, Od. 14, 414.

ἱερῆιον, τό, Ion. for ἱερεῖον.

ἱερόν, τό, ep. ἱρόν (prop. neut. of ἱερός, but used entirely as a subst.), that which is consecrated; hence, a votive offering. ὄφρ' ἱρόν ἱτοιμασσαιτ' Ἀθήνη, Il. 10, 571; espec. a victim for sacrifice; chiefly plur. τὰ ἱερά, Il. 1, 147. Od. 1, 66; and ἱερά, Il. 2, 420.

ἱερός, ἡ, ὅν, ep. ἱός, ἡ, ἱόν, 1) consecrated to a deity, sacred, holy, divine, spoken of things which are above human power, and are the ordinances of higher beings, conf. Nitzsch ad. Od. 3, 278; ἡμαρ, κνίφας, Il. 8, 66. 11, 194; again, φός Ἀλφειοῖα, Il. 11, 726; ἄλφειον, Il. 11, 631; and also ἱερός, as a present from the gods, Il. 16, 407; see no. 3. 2) holy, spoken of every thing which men consecrate to the gods; βωμός, δόμος, Il.; espec. often ἱερόμβη, ἄλσος, ἐλατη, Od. 13, 372; ἄλσῃ, the sacred threshing-floor (upon which the fruits of Ceres were cleansed), Il. 5, 499; again, countries, cities, islands, etc. were called sacred, as being under the protection of some tutelary deity, as Troy, Thebes, etc. 3) glorious, excellent, admirable, spoken of men, like divine; ἔς Τελεμάχοιο, Od. 2, 409; τέλος φυλάκων, Il. 10, 56; δῖφρος, Il. 17, 464. (i is sometimes long in ἱερός; in ἱός always.)

ἱζάνω (ἱζω), 1) Intrans. to seat oneself, to sit, Od. 24, 209; metaph. to sink, spoken of sleep, Il. 10, 92. 2) Trans. to cause to be seated, with accus. ἀγῶνα, Il. 23, 258.

ἱζω, imperf. ἱζον, 1) Act. 1) Intrans. to seat oneself, to sit down, to sit, to rest; ἐπὶ θρόνου, Il. 18, 422; ἐς θρόνον, Od. 8, 469. ἐπ' ἀμφοτέρους πόδας ἱζε, he sits upon both feet, Il. 13, 281; εἰν ἀγορῇ, Il. 9, 13. βοτῇ ἱζε, Il. 2, 53; spoken of warriors: to take their place, Il. 2, 96. 2) Trans. to cause to sit, to be seated, once τινὰ ἐς θρόνον, Il. 24, 553. II) Mid. like act. to seat oneself, to place oneself in ambush, Il. 18, 522. Od. 22, 335 (only pres. and imperf.).

ἱζλα, infin. ἱζλαι, see ἱάλλω.

Ἰηλυσός, ἡ, Ion. for Ἰαλυσός, a town on the island of Rhodes, in Strabo's time a village; now Jalisso, Il. 2, 656; Strab. XIV. p. 653. (v long in Homer; hence in some edi-

tions Ἰηλυσός, as Herod. 1, 144; ὕ, Dion Per. 505.)

ἴημι (root ΕΩ), pres. 3 plur. ἴησι, infin. ἴεναι, ep. ἴμεναι, Il. 22, 206; part. ἴεις, imperat. ἴει, impf. ἴην (whence ἴεν, Æol. for ἴεσαν, Il. 12, 331) and ἴουν (as if from ἴω), often 3 sing. ἴει, fut. ἴσω, aor. 1 ἴκα, ep. ἴκα, except sing. only 3 plur. ἴκαν, Od. 15, 458. Of the 2 aor. 3 sing. subj. ἴσιν, Il. 15, 359. On ἴωμεν, see that word. Mid. only pres. and imperf. ἴεμαι, ἴεμην, and aor. 2 in tmesis, in ἐξ ἔρον ἔντο, see ἐξίημι. (ι is in Hom. commonly short.) I) Act. 1) Trans. to put in motion, hence a) to send, to send away, to let go, τινὰ ἐξ ἀδύτοιο, Il. 5, 513; ἀγγελόν ταν, Il. 18, 182. ἐν δὲ παρηγορήσιν Πηδάσον ἴει (for ἐνίει), he attached Pegasus with the side-rein, Il. 16, 152; conf. παρηγορή; espec. spoken of what is sent by a god: δράκοντα φάσδε, Il. 2, 309; of inanimate things: σέλας, ἀντέρα; ἴκμενον οὐρόν τινι, to send to any one a favorable wind, Il. 1, 479; and metaph. ὅπα, to send out the voice, to utter, Il. 3, 152, 221; ἔπια, Il. 3, 222. b) to cast, to throw, to hurl, to shoot, to let fly, spoken of lying bodies, πέτρων, λῶαν; espec. of missiles: βέλος, δόρυ, οἰστόν τινος, to shoot an arrow at one, Il. 13, 650; sometimes without accus. Il. 2, 774. 15, 359. Od. 9, 499. c) Spoken of water: to pour out, to let flow, ῥέον ἐς τεῖχος, Il. 12, 25; of a river: ὕδαρ, Il. 21, 158. d) to let down, to let fall. ἐκ δὲ ποδοῖν ἄκμονας ἦκα δύναι, from thy feet I let two anvils hang down (since Jupiter, after attaching them, let them fall), Il. 15, 19; ἐκ χειρὸς φάσγανον, Od. 22, 84; δάκρυον, Od. 16, 191. 23, 33; metaph. spoken of hair: to let fall or roll down, ἐθέλεις, Il. 18, 383. 22, 316; κόμας, Od. 6, 231. 2) Intrans. a) to flow along, spoken of a river; ἐπὶ γαίαν, Od. 11, 239; from the fountain: to gush forth, Od. 7, 130. b) to cease from, with gen. ἐπεὶ χ' ἴωμεν πολέμοιο, when we have retired from the war, Il. 19, 402; see ἴωμεν. II) Mid. to put oneself in motion, to move to, often particip. with gen. of the body only; ποταμοῖο ῥεῖαν, to turn oneself towards the current of the river, Od. 10, 529; absol. ἀπόντισαν ἴεμενοι, striving, they hurled their javelins, Od. 23, 256 (cf. Nitzsch ad Od. 1, 58); comm. spoken of the mere direction of the mind: to aspire to, to strive for, to desire, to wish, with infin. Il. 2, 589. 5, 434 seq.

The part. ἴμενος, striving for, also with gen. πόλιος, Il. 11, 168; νόστοιο, Od. 15, 69; elsewhere with adv. οἰκαδε, πόλεμόνδε. ἴμένω κατὰ ὅλα, struggling along the furrows, Il. 13, 707 (another reading is ἴμένω).

ἴηγα, see ἱάλω.

\* Ἰηπαιῶν, ονος, ὁ, an appellation of Apollo, from the exclamation ἴη παῖάν, h. Ap. 272. 2) a hymn.

ἴησασθαι, see ἰάομαι.

ἴησι, ep. for ἴη, see εἴμι.

Ἰησονίδης, ου, ὁ, son of Jason = Euneus, Il. 7, 468. 469.

Ἰήσων, ονος, ὁ, ep. and Ion. for Ἰάσων (the healer, from ἱάσις), son of Æson and Polymede, leader of the Argonauts. He was sent by Pelias to Colchis, to bring the golden fleece. On the voyage thither he landed at Lemnos, and by Hypsipyle begat Euneus and Nebrophonus, Il. 7, 468. 469. With the aid of Medea daughter of Ætes, in Colchis, he obtained the golden fleece. He took her for his wife. Subsequently, however, he cast her off and married Creusa, Od. 12, 69 seq.; see πελῆης.

ἱητήρ, ἦρος, ὁ (ῖ), poet. for ἱητρός, Il. 2, 732; κακῶν, Od. 17, 384; νόσων, h. 15, 1.

ἱητρός, ὁ, Ion. for ἱατρός (ἰάομαι), a physician, a surgeon; also with ἀνίη, Il. 11, 514, and Od.

ἰθαγενής, ἐς, poet. for ἰθαγενής (ἰθύς, γένος), straight-born, i. e. legitimately born, born in lawful wedlock, Od. 14, 203. †

Ἰθαμένης, εος, ὁ, a Lycian, Il. 16, 586.

Ἰθάκη, ῆ (ῖ), Ithaca, a little island of the Ionian sea, between the coast of Epirus and the island Samos, the country of Ulysses; now Theaki, Il. 2, 632. It extends from southeast to northwest, and is composed of two parts, which are connected by a small isthmus. It is called, Od. 9, 25, the most western island, and thus appears not to agree with the situation of the present Theaki, cf. Volcker Hom. Geogr. § 32. (The poet may here be mistaken; still, in an age destitute of all the means for chart-drawing, it cannot be a matter of reproach.) It was very mountainous; Hom. mentions the Neritus, Nelon, and the promontary Corax. It was therefore not adapted to horses, Od. 4, 605 seq.; but well suited for pasturing goats and cattle, Od. 13, 244; and fruitful in corn and wine. Besides the port Rithrum,

he mentions only one town, Ithaca. 2) The town was situated at the foot of Nelon, Od. 2, 154. The citadel of Ulysses was connected with the town. According to most critics, as Voss, Kruse, the town was in the middle of the island, on the west side, under the northern mountain, Nelon. By this mountain also was the port Rithrum formed, Od. 1, 185. At the town itself was also a port, Od. 16, 322. Volcker, Hom. Geogr. p. 70, strives to prove that the town must be placed on the eastern coast. From this, adv. Ἰθάκηνδε, to Ithaca, Od. 16, 322; and subst. Ἰθακήσιος, ὁ, an inhabitant of Ithaca.

Ἰθακος, ὁ (ἴ), an ancient hero, according to Eustath. son of Pterelaus, from whom the island of Ithaca had its name, Od. 17, 207.

ἴθι, prop. imperat. from ἔλμι, go! come! often used as a particle, like ἄγε, up! on! come on! Il. 4, 362. 10, 53.

ἴθμα, ατος, τό (ἔλμι), a step, gait, and gener. motion, Il. 5, 778. † h. Ap. 114.

ἰθύματα, see ἰθύς.

ἰθύω (ἰθύς, Ion. and ep. for εὐθύω), I) Act. 1) to make straight, to regulate; τὴ ἐπὶ σταθμῶν, to regulate or measure any thing by the carpenter's line, Od. 5, 245. 17, 341. Hence pass. ἰππῶ δ' ἰθυνομένην, the steeds were made straight again, i. e. placed in a line by the pole, Il. 16, 475. 2) to guide directly towards, to direct, to regulate, with accus. Il. 4, 132; and with double accus. Il. 5, 290. Ζεὺς πάντ' ἰθυίνει, sc. βέεα, Il. 17, 632; in like manner, ἵππους, ἄρμα, νῆα, with the prep. ἐπὶ, παρά. II) Mid. to direct, with reference to the subject, with accus. Od. 22, 8. ἀλλήλων ἰθυνομένων δοῦρα, they directing the spears at each other, Il. 6, 3; πηδᾶλλον νῆα, Od. 5, 270 (cf. ἰθύω).

ἰθυπτεῖων, ωνος, ὁ, ἡ (ἴ), epith. of the spear, Il. 21, 169. † μέλιν' ἰθυπτεῖωνα ἐφῆκε, most probably it is derived, according to Apoll., from ἰθύς and πέτομαι, as it were ἰθυπτεῖωνα, flying straight forward, straight to the mark, cf. Il. 20, 99. Zenodotus read ἰθυκτεῖωνα, and derived it from κτεῖς, straight-grained, straight-fibred.

ἰθύς, ἰθεία, ἰθύ (ἴ), Ion. and ep. for εὐθύς, 1) As adj. straight, direct; only the neut. τέτραπτο πρὸς ἰθύ οἱ, he was turned directly to him (others refer it to ἔγχος), Il. 14, 403; with gen. ἰθύ τινος, directly to or at any one, Il. 20, 99; metaph. straight, upright, just.

ἰθεία ἔσται, subaud. δίκη or ὁδός, the sentence will be just, Il. 23, 580. ἰθύτατα εἰπεῖν δίκην, Il. 18, 508. 2) ἰθύς as an adv. like ἰθύ, directly towards, straight at, for the most part with the gen. Λααῶν, Il. 12, 106; προθύροιο, Od. 1, 119; with prep. ἰθύς πρὸς τεῖχος, straight to the wall, Il. 12, 137. ἰθύς μεμαῶς, rushing straight upon, Il. 11, 95. τῇ δ' ἰθύς φρονεῖν, to think right onward, with direct purpose, Il. 13, 135 [ἰθύς φρονεῖν, like ἰθύς μεμαῶς, to stretch straight on, Passow]. τῇ δ' ἰθύς φρονέων ἵππους ἔχε, Il. 12, 124. In this passage, Spitzner after the Schol. connects ἰθύς with ἔχειν, and translates φρονέων, of set purpose, with design, as Il. 23, 343. ἰθύς μάχεσθαι, to contend directly against, Il. 17, 168. μένος χειρῶν ἰθύς φέρεω, to bring straight on the strength of hands [i. e. to come into direct conflict], Il. 5, 506. 16, 602.

ἰθύς, υός, ἡ (ἰθύω) (ἴ), a straight direction in motion, hence ἀν' ἰθύν, directly up, Il. 21, 303. Od. 8, 377; hence attack, an onset, an undertaking, a project, Il. 6, 79. Od. 4, 434; and in reference to the mind, a strong impulse, a desire, a longing, Od. 16, 304. h. Ap. 539.

ἰθύω (ἰθύς), aor. ἰθύσα, 1) to rush directly upon, to attack, to run impetuously upon, to rage; limited by an adv. or prep. ἐπὶ τεῖχος, διὰ προμάχων, Il. 12, 443. 16, 582; with gen. νηός, to rush against the ship, Il. 15, 693. 2) to stretch after, to strive, to desire ardently, with infin. Il. 17, 353. Od. 11, 591. 22, 408. (v is short, but before σ long.)

Ἰθώμη, ἡ, a fortress in Thessaly (Hestiotis), near the later Metropolis; subsequently also called Θούμαιον, Il. 2, 729.

ἰκάω, ep. form of ἰκνέομαι (ἴκω, ἴ), to come, to reach, to arrive at, comm. with accus., more rarely with ἐπὶ, ἐς, τέ, Il. 1, 431. 2, 17. 9, 354; prim., 1) Of living beings, Il. 6, 370. Od. 13, 231. 2) Of inanimate things: φλέψ ἢ αἰχρὴν ἰκάνει, a vein which reaches the neck, Il. 13, 547. 3) Of all sorts of conditions and situations: to attain, to come upon, to befall, Il. 10, 96; μόρος, Il. 18, 465; espec. of human feelings: ἄχος, πένθος, ἰκάνει με, pain, grief came upon me; and with double accus., Il. 2, 171. II) In like manner the Mid. ἰκάνομαι, Il. 10, 118. 11, 610; and with accus., Od. 23, 7. 27.

Ἰκάριος, ὁ, Icarus, son of Perieres and of Gorgophone, brother of Tyndareus, and

father of Penelope. He dwelt in Lacedæmonia; he fled with his brother to Acarnania, and remained there after the return of his brother, cf. Strab. X. p. 461. Od. 1, 276. 329. Accord. to others, he lived in Cephalenia or Samos, Od. 2, 53; conf. Nitzsch ad loc. (The first + long.)

Ἰκάριος, ἡ, or (ἱ), *Icarian*, belonging to Icarus or the island Icarus. ὁ πόντος Ἰκάριος, the Icarian sea, a part of the Ægean; accord. to tradition, it received its name from Icarus son of Dædalus, who was drowned in this sea. It was very stormy and dangerous, Il. 2, 145. (The first + long.)

\*Ἰκαριος, ἡ, or Ἰκαρίη (ἱ), an island of the Ægean sea, which at an early period was called *Δολίχη*, and received its name from Icarus son of Dædalus; now *Nicaria*, h. Bacch. 26. 1.

ἰκελος, ἡ, or (ἱ), poet. for εἰκελος, *similar, like*, with dat. Il. 2, 478. Od. 4, 249.

Ἰκεταονίδης, οὐ, ὁ, son of Hiketaon = *Menalippus*, Il. 15, 547.

Ἰκετάων, υἱός, ὁ (ἱ, ἰκέτης), son of Laomedon, and brother of Priam, father of Menalippus, Il. 3, 147. 20, 238.

ἰκετεύω (ἰκέτης), aor. ἰκέτευσα, *to come to any one as a suppliant*, εἰς τινα, Il. 16, 574; or τινά, Od. and generally, *to beg suppliantly*, Od. 11, 530.

ἰκέτης, οὐ, ὁ, *a suppliant*, one who comes to another for protection against persecution, or to seek purification from guilt, since seated at the altar of Jupiter (ἰκετήσιος) or at the hearth, he was inviolable, Il. 24, 158. 570. Od. 9, 270. 19, 134. According to the Schol. in Od. 16, 422; it denotes also the receiver of the suppliant, the same relation existing as in ξένοι. This signif. however ἰκέτης never has in Hom., and we may better understand here Penelope and her son by ἰκίσται.

ἰκετήσιος, ὁ (ἰκέτης), *the protector of suppliants*, epith. of Jupiter, Od. 13, 213. †

ἰκηται, ep. for ἰκη, see ἰκνέομαι.

Ἰκαλῖος, ὁ, an artist in Ithaca, Od. 19, 57. (According to Damm from ἱκαλῖναι, dry-wood.)

ἰκμάς, ἄδος, ἡ, *the moisture*, which destroys all roughness, and yields smoothness and flexibility. ἄφαρ ἰκμάς ἔβη, δύνει δέ τ' ἀλοιφή, quickly the softness came and the oil enters (spoken of leather which is rendered soft by oil), Il. 17, 392. Voss trans-

lates (ἔβη, i. e. ἀπέβη), 'till the moisture escaped,' understanding it of the moisture which evaporated by stretching, see Nitzsch ad Od. 2, 419.

ἰκμενος, ὁ, always in connection with οὐρος, *a favorable wind*; prob. for ἰκμενος from ἰκίθαι, the wind which comes upon the ship, *secundus*, Eustath. Schol. Venet. Others (Hesych. Etym. M.), *a moist, gently blowing*, or, according to Nitzsch ad Od. 2, 419, *a uniform breeze*, from ἰκμάς, slipperiness, smoothness (cf. Od. 5, 478; ἀνεμοὶ ὑγρὸν ἀέντες), Il. 1, 479. Od. 2, 420.

ἰκνέομαι, poet. depon. mid. (from ἰκω), fut. ἴξομαι, aor. ἰκόμην, *to come, to go, to attain, to reach*, with the accus. of the aim, or with εἰς τι; more rarely, with ἐπὶ, πρὸς, κατά, etc.; with dat. ἐπιγομμένοισι δ' ἴκοντο, Il. 12, 374. 1) Spoken of any thing living; ἐς χεῖρας τινος, *to fall into any one's hands*, Il. 10, 448; ἐπὶ νῆας, Il. 6, 69; espec. *to come to any one as a suppliant*, Il. 14, 260. 22, 123. 2) Spoken of any thing inanimate, conceived of as in motion; τινά, Il. 3) Of various states and conditions. Ἀχιλλῆος ποθὶ ἵσταται νῖας Ἀχαιῶν, regret for Achilles will at length come upon the sons of the Greeks, Il. 1, 240. κάματός μιν γούναθ' ἴκετο, fatigue attacked his knees, Il. 13, 711; in like manner, σίβας, πένθος, etc., with double accus. Il. 1, 362. 11, 88. (ι is short, except when long by augm.).

ἰκρία, τὰ, always in the plur., ep. gen. ἰκριον (from ἰκριον, a plank, a beam), *the deck*, which covered only the fore and hind part of the ship; the middle was open for the seats of the rowers, Il. 15, 676. Od. 12, 229. 13, 74. In the difficult passage Od. 5, 282, are commonly understood, the upright timbers, connected by cross-pieces, upon which the deck rested. Voss, more correctly, 'he then placed around planks, fitting them upon the border, to the frequent ribs;' see ἐπηγεκνίδες. Nitzsch ad loc. also understands by ἰκρία, *the planks* which formed the upper rim of the ship's sides, cf. Od. 5, 163.

ἰκω, ep. imperf. ἴκον, aor. 2 ἴξον, ἴξες, the root of ἰκάνω and ἰκνέομαι. (Upon the aor. see Buttm. § 96. note 9. Rost Dial. 52. d); *to go, to come, to reach, to arrive at, to attain*, with accus. of the aim, Il. 1, 317. 9, 525. ὃ τι χρεῖω τόσον ἴκει, what so great need is come, Il. 10 142; often with a part. ἐς ῥόδον

ἔξεν ἀλώμενος, he came to Rhodes in his wandering, Il. 2, 667. (ι is regularly long.)

Ἰλαδόν, adv. (ἔλῃ), in crowds, in troops, troop by troop, Il. 2, 93. †

\* Ἰλαμαι, mid. poet. form for ἰλάσσομαι, see ἔλῃμι, h. 20, 5.

ἰλάομαι, ep. for ἰλάσσομαι, to appease, to propitiate, ἰλίσκονται μιν ταύροις, Il. 2, 550 † (viz. Erechtheus, say the Gramm. and Voss; others, as Heyne, refer it to Minerva).

ἰλαος (ι, ᾱ), propitiated, favorable, placatus, spoken of the gods: gracious, merciful, Il. 1, 583; of men: gentle, kind, \* Il. 9, 639. h. Cer. 204.

ἰλάσσομαι, depon. mid. (ἰλάω, ι), fut. ἰλάσομαι, ep. σσ, aor. ἰλασάμην, ep. σσ, spoken only of gods, to appease, to propitiate, to conciliate, to render gracious or favorable, with accus. θεόν, Ἀθήνην, Il. 1, 100. 147. 386. Od. 3, 419; τινά μολπῇ, Il. 1, 472. cf. h. 20, 5. (Kindred forms, ἰλαμαι, ἰλάομαι; prop. ι, sometimes ῖ, Il. 1, 100.)

ἔλῃμι, poet. (from root ἰλάω), only imperat. ἔλῃθι and perf. subj. ἰλήκησι, optat. ἰλήθῃ, to be propitiated, gracious, favorable. ἔλῃθι, be gracious, in addresses to the gods, \* Od. 3, 380. 16, 184. The perf. with signif. of pres. with dat. Od. 21, 365. h. in Ap. 165.

Ἰλιάς, ἄδος, ἡ, prop. adj. Trojan, of Troy; as subst. subaud. ποιήσεις, the Iliad.

Ἰλῆϊος, ον, ep. for Ἰλῆϊον, Ilian, relating to Ilius. τὸ πεδῖον Ἰλῆϊον, the Ilian plain; the Schol. says it was so called from the monument of Ilius, cf. Ἰλος, 2. But, in the first place, this region was never so called; in the next, Agenor would in that case have retired from Ida and gone back; more correctly, Lenz understands (Ebene von Troj. S. 226) the plain back of Troy towards Ida. Crates therefore has amended it to Ἰδῆϊον, and Voss translates, the Idaeian plain, Il. 21, 558; conf. Köpke Kriegswes. d. Griech. S. 193.

Ἰλιονεύς, ῆος, ὁ (ι), son of Phorbas, a Trojan slain by Peneleus, Il. 14, 489. (The first ι long.)

Ἰλιόθεν, adv. from Troy, Il. 14, 251.

Ἰλιόθι, adv. at Troy, always Ἰλιόθι πρό, before Troy, Il. 8, 561. Od. 8, 581.

Ἰλιον, τό = Ἰλιος, q. v.

Ἰλιος, ἡ (ι) (τὸ Ἰλίον, Il. 15, 71. †), Ilium, the capital of the Trojan realm, at a later date called Troy. It received its name from

its founder, Ilius. This city with its citadel (Ἰεργαμός), in which was the sanctuary of Minerva, and the temple of Jupiter and Apollo (Il. 22, 191), called by the later Greeks τὸ παλαιὸν Ἰλίον, was situated upon an isolated hill in a great plain (Il. 20, 216), between the two rivers Simois and Scamandrus, where they approached each other. Their confluence was west of the city. It was thirty stadia beyond Novum Ilium, about six Roman miles from the sea. On the west side of the city, towards the Grecian camp, was the great gate, called the Σκαιοὶ πύλαι, also called Dardanian. Now the village *Bunar-Baschi* occupies its site. New Ilium lay near to the coast, only twenty stadia from the mouth of the Scamander; originally a village with a temple of Minerva, which under the Romans grew into a city; now *Trojahi*, cf. Lenz die Ebene vor Troja, 1797. (The first ι long; the second also long in Il. 21, 104.) [Ἰλιος is also applied to the whole Trojan realm, Il. 1, 71. 18, 58. 13, 717.]

Ἰλῶφι, ep. for Ἰλίον, Il. 21, 295.

ἰλλάς, ἄδος, ἡ (ἰλλω, εἰλω), prop. that which is twisted (of thongs or any thing flexible), a string, a rope, plur., Il. 13, 572. †

Ἰλος, ὁ, Ilius, 1) son of Dardanus and Batia, king of Dardania, who died without children, Apd. 3, 12. 2. 2) son of Tros and Calirrhoe, father of Laomedon, brother of Ganymede, founder of Ilium, Il. 20, 232. His monument was situated beyond the Scamandrus, midway between the Scæan gate and the battle-ground, Il. 10, 415. 11, 166. 371. 3) son of Mermerus, grandson of Pheres in Ephyra, Od. 1, 259.

ἰλθς, ὅος, ἡ (prob. from εἰλύω), mud, mire, Il. 21, 318. †

ἰμάς, ἄντρος, ὁ (ι, rarely ι, from ἔμμι), a leathern thong, Il. 21, 30. 22, 397; hence 1) a thong or strap for harnessing horses, Il. 8, 544. 10, 475; also a trace, Il. 23, 324. 2) the straps with which the chariot-body was fastened, Il. 5, 727. 3) the whip-thong, a whip, Il. 23, 363. 4) the thong for fastening the helmet under the chin, Il. 3, 371; also the thongs with which the helmet for protection was interwoven, Il. 10, 262. 5) the magic-girdle, the cestus of Venus, which by its magic power inspired every one with love, Il. 14, 214. 219. 6) the thongs of pugi-

lists, *cæstus*, which were made of undressed leather and wound around the hollow of the hand, Il. 23, 684. 7) In the Od. the *thong* fastened to the bolt of the door, and drawn through a hole. To shut the door, the bolt (κλήϊς) was drawn forward, and fastened to the *κορώνη*; to open the door, the bolt, after untying the thong, was pressed back with a hook, Od. 1, 442. 4, 802.

ἱμάσθλη, ἡ (ἱμάσσω), prop. *a whip-thong*, then *a whip*, Il. 8, 43, and Od.

ἱμάσσω (ἱμάς), aor. 1 ἱμάσα, ep. σσ, *to whip, to lash, to strike*, ἵππους, ἡμιόνους, Il. and Od.; *πληγαῖς τινα*, Il. 15, 17; metaph. *γαῖαν*, *to strike (lash) the earth with lightning* (spoken of Jupiter), Il. 2, 782. h. Ap. 340.

Ἰμβρασιδης, ου, ὁ, son of Imbrasmus = *Peirus*, Il. 4, 520.

Ἰμβριος, ὁ, son of Mentor of Pedæon, husband of Medesicaste, son-in-law of Priam, slain by Teucer, Il. 13, 171. 197. [2) As adj. of *Imbrus*, *Imbrian*, Il. 21, 43.]

Ἰμβρος, ἡ, 1) an island on the coast of Thrace, famed for the worship of the Cabiri and of Mercury; now *Imbro*, Il. 13, 33. 24, 78. 2) a city on the above island, Il. 14, 281. 21, 43.

ἱμεῖρω, poet. and Ion. (ἱμερος, (ῖ), 1) *to long for, to desire ardently*, with gen. *πακῶν*, Od. 10, 431. 555. 2) Mid. as depon. aor. 1 ἱμεῖράμην; more frequently with gen. *αἰῆς*, Od. 1, 41; and with infin. Il. 14, 163. Od. 1, 59.

ἱμεν and ἱμεναι, see εἰμι.

ἱμερόεις, εσσα, εν (ἱμερος), *awakening desire or longing; enchanting, fascinating, lovely, agreeable, χορός*, Il. 18, 603; *αἰδῆ*, Od. 1, 421; *γός*, the lamentation of longing desire, Od. 10, 398; chiefly *charming, exciting amorous passions, στήθεια*, Il. 3, 397; *ἔργα γάμοιο*, Il. 5, 429. Neut. as adv. ἱμερόεν κινδάρειζε, Il. 18, 570.

ἱμερος, ὁ (ῖ), *longing, ardent desire* for a person or thing, *τινός*, Il. 11, 89. 23, 14. 108. and also connected with a gen. of the object; *πατρός ἱμερος γόοιο*, a desire of mourning one's father, Od. 4, 113; espec. *amorous desire, love*, Il. 3, 140. 14, 198.

ἱμερότις, ἡ, ὅν (ἱμεῖρω), *longed for, attractive, lovely*, epith. of a river, Il. 2, 751; † of the harp, h. Merc. 510.

ἱμμεναι, see εἰμι, cf. Thiersch § 229. a.

ἵνα, 1) Adv. of place, *where, in which place*, Il. 2, 558. Od. 6, 322; for *ἐκεῖ, there*, Il. 10, 127. b) More rarely, *whither*, Od. 4, 841. 6, 55. In Od. 6, 27, it is explained as an adv. of time, *when*; and Od. 8, 313, *how*; in both places, however, the signif. of place is predominant; in the first, we may translate *ἵνα, whereat* (on which occasion); and in the second, *how there*, cf. Nitzsch ad Od. 4, 821. II) Conjunct. *that, in order to*, denoting purpose. 1) With the subj. after a primary tense (pres. perf. fut.), Il. 1, 203. 3, 252. 11, 290; and after an aor. with pres. signif. Il. 1, 410. 19, 347. Apparently the indicat. is often found here, since the ep. subj. shortens the long vowel, Il. 1, 363. 2, 232. 2) With the optat. after a historical tense (imperf., pluperf., aor.), Od. 3, 2. 77. 5, 492. As exceptions, notice a) The subj. stands with a preceding historical tense α) When the aor. has the signif. of the perf., Od. 3, 15. 11, 93. β) In the objective representation of past events, Il. 9, 495. b) The optat. follows a primary tense, when the declaration assumes the character of dependent discourse (in Hom. examples are wanting), cf. ὄφρα. Sometimes the subj. and optat. follow one after the other in two dependent clauses, Il. 15, 596. 24, 584. Od. 3, 78. 3) ἵνα μή, that not, Il. 7, 195. Od. 4, 70; constr. as in *ἵνα* 1. 2; *ἵνα μή*, in Il. 7, 353, is explained by the Schol. by *ὡς μή*, if not; the verse is, however, suspected. 4) With other particles, *ἵνα δῆ, ἵνα περ*, Il. 7, 26. 24, 362.

ἱνδάλλομαι (εἶδος, εἰδάλμιος), *to present oneself in view, to appear, to show oneself*, Il. 23, 460. Od. 3, 246. h. Ven. 179. The dat. *τινί* indicates him to whom anything appears. *ἱνδάλλετο σφισι πᾶσι τεύχεσι λαμπόμενος Πηλεΐωνος*, he (viz. Patroclus) appeared to all, gleaming in the arms of Pelides, Il. 17, 213. (As the sense appears to be, 'he was similar to Achilles,' [Heyne,] Bothe, and Spitzner, after Aristarchus, have adopted *Πηλεΐωνι*. Comm. the nom. indicates the person who appears, or in whose character any one appears; the dat. however, is not unusual, cf. Od. 3, 246, where formerly stood *ἀθανάτοις*; h. Ven. 179. *ὡς μοι ἱνδάλλεται ἦτορ*, as he appears to me in mind, Od. 19, 224; for here Ulysses is immediately described, as to his exterior. Damm takes it here as mid. 'to present oneself;' so

so also Voss, 'so far as my mind remembers.'

ἴνεσι, see ἴς.

ἰνίον, τό (ἴ, ἴς), the back bone of the head, the neck, the nape of the neck, \* Il. 5, 73, 14, 495.

Ἰνώ, ὅος, ἡ, see Λευκοθέα.

\* Ἰνωπος, ὁ (ἴ, Ἰνωπός, Strab.), a fountain and rivulet in Delos, h. Ap. 18.

ἱζαλος, ον, epith. of αἰξ ἄγριος, prob. fleet-springing, climbing, from αἰσσω or ἰκνέσθαι and ἄλλομαι; others say, lascivious, from ἱξύς, Il. 4, 105, †

ἱζον, ες, ε, see ἱκα.

ἱξύς, ὅος, ἡ, the flank or side of the body, the region above the hips, ἱξυῖ, ep. contr. dat. for ἱξυῖ, \* Od. 5, 231, 20, 544.

Ἰξίων, ἱωνος, ὁ, Ixion, king of Thessaly and husband of Dia who bore Pirithous by Jupiter; from this Ἰξιόνιος, ἡ, ἱον, pertaining to Ixion; ἄλογος, Il. 14, 317.

Ἰοβάτης, ον, ὁ, king of Lycia, father of Antia, and father-in-law of Prætus, who sent Bellerophon to him, that he might put him to death. Hom. Il. 6, 173, mentions not his name, but Apd. 2, 2, 1; conf. Ἀρτεία and Προΐτος.

ἰοδνεφής, ἐς (ἴ, from ἱον, νέφος), violet-colored, purple, and generally, dark-colored, ἱός, \* Od. 4, 135, 9, 426.

ἰοδόκος, ον (ἴ, from ἱός, δέχομαι), containing arrows, arrow-holding, φαρέτη, Od. 21, 12, 60, †

ἰοειδής, ἐς (ἴ, from ἱον, εἶδος), violet-colored, and generally, dark-colored, cf. πορφύρεος, epith. of the sea, Il. 11, 298. Od. 5, 56.

ἰόεις, εσσα, εν (ἴ, from ἱον), violet-colored, dark-colored (as πολίος), σιδηρος, Il. 23, 850.

Ἰοκάστη, ἡ, see Ἐπικάστη.

ἰόμωρος, ὄν (ἴ), a reproachful epith. of the Argives, \* Il. 4, 242, 14, 479; according to most critics, skilled with the arrow, fighting with arrows, from ἱός and μωρός, cf. ἐγγεσέμωρος; [and Jahrb. von J. und Klotz, p. 259.] sense: ye, who only fight at a distance with missiles, but will not attack the enemy in close conflict with sword and spear. It indicates therefore, cowardice; and from many passages in Homer, it appears that archery was little reputable. Köppen without probability takes it as an honorary epithet. But as the ι here is short, and the ι in ἱός is always long, consequently several other expla-

nations have been sought. Schneider derives it from ἰά, voice, and translates, 'ready with the voice, boastful, bragging.' Others from ἱον, explaining it, 'destined to the fate of the violet,' i. e. a short-lived fate, or, to a violet-colored, i. e. a dark fate, etc.

ἱον, τό (ἴ), a violet, Od. 5, 72, † h. Cer. 6. There were, according to Theophr. Hist. Plant. 6, 6, white, purple and black.

ἱονθάς, ἄδος, ἡ, shaggy, hairy, epith. of wild goats, Od. 14, 50. † (From ἱονθος, akin to ἄνθος.)

ἱός, ὁ (ἴ from ἦμι), plur. of ἰοί and once τὰ ἰά, Il. 20, 68; † prop. that which is cast, an arrow, conf. ὀιστός.

ἱός, ἦ, ἱον, ep. for εἶς, μία, ἓν, in gen. and dat. with altered accent, ἡς, ἱῶ, Il. 6, 122; ἱόνε, Il. 9, 319. τῇ δὲ τ' ἡ ἀναφαίνεται ὀιθρος, supply βοῖ, to one (cow) death appeared, Il. 11, 174. Od. 14, 435.

\* ἰοστέφανος, ον (σιτέφανος), violet-crowned, h. 5, 18.

ἰότης, ητος, ἡ (ἴ, prob. from ἴς), only in the dat. and accus. will, resolution, counsel, bidding, advice, Il. 15, 41; often θεῶν ἰότητι, by the will of the gods, Il. 19, 9. Od. 7, 214. ἀλλήλων ἰότητι, the counsel of each other, Il. 5, 874.

ἱούλος, ὁ (οὔλος), the first down, the earliest appearance of beard, only in the plur. Od. 11, 319, †

ἰοχάιρα, ἡ (ἴ, from ἱός, χαίρω), delighting in arrows, arrow-loving, epith. of Diana; as subst. mistress of the bow [huntress], Il. 21, 480. Od. 11, 198.

ἱππάζομαι, depon. mid. (ἵππος), to guide horses, to drive a chariot, Il. 23, 426, †

Ἰππασίδης, ον, ὁ, son of Hippasus = Charops, Il. 11, 426; = Socus, Il. 11, 431; = Hypsenor, Il. 13, 411; = Apisaon, Il. 17, 348.

Ἰππασος, ὁ, 1) father of Charops and Socus, a Trojan, according to Hyg. f. 90, son of Priam, Il. 11, 425, 450. 2) father of Hypsenor, Il. 13, 411. 3) father of Apisaon, Il. 17, 348.

ἱππειος, η, ον (ἵππος), of a horse, belonging to a horse, ζυγόν, φάτην, ὄπλῃ, Il., ἡπά, Od. 4, 40. ἱππειος λόφος, a crest of horse-hair, Il. 15, 537.

ἱππεύς, ητος, ὁ (ἵππος), plur. once ἱππις, Il. 11, 151; a knight; in Hom. a charioteer, one who guides horses, Il. 11, 51; = ἡνίοχος, for the most part, opposed to πεζός, one who

*fighths from a chariot*, Il. 2, 810. 11, 529; also a combatant for a prize in a chariot, Il. 23, 262. cf. ἡνίοχος, παραιβάτης.

*ἰππηλάσιος, η, ον (ἐλαίνω)*, good for travelling, passable for chariots. *ἰππηλάσιος ὁδός*, a chariot-road, \* Il. 7, 340. 439.

*ἰππηλάτα, ὁ, ep. for ἰππηλάτης*, only nom. sing. (ἐλαίνω), a charioteer, a horseman, epith. of distinguished heroes, Il. 4, 387. Od. 3, 436; always in the ep. form.

*ἰππηλάτος, ον (ἐλαίνω)*, suited to driving horses, convenient for travelling, ἤσος (convenient for a race-ground, V.), \* Od. 4, 607. 13, 242.

*Ἰππημολγῆ, οἱ, the Hippomolgi*, prop. horse-milkers, fr. ἵππος and ἀμύλω, Scythian nomades, who lived upon mare's milk; Strab. VII. p. 260, after Posidonius, places them in the north of Europe. Homer calls them ἀγανόι, from their simple mode of life, Il. 13, 5.

*ἰππιοχαίτης, ον, ὁ (χαίτη)*, of horse-hair, λόφος, Il. 6, 469.

*ἰππιοχάρμης, ον, ὁ (χάρμη)*, that practises fighting from a chariot, a charioteer, Il. 24, 257. Od. 11, 259.

*ἰππόβοτος, ον (βόσκω)*, pastured by horses, horse-nourishing, epith. of Argos, because the plain of this city abounding in water, was suited to the pasturing of horses; also spoken of Tricca and Elis, Il. 4, 202. Od. 21, 347.

*Ἰπποδάμας, αὐτός, ὁ*, a Trojan, slain by Achilles, Il. 20, 401 (= ἰππόδαμος).

*Ἰπποδάμεια, ἡ, Hippodamia*. 1) daughter of Atrax, wife of Pirithous, mother of Polyxetes, Il. 2, 742. 2) daughter of Anchises, wife of Alcahous, sister of Æneas, Il. 13, 429. 3) prop. name of Briseis, accord. to Schol. ad Il. 1, 184; see Βρισηΐς. 4) a hand-maid of Penelope, Od. 18, 182.

*ἰππόδαμος, ον (δαμάω)*, horse-subduing, horse-taming, epith. of heroes, and also of the Trojans and Phrygians, Il. 2, 230. 10, 431. Od. 3, 17.

*Ἰππόδαμος, ὁ, Hippodamus*, son of Merope, from Percote, a Trojan, slain by Ulysses, Il. 11, 335.

*ἰππόδαυς, εια, ν (δασύς)*, thickly covered with horse-hair, κόρυς, Il. 3, 369; κινῆ, Od. 22, 111.

*ἰππόδρομος, ὁ (δρόμος)*, a race-course for chariots, Il. 23, 330. †

*ἰππόθεν*, adv. (ἵππος) from a horse, \* Od. 8, 515. 11, 531.

*Ἰππόθεος, ὁ*, 1) son of Lethus from Larissa, grandson of Teutamus, leader of the Pelaagians, Il. 2, 840 seq.; he is slain, Il. 17, 217-318. 2) son of Priam, Il. 24, 251.

*ἰπποκῆλενθος, ον (κῆλενθος)*, travelling by horses, fighting from a chariot, epith. of Patroclus, in \* Il. 16, 126. 584. 839; since being the charioteer of Achilles he fought not on foot. Thus the better Gramm. Eustath. Ven. Schol. (The interpret. ὅς ἵπποις κελεύεις, thou that commandest horses, is contrary to the *usus loquendi*. Bentley would write, *ἰπποκῆλευστης*.)

*ἰππόκομος, ον (κόμη)*, set with horse-hair, crested with horse-hair, τευφάλεα, κόρυς, \* Il. 12, 339. 13, 132 seq.

*ἰπποκορυστής, ον, ὁ (κορύσσω)*, arming horses, or more correctly passive, furnished with horses for fighting, epith. of heroes fighting from war-chariots, \* Il. 2, 1. 16, 287. 21, 205.

*Ἰπποκόων, αὐτός, ὁ*, a relative and comrade of the Thracian king Rhesus, Il. 10, 518. (From κοῖν = νοεῖν, acquainted with horses.)

*Ἰππόλοχος, ὁ*, 1) son of Bellerophontes, father of Glaucus, Il. 6, 119. 197; king of the Lycians, Il. 17, 140 seq. 2) a Trojan, son of Antimachus, slain by Agamemnon, Il. 11, 122.

*Ἰππόμαχος, ὁ*, son of Antimachus, a Trojan, slain by Polyxetes, Il. 12, 189.

*Ἰππόνοος, ὁ* (acquainted with horses), 1) a Greek, slain by Hector, Il. 11, 303. 2) prop. name of Bellerophontes, cf. Schol. ad Il. 6, 155.

*ἰπποπόλος, ον (πολίω)*, to go about with horses, horse-driving, epith. of the Thracians, Il. 13, 4. 14, 227.

*ἵππος, ὁ, a horse, a steed; ἡ ἵππος, a mare*; also θήλεις ἵππος, Il. 5, 269; and ἵπποι θήλειαι, Il. 11, 681. Homer uses both genders, but chiefly the fem., since mares were regarded as better suited for travelling and fighting, Il. 2, 763: 5, 269. Od. 4, 635. The heroes of the Trojan war used horses only for drawing chariots, not for riding; [Il. 10, 513 is commonly understood of riding, but not with entire certainty,] see κῆλης and ἄρμα, Od. 4, 590; hence, 2) In the plur. [and rarely in the dual, Il. 5, 13, 237,] a *squad* of horses, or a *team*, in connection with ἄρμα, Il. 12, 120; and often ἵπποισιν καὶ ὄχεσιν, Il.



12, 114, 119; hence also a) *the chariot itself*, Il. 3, 265. 5, 13. etc.; hence, ἄλως ἵπποι, *the chariot of the sea, for a ship*, Od. 4, 708. b) *warriors fighting from a chariot*, in opposition to πεζοί, Od. 14, 267. ἵπποι τε καὶ ἄνθρωποι, Il. 5, 554. 16, 167.

Ἱπποσύνη, ἡ (ἵππος), *the art of managing horses and of fighting from a chariot*, Il. 4, 403. 11, 503; also in the plur. Il. 16, 776. Od. 24, 40.

ἱππότα, ὁ, ep. for ἱππότης (ἵππος), *a charioteer, a warrior fighting from a chariot*, epith. of heroes, espec. of Nestor; only ep. form, often in the Il. and Od. 3, 68.

Ἱπποτάδης, ου, ὁ, a descendant of Hippotes = Æolus, Od. 10, 2. 36.

Ἱππότης, ου, ὁ, son of Neptune or of Jupiter, father of Æolus, according to Hom. and Ap. Rh. 4, 778; others say grandfather of Æolus, through his daughter Arne, see Ἀἰολός.

Ἱπποτίων, ωνος, ὁ, a Mysian, father of Morys, Il. 13, 392; slain by Meriones, Il. 14, 514, or perhaps another.

ἱπποურიς, ιδος, ἡ (οὐρά), as fem. adj. *furnished with a horse-tail*, κυνέη and κόρυς, Il. 3, 337. 11, 42. Od. 23, 124.

ἵπτομαι, depon. mid. fut. ἵπομαι, aor. ἱπάμην, to press, to squeeze; only metaph. to oppress, to afflict (strike, V.), with accus. (spoken of Jupiter and Apollo) λαόν, Il. 1, 454. 16, 237; (of Agamemnon,) to chastise, to punish, Il. 2, 193 (akin to ἵκος, ἱκῶν), \* Il.

ἱραί, αἱ or ἱραι, different readings, Il. 18, 531, for εἱραι, q. v.

ἱρεύς, ep. and Ion. for ἱερεύς.

ἱρεύω, ep. and Ion. for ἱερεύω.

Ἱρή, ἡ ed. Wolf, Ἱρη ed. Spitzner, a city in Messenia (different from Εἶρα), one of the towns promised by Agamemnon to Achilles as a dowry, Il. 9, 150. Paus. calls it the later Ἀβλα; Strab. VIII. 360, incorrectly, Ἱρα, on the way from Andania to Megalopolis. Spitzner has adopted Ἱρη, which was the common reading in Paus. and which the rule of accent requires. Aristarch. on the other hand, writes Ἱρη, cf. Spitzner.

ἱρηξ, ηκος, ὁ, Ion. and ep. for ἱεραξ (ἱερός), a hawk or falcon, to which species also the κίρκος belonged, Od. 13, 86; prop. the sacred bird, because the soothsayers observed and divined from their flight, Il. 13, 62. 16, 582 (only in the contr. form with ῖ).

Ἴρις, ιδος, ἡ, accus. Ἴριν, Iris, according to Hes. daughter of Thaumias and Electra; in the earlier rhapsodies of the Il. the only messenger of the gods, not only amongst each other, Il. 8, 398. 15, 144; but also to men, Il. 2, 786. She interposes of her own accord, Il. 3, 122. 24, 74; and brings spontaneously the commands of Achilles to the winds, Il. 23, 198. She commonly appears in a foreign form, e. g. as Polites, Il. 2, 791; and Laodice, Il. 3, 122. Her fleetness is compared to the fall of hail or to wind, Il. 15, 172; hence ἀελλόπος, ποδὴννεμος. In the later poets she is goddess of the rainbow. (According to Herm. Sertia, from εἶρε, to join.)

Ἴρις, ιδος, ἡ, dat. plur. ἱρίσσιν, Il. 11, 27; *the rainbow*, which in ancient times passed with men as a message from heaven, Il. 17, 547.

ἱρός, ἡ, ὅς (ῖ), ep. for ἱερός.

Ἴρος, a beggar in Ithaca, who was prop. called *Arnæus*, but was denominated Ἴρος: messenger (from Ἴρις), because the suitors thus employed him. He was large in person, but weak, and insatiably greedy; he was beaten by Ulysses, whom he insulted. Od. 18, 1-7. 73. 239.

ἰς, ἰνός, ἡ, dat. plur. ἱνέσι (ῖ), 1) *sinews, muscle, nerves*; in the plur. Od. 11, 219. Il. 23, 191; espec. the neck-sinews, Il. 17, 522. 2) *muscular power, bodily strength, vigor, strength*, prim. of men, Il. 5, 245. 7, 269; also of inanimate things, ἀνέμου and ποταμοῦ, Il. 15, 383. 21, 356. 3) Since strength is the prominent trait of every hero, the strength of the hero is spoken of by a circumlocution for the hero himself. κρατερὴ ἰς Ὀδυσσεύς; the vigorous strength of Ulysses, for the powerfully strong Ulysses, Il. 23, 720; Τηλεμάχοιο, Od. 2, 409; cf. βίη, σθένος.

ἰσάζω (ἰσος), fut. ἰσάσω, aor. 1 mid. ep. iterat. form ἰσάσκετο, Il. 24, 607; act. *to make equal*, spoken of a woman weighing wool in scales, Il. 12, 435; see ἔχω. 2) Mid. *to make oneself equal, to esteem oneself equal*, τι, Il. 24, 607.

ἴσαν, 1) 3 plur. imperf. from εἶμι. 2) Ep. for ἦδισαν, see Εἰλῶν, B.

Ἰσανδρος, ὁ (man-like), son of Bellerophon, slain by Mars in an engagement against the Solymi, Il. 6, 197. 203.

ἴασσι, see Εἰλῶν, B.

ἰσάσκετο, see ἰσάζω.

ἰσθι, imper. see ΕΙΛΩ, B.

ἰσθμιον, τό (ἰσθμός), prop. what belongs to the neck, a necklace, a neck-band, Od. 18, 300. †

ἰσχω, ep. (from root ΙΚ, εἶχω), poet. form of ἔισχω, only pres. and imperf. to make equal, to make similar, to liken, τί τι. φωνήν ἀλόχοις (for φωνῇ ἀλόχων) ἰσκουσα, making the voice like the voices of the wives [i. e. imitating their voices], Od. 4, 279. 2) In thought: to deem like, to esteem equal or like. ἐμὲ σοὶ ἰσκοντες, esteeming me like thee (i. e. taking me for thee, V.), Il. 16, 41. cf. Il. 11, 799. 3) In two places, Od. 19, 203, and 22, 31, some critics explain ἴσκει and ἴσκειν, 'he spake,' as it occurs also in Ap. Rhod. But Eustath. with the more exact critics, interprets it by εἰκαζε, ὁμοίου, Od. 19, 203. ἴσκει ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, prop. uttering many falsehoods, he made them like the truth; and Od. 22, 31. ἴσκειν ἕκαστος ἄνθρωπος, each one imagined, i. e. was deceived in his opinion, as the following words show, cf. Buttm. Lexil. II. p. 83, who conjectures that ἴσκει should be the reading in Od. 22, 31.

Ἰσμαρος, ἡ, a city in Thrace, in the realm of the Ciconians, near Maronia, famed for its strong wine, Od. 9, 40, 198.

ἰσόθεος, ὃν (ἴ, θεός), godlike, equal to a god, epith. of heroes, Il. 2, 565, and Od.

ἰσόμορος, ὃν (ἴ, μέρος), having an equal share, an equal lot, Il. 15, 209. †

ἰσόπεδον, τό (πίδον), an equal bottom, level ground, a plain, Il. 13, 142. †

ἴσος, ἴση, ἴσον, ep. for ἴσος, ep. also in fem. ἴση, q. v. 1) equal in quality, number, value, strength; sometimes also similar; absol. ἴσον θυμὸν ἔχειν, Il. 13, 704; with dat. δαίμονι, Il. 5, 884; Ἀρηϊ, Il. 11, 295; and even often with the dat. of the pers., although the comparison concerns only something belonging to the person. οὐ μὲν σοὶ ποτε ἴσον ἔχω γίγας for γίγας τῷ σὺ γίγαι ἴσον, I never receive a reward equal to thine, Il. 1, 163. cf. 17, 51. 2) equally shared. ἴση μοῖρα μένοντι καὶ εἰ μάλ᾽ αὖτις πολέμιοι, there is an equal portion to him who remains behind (at the ships), and to him who fights ever so vigorously, Il. 9, 318; often ἴση alone, Il. 11, 705. 12, 423. Od. 9, 42. 3) The neut. sing. as adv. ἴσον and ἴσα. ἴσον πηρὶ, like death, Il.

3, 454. 15, 50; oftener the neut. plur. ἴσα τέκνους, Il. 5, 71. 15, 439; and with prep. κατὰ ἴσα μάχην ταῦναι, to suspend the fight in equipoise, to excite it equally, Il. 11, 336. ἐπ' ἴσα, Il. 12, 436. The passage Od. 2, 203, is variously explained. κτήματα δ' αὖτε κακῶς βεβρώσεται, οὐδὲ ποτ' ἴσα ἴσσεται, thy possessions are consumed, and never will the like be to thee, i. e. that which is consumed will never be replaced. Thus Nitzsch, and this appears most natural. Eustath. says, 'they will never remain equal,' i. e. will continually decrease. Others, as Voss, 'there will be no equity.' Both are contrary to the Hom. usus loquendi.

Ἴσος, ὁ, son of Priam, slain by Agamemnon, Il. 11, 101.

ἰσοφαρίζω (ἴ, from ἴσος and φέρω), to put oneself on an equality with any one, to liken, to compare oneself to in any thing; τινὶ μένος, to any one in strength, Il. 6, 101; ἔργα Ἀθήνη, Il. 9, 390; and with the dat. alone, Il. 21, 194.

ἰσοφόρος, ὃν (φέρω), bearing a like burden, of equal strength, βόες, Od. 18, 373. †

ἰσώω (ἴσος), only optat. aor. ἰσωσαίμην, to make equal, mid. to become equal, with dat. Od. 7, 212. †

ἰστημι, imperf. ἰστην, 3 sing. ep. iterat. form ἴστασκε, ἴστασθ', Od. 19, 574; fut. στήσω, aor. 1 ἔστησα, also ep. 3 plur. ἔστασαν for ἔστησαν, Il. 12, 55. 2, 525 (ἴστασαν, Spitzn.). Od. 3, 182. 18, 307, cf. ἐπρεσε; aor. 2 ἔστην, ep. iterat. form στάσκον, and 3 plur. ep. ἔσταν and στάν, subj. στώ, 2 sing. στήης for στής, etc., 1 plur. ep. στώμεν and στέλομεν for στώμεν, infin. στήμεναι for στήναι, perf. ἔστηκα, and pluperf. ἔστηκειν; the dual and plur. only in the syncop. forms: dual ἔστατον, plur. ἔσταμεν, ἔστυτε, and poet. ἔστητε, Il. 4, 243. 246; 3 plur. ἔστασι, subj. ἔστω, optat. ἔσταλην, infin. ἑστάμεναι, ἑστάμεν, part. only the obliq. cas. ἑσταῖος, etc., plupf. dual ἑστυτον, 3 plur. ἑστυσαν; mid. fut. στήσομαι, aor. ἑστησάμην, aor. pass. ἑστάσθην, signif.: 1) Trans. in the pres. imperf. fut. and aor. 1, to place, to cause to stand, of animate and inanimate objects, hence 1) to put up, to set up, to place erect, with accus. Il. 2, 525; ἔγχεος, Il. 15, 126; τρίποδα, Il. 18, 344. 2) to cause to rise, to raise, νεφέλας, Il. 5, 523. Od. 12, 405; κοινῆς ὀμιχλῆς, Il. 13, 336; hence metaph. to excite, to stir up, φυλόπιδα, ἔριν,

Od. 11, 314. 16, 292. 3) *to cause to stand, to hinder, to bring to a stand, to check, to stop* (in their course), ἵππους, Il. 5, 368; *νάας*, to anchor the ships, Od. 2, 391. 3, 182; *μύλην*, to stop the mill, Od. 20, 111; hence, to cause to stand in the balance, i. e. to weigh, *τάλαντα*, Il. 19, 247. 22, 350. II) Intrans. and reflex. in the aor. 2 perf. and plur. perf. act. 1) *to place oneself, to stand*, perf. ἵστηκα, I have placed myself, or I stand; ἵστηκειν, I stood, in which signif. the mid. is used to supply the pres. impf. and fut. both of animate and inanimate things. 2) *to stand*, of warriors, Il. 4, 334; *νήες, σκόλοπες*, Il. 9, 44. 12, 64. 3) *to stand up, to arise*, Il. 1, 535; *to stand forth, to lift oneself*, χρημύνοι, Il. 12, 55. ὀρθαὶ τρίχες ἔσταν, the hair stood erect, Il. 24, 359. ὀφθαλμοὶ ὥσπερ κέρα ἔστασαν, the eyes stood out like horns, Od. 19, 211; hence metaph. ἑβδομος ἵστικει μῆς, the seventh month had begun, Il. 19, 117; hence ἵσταται, begins, Od. 14, 162. 4) *to stand still, to keep one's place*, κρατερῶς, Il. 11, 410. 13, 56. III) Mid. espec. aor. 1. 1) *to place for oneself, to put up*, with accus. κρατῆρα θεῶσσι, Il. 6, 528; ἱστόν, to put up the loom-beam, Od. 2, 94; ἱστόν, to raise the mast, Il. 1, 480. Od. 9, 77. ἀγῶνα, to begin a combat, h. Ap. 150. 2) Oftener intrans. and reflex. *to place oneself*, in the passages cited under no. II. Il. 2, 473. πάντεςσιν ἐπὶ ξυροῦ ἵσταται ἀκμή, Il. 10, 173; see ἀκμή. δοῦρα ἐν γαίῃ ἵσταντο, the spears remained sticking in the earth, Il. 11, 574; metaph. νῆκος ἵσταται, the contest begins, Il. 13, 333. Cf. on ἔστασαν, Buttm. § 107. 6. Thiersch § 223. Kühner § 182.

Ἰστιάια, ἡ, ep. and Ion. for Ἑστιάια, a town in Eubœa, on the northern coast, later Ἰστιάς, Il. 2, 537.

ἱστίη, ἡ, Ion. and ep. for ἑστία, the domestic hearth, which at the same time was a domestic altar of the household gods; it was the asylum of all suppliants, and an oath by it was peculiarly sacred, \* Od. 14, 159. 17, 156. 19, 304. (The middle syllable is always long.)

\* Ἰστίη, ἡ (Ἰστίη, ed. Herm.), ep. for Ἑστία, Vesta, daughter of Saturn and Rhea, tutelary deity of the domestic hearth, of houses and cities, h. 23, 1. 28, 1.

ἱστίον, τό (dim. from ἱστός), prop. any thing woven, cloth; in Hom. a sail, comm. in the plur. Il. 1, 480; sing. Il. 15, 627. Od. 2,

427. The sails were commonly of linen (also called σπείρα). They were attached to the mast by yards. They were hoisted (πεταννύναι, ἀναπειαννύναι) in a favorable wind, and furled (στεύλλεσθαι) in an unfavorable, Il. 1, 433. Od. 3, 11.

ἱστοδόκη, ἡ (δέχομαι), the receptacle of the mast, the place in which it was stowed when lowered, Il. 1, 434. †

ἱστοπέδη, ἡ (πίδη), the mast-stay, a transverse piece of timber, in which the mast of a vessel was fixed, \* Od. 12, 51. 162.

ἱστός, ὁ (ἵστημι), 1) the mast, which stood in the middle of the ship, and was attached by two ropes (πρότονοι) to the bow and stern of the ship. The mast was taken down and lay in the ship when at anchor. Il. 1, 434; at departure it was raised (ἀίρειν στήσασθαι), Od. 2, 424. 9, 77. 2) a loom-beam, the beam upon which the warp was drawn up perpendicularly, so that the threads hung down, instead of lying horizontally upon the warp-beam as with us. hence ἱστόν στήσασθαι, to put up the loom-beam, Od. 2, 94. ἱστόν ἐποίχασθαι, to go around the loom in order to weave; for the weaver sat not before it, as with us, but went around, Il. 1, 31. Od. 5, 62. This kind of weaving is still in partial use in India. 3) the warp itself, and gener. the web. ἵστω ὑφαίνειν, Il. 3, 125. Od. 2, 104. 109.

ἵστω, imperat. see Εἰδῶ, B.

ἱστωρ, ὁρος, ὁ (σίδεσθαι), one who is intelligent, one who knows; espec. like cognator, an umpire. ἐπ' ἱστορί, before the judge, or [rather] before a witness, \* Il. 18, 501. 22, 486. ἱστωρ stands in ed. Heyne, and in h. 32, 2, ed. Wolf. The derivation favors the spiritus lenis.

ἱσχαλέος, ἡ, or, poet. for ἱσχνός, dry, dried Od. 19, 233. †

ἱσχανάω, ep. form of ἵσχω; ἱσχανάω, ἱσχανώωσιν, ep. for ἱσχανῶ, ἱσχανώωσιν, ep. iterat. imperf. ἱσχανάσκον, 1) Act. to hold, to hold back, with accus. Il. 5, 89. 15, 723. 2) to attach oneself to, to arrive after, to be eager for, with gen. δρόμου, φιλότητος, Il. 23, 300. Od. 8, 288; and with ἱππῶν. Il. 17, 572. II) Mid. to check oneself, to delay, to tarry, ἐπὶ νηυσὶν, Il. 12, 38. Od. 7, 161. (Only pres. and imperf.)

ἱσχάνω, poet. form from ἵσχω = ἱσχανώω, to hold, to hold back, to hinder, with accus. Il.

14, 387. 17, 747. Od. 19, 42; see *κατισχάνω*, h. 6, 13.

*ισχίον*, τό, 1) Prop. *the hip-joint, the hip-pan*, i. e. the cavity in the hip-bone in which the head of the thigh-bone (*μηρός*) turns, Il. 5, 305. 2) Comm. *the hip, the loins*, espec. the upper part, Il. 11, 339. Od. 17, 234; plur. 8, 340. (Prob. from *ισχύς*, akin to *ἰξύς*.)

\* *Ἰσχυς*, υῶς, ὁ, son of Elatus, the lover of Coronis, h. Ap. 210.

\* *ἰσχύω* (*ισχύς*), fut. *ἴσω*, to be strong, to be able, Batr. 280.

*ἰσχω*, poet. form of *ἔχω*, only pres. and imperf. chiefly in the signif.: I) to hold, to hold fast, to hold back, *τινά*, Il. 5, 812; *ἔπινος*, Il. 15, 546; metaph. *θυμόν*, to restrain the spirit, Il. 9, 256; *σθένος*, Il. 9, 352. II) Mid. to hold oneself, to restrain oneself, Il. 2, 247; restrain yourself, i. e. be silent, Od. 11, 251. b) With gen. to restrain oneself from a thing, to cease, *λώβης*, *πιτόλεμον*, Od. 18, 347. 24, 531.

*ἰτέη*, ἡ, Ion. for *ἰτέα*, willow, Il. 21, 350; *salix alba*, the common ozier, Od. 10, 510.

*ἴτην*, imperf. of *ἔμμι*.

\* *Ἰτυλος*, ὁ, son of Zethus and Aedon, whom his mother killed in a fit of frenzy, Od. 19, 522; cf. *Ἀηδών*.

\* *Ἰνυμονεύς*, ἦος, ὁ, son of Hyperochus in Elis, who abstracted from Nestor a part of his herds, and was slain by him, Il. 11, 671 seq.

*ἴνυς*, υῶς, ἡ, prop. any circle; in Hom. the circumference or periphery of a wheel, made of felloes of wood, Il. 4, 486. 5, 724. (Prob. from *ἰτέα*.)

*ἴτω*, see *ἔμμι*.

\* *Ἰτων*, ὠνος, ἡ (ἴ), a town in Larissa in Phthiotis (Thessaly), with a temple of Minerva, Il. 2, 696. *Ἰτανος*, ὁ, Strab.

*ἰνυμός*, ὁ (*ἰύζω*), a cry, a cry of joy, a shout, Il. 18, 572. †

*ἰύζω* (ἴ), to shout for joy, to cry aloud; in Hom. to terrify an animal by loud crying and shrieking, Il. 17, 66. Od. 15, 162.

\* *Ἰφεύς*, ἦος, ὁ (ἴ), see *Ἰφίς*.

\* *Ἰφθίμη*, ἡ, daughter of Icarus and sister of Penelope, wife of Eumelus of Phœæ, Od. 4, 797.

*ἰφθίμος*, η, ον and ος, ον, strong, mighty, powerful [or, rather, highly honored, greatly lauded, according to the deriv. of the Schol.], prim. as epith. of heroes possessing physical

power, hence also spoken of head and shoulders, Il. 3, 336. 11, 55; and gener. active, lively, noble, spoken of women, Il. 5, 415. 19, 116. Od. 10, 106. (Prob. from *ἴφι*, with the termination *ἴμος* and epenth. *θ*; according to the Schol. from *ἴφι* and *τιμή*, greatly lauded.)

*ἴφι*, adv. (prob. an old dat. from *ἴς*), strongly, powerfully, with might, with power, *ἀνάσσειν*, *μάχεσθαι*, Il. 1, 38. 2, 720; *δαμνῆναι*, Od. 18, 156.

\* *Ἰφιάνασσα*, ἡ (ἴ, ruling with power), daughter of Agamemnon and Clytemnestra, called in the tragic writers *Ἰφιδέεια*, Il. 9, 145.

\* *Ἰφιδάμος*, αἰτος, ὁ (ἴ), son of Antenor and Theano, who was educated in Thrace with his grandfather Cisseus, Il. 11, 221.

\* *Ἰφικλήειος*, η, ον, ep. for *Ἰφικλείος*, pertaining to Iphiclus. ἡ βίη *Ἰφικληίη*, Od. 11, 290.

\* *Ἰφικλος*, ὁ (ἴ in the beginning), son of Phylacus, from Phylace in Thessaly, father of Protesilaus and Podarcea, noted as a runner. His noble herds of cattle were demanded by Neleus of Bias as a price for his daughter Pero, Il. 2, 705. 23, 636. Od. 11, 289 seq. Conf. *Βίας*.

\* *Ἰφιμήδεια*, ἡ (ἴ in the beginning), daughter of Triops, wife of Alcæus, mother of Otus and Ephialtes by Neptune, Od. 11, 305 (from *μύδομαι*, the mighty ruler).

\* *Ἰφίνος*, ὁ (the first *ι* long), son of Dexius, a Greek, slain by the Lycian Glaucus, Il. 7, 14.

\* *Ἰφίς*, ιος, ὁ (not *Ἰφεύς*), accus. *Ἰφία*, a Trojan, slain by Patroclus, Il. 16, 417; see Buttm. Gr. Gram. § 51. Anm. 1. p. 192.

\* *Ἰφίς*, ιος, ἡ, daughter of Enyeus, a slave of Patroclus, Il. 9, 667.

*ἴφιος*, η, ον (*ἴφι*), strong, espec. robust, fat, only *ἴφια μέλα*, Il. 5, 536. Od. 11, 108 (the first *ι* long). [Conf. Jahn and Klotz Jahrb. p. 268, where *ἴφιος* is rejected, and *ἴφια* derived from *ἴφης*.]

\* *Ἰφτιδης*, ὁ, son of Iphitus = *Archeptolemus*, Il. 8, 128.

\* *Ἰφτιών*, ὠνος, ὁ (ἴ in the beginning), son of Ourynteus of Hyde, slain by Achilles, Il. 20, 382. (From *τίω*, avenging powerfully.)

\* *Ἰφίτος*, ὁ (ἴ in the beginning), 1) son of Eurytus from Œchalia, brother of Iole, an Argonaut. On the journey, when he was

seeking the mares which had been concealed by Hercules, he gave his bow to Ulysses in Messenia. When he found them with Hercules, he was slain by him, Od. 21, 14 seq. 2) son of Naubolus, an Argonaut of Phocis, father of Schedius and Epistrophus, Il. 2, 518. 17, 306. 3) father of Archeptolemus, Il. 8, 128.

ἰχθυάω (ἰχθύς), ep. iterat. form, imperf. ἰχθυάσσκον, Od. 4, 368; *to fish, to take fish*, \* Od. 12, 95.

ἰχθυόεις, εσσα, εν (ἰχθύς), *fishy, abounding in fish*, epith. of the sea, and of Hyllus, Il. 9, 4. 360. 20, 392; κίλευθα, Od. 3, 177.

ἰχθύς, υος, ό, nom. and accus. plur. ἰχθύες, ἰχθύας, contr. ἰχθύς, Od. 5, 53. 12, 331; *a fish*; taking fish in nets was already customary, Od. 22, 384 seq. (*v* in nom. and accus. sing. long, Il. 21, 127; elsewhere short.)

\* ἰχναῖος, αῖη, αῖον (ἰχρος), *tracing, tracking*, epith. of Themis, who traces out the actions of men, h. in Ap. 94. According to the Gram. from the town *Ichnae* in Thessaly, where she had a temple. The last derivation Herm. ad loc. prefers.

ἰχνιον, τό (prop. dimin. of ἰχρος, *a trace, a track, a footstep*, Il. 18, 321. h. Merc. 220. μετ' ἰχναία τινας βαίνειν, *to follow one's steps*,

Od. 2, 406; tracks, Od. 19, 436. 2) *Gener. gait, movement*, Il. 13, 71.

ἰχνος, τό, *a track, a footstep, a trace*, Od. 17, 317. †

ἰχώρ, ὤρος, ό, accus. ἰχῶ, ep. for ἰχῶρ (Kühner § 266, 1. Butt. § 56, note 6, c); *ichor*, the blood of the gods,—a humor similar to blood, and which supplies its place in the gods, \* Il. 5, 340. 416.

ἰψ, ἰπός, ό, nom. plur. ἵπες (ἵπτομαι), an insect which gnaws horn and vines, Od. 21, 395. †

ἵψασ, see ἵπτομαι.

ἰωγή, ή, *a shelter, a protection*, Βορέα, against the north wind, Od. 14, 533; † see ἐπιωγαί.

ἰωή, ή (ἰά, ἱ), *a call, a voice*, spoken of men, Il. 10, 139; and generally, *clamor, noise*, of the lyre and the wind, Od. 17, 261. Il. 4, 276; of fire, Il. 16, 137.

ἰώκα, see ἰωκή.

ἰωκή, ή (from δῖω and διώκω), metaplast. accus. ἰώκα, as if from ἰώξ, Il. 11, 601; † prop. pursuit in battle; and generally, *the tumult of battle, the noise of battle*, plur. Il. 5, 521. 2) Ἰωκή, personified, like Ἐρις, \* Il. 5, 740.

ἰωχμός, ό (ἰωκή), *pursuit, the tumult of battle*, \* Il. 8, 89. 158.

## K.

K, the tenth letter of the Greek alphabet, and the sign of the tenth book.

κάββαλε, ep. for κατέβαλε, see καταβάλλω.

Καβησός, ή, a town in Thrace on the Hellespont, or in Lycia, from which is Καβησόθεν, from K. (ἔνδον refers to Troy), Il. 13, 363.

κάγ, ep. for κατ' before γ; κάγ γόνυ, for κατὰ γόνυ, (accord. to Bothe, καγγόνυ), Il. 20, 458. †

κάκγατος, ον (καίω with a kind of redupl.), *that may be burned, dry*, ξύλα, Il. 21, 364. Od. 18, 308. h. Merc. 136.

καγαλάω (ep. pres. καγαλώωσι, καγαλώων for καγαλώσι, καγαλών), *to laugh aloud, to rejoice*, Il. 6, 514. Od. 23, 1. 59; to

laugh to scorn, Il. 3, 43. (From ΚΑΛΩ, χαλάω, cachinnor.)

κάγώ, contr. form καὶ ἐγώ, Il. 21, 106; † yet rejected by Spitzner.

κάδ, ep. for κατὰ before δ, e. g. κάδ δέ, κάδ δώματα, Od. 4, 72.

καδδραθέτην, see καταδαρδάνω.

καδδύσαι, see καταδύνω.

Καδμείος, η, ον (Κάδμος), *derived from Cadmus, Cadmaean*, in Hom. plur. οἱ Καδμείοι, the inhabitants of the citadel Cadmea, i. e. the Thebans, Il. 4, 391. Od. 11, 276.

Καδμείων, ωνος, ό = Καδμείος, Il. 4, 365. 5, 804.

\* Καδμηΐς, ἰδος, ή, peculiar fem. of Καδμείος, daughter of Cadmus = Semele, h. 6, 57.

**Κάδμος**, ὁ (Herm. *Instruus*), *Cadmus*, son of the Phœnician king Agenor, brother of Europa, husband of Harmonia. In his journeyings in quest of Europa, who had been seduced by Jupiter, he came at last to Bœotia, and founded the fortress Cadmea. Homer mentions him only as the father of Ino, Od. 5, 334.

**ΚΑΔ**, see *καίνυμαι*.

**Κάειρα**, ἡ, fem. of *Κάρ*, a female Carian, prob. from the root *Κάη*, Il. 4, 142. †

*καίμεναι*, see *καίω*.

**καθαίρω** (αἰρέω), fut. ἦσω, aor. *καθέϊλον*, subj. ep. 3 sing. *καθέλῃσι*, 1) *to take down, to draw down, τί; ἱστία*, Od. 9, 149; *ζυγόν*, Il. 24, 268; ὅσσε θανόντι, to close the eyes of a corpse, Il. 11, 453; and in tmesis, Od. 11, 426. 2) Espec. *to take down with violence, to cast down, τινά*, Il. 21, 327; hence, *to overpower, to carry off*, spoken of Fate, Od. 2, 100; metaph. of sleep, Od. 9, 372-3.

**καθαίρω** (*καθαρός*), aor. 1 *ἐκάθηρα* and ep. *κάθηρα*, *to purify, to cleanse, to wash off*, with accus. *κητήρας, θρόνους, τραπέζας ὕδατι*, Od. 20, 152. 22, 439. 453; *ῥυπόωντα*, Od. 6, 87; trop. *κάλλει προσώπια καθαίρειν*, to adorn with beauty, see *κάλλος*, Od. 18, 192. 2) *to bring away by cleansing, to wash away; ἀπό χροός λύματα*, Il. 14, 171; *ῥύπα*, Od. 6, 93; with double accus. *εἰ δ' ἄγε—αἶμα κάθηρον ἔλθῶν ἐκ βελίων Σαρπηδόνα*, Il. 16, 667. In this passage, which is variously explained, place with Spitz. a comma before and after *ἐκ βελίων*, so that it will sig. *extra jactum telorum*. Thus Voss: 'Go, beloved Phœbus, to cleanse Sarpedon from blood, beyond the missiles of battle.' Instead of *Σαρπηδόνα* Aristarchus reads *Σαρπηδόνι*; Eustath. however, defends the double accus. and compares Il. 1, 236-7. 18, 345. b) In a religious signif. *θεῖω δέπας*, to purify a goblet by fumigation with brimstone, Il. 16, 228.

**καθάλλομαι**, depon. mid. (*ἄλλομαι*), *to leap down; metaph. to rush down*, spoken of a tempest, Il. 11, 298. †

**καθάπαξ**, adv. (*ἅπαξ*), *once for all, entirely*, Od. 21, 349. †

**καθάπτομαι**, depon. mid. (*ἄπτω*), *to touch, to attack, always τινά ἐπίεσσιν*, to approach any one with words, a) In a good sense: *ἐπ. μαλακοῖσιν τινά*, to address any one with kind words, Il. 1, 582; or *μειλιχίους ἐπ.*, Od. 24, 393; absol. Od. 2, 39. 240 seq. b) In a

bad signif. *ἀντιβόλους ἐπ.*, to attack with angry words, Od. 18, 415. 20, 323; absol. 15, 127. 16, 421. (The dat. depends upon *κίλετο*, cf. Od. 2, 39.)

**καθαρός**, ἡ, ὄν, *clean, unspotted, εἴματα*, Od. 2) *clean, clear. ἐν καθαρόν*, subaud. τόπῳ, in a clean place (a place free from dead bodies), Il. 8, 491. 10, 199. 3) Metaph. *pure, blameless. καθαρόν θανάτου*, by an honorable death, i. e. not by the halter, Od. 22, 462. Adv. *καθαρώς, purely*, h. Ap. 121.

**καθεζομαι**, depon. mid. (*ἕζομαι*), only pres. and imperf. *to sit down, to sit, ἐπὶ θρόνον*, Il. 1, 536; *ἐπὶ λθουσι*, Od. 3, 406; to sit in council, to hold a session, Od. 1, 372. 2) *to reside, to dwell*, Od. 6, 295.

**καθέηκα**, see *καθίημι*.

**καθειάτο**, see *κάθημαι*.

**καθεῖσα** (*εἶσα*), defect. aor. *to seat, to cause any one to be seated, τινά ἐπὶ θρόνον*, Il. 18, 389. 2) *to set down, to place, to cause to remain*, Il. 2, 549. 3, 382; *τινά σκοπόν*, to place one as a spy, Od. 4, 524.

**καθεῖξει**, see *κατέχει*.

**καθεύδω**, imperf. ep. *καθεύδον*, only pres. and imperf. *to sleep, to rest*, Il. 1, 611; *ἐν φιλότῃ*, Od. 8, 313. [According to Eustath., Jahrb. Jahn und Klotz, p. 268, and Felton ad loc. it signifies in Il. 1, 611, 'to lie down.' This, however, is not the necessary sense, since the usual signif. does not conflict with Il. 2, 2, where οὐκ ἔχει ὕπνος forms an antithesis with *εὐδον παννύχιοι*, cf. Schol. ad Il. 2, 2.]

**καθευιάομαι**, depon. mid. (*ὑνιάομαι*), *to deride, to mock, τινός*, Od. 19, 372. †

**κάθημαι** (*ἤμαι*), imperf. *ἐκάδημην*, 3 sing. *καθήστο* and *ἐκάδητο*, h. 6, 14; 3 plur. *καθαίετο*, ep. for *κάθηντο*, *to sit down, παρά τινι*, Il. 7, 443; *ἐν* or *ἐπὶ τινι*, Il. 11, 76. 14, 5; espec. *to sit at ease, to sit in state, to be throned*, Od. 16, 264.

**κάθηρα**, see *καθαίρω*.

**καθιδρύω** (*ιδρύω*), *to seat, to cause to sit, τινά*, Od. 20, 257. †

**καθίζάνω** (*ίζάνω*), *to seat oneself, θώκονδε*, Od. 5, 3. †

**καθίζω** (*ίζω*), imperf. *κάθιζον*, once *ἐκάθιζον*, Od. 16, 408 (Buttm. Lexil. I. p. 278, would read *διε κάθιζον*), aor. *ἐκάθισα*, part. ep. *καθίσας*, 1) Trans. *to seat, to cause to sit*, with accus. Il.; *ἀνδρῶν ἀγοράς*, to constitute, to convoke assemblies of men, Od. 2,

69; proverbially, *καθίζω τινά ἐπ' οὐδεῖ*, to seat any one upon the ground, i. e. to plunder him of his property, h. Merc. 284; see οὐδας. 2) Intrans. *to seat oneself, to sit, ἐπὶ, παρὰ τινι*, Il. 8, 436; [and alone,] Il. 3, 426. Od. 4, 649.

*καθίημι* (ἴημι), aor. 1 *καθήκα*, inf. aor. 2 *καθίμεν*, ep. for *καθεῖναι*, 1) *to send down, to cast down*, with accus. *οἶνον λαυκανίης*, to send the wine down the throat, Il. 24, 642; *ἵππους ἐν δίναις*, to sink the horses in the waters, in order to propitiate the river-god, Il. 21, 132; *κεραυνὸν χάμαζε*, Il. 8, 134 (by tmesis). 2) *to let down, to lower, ἱστία ἐς νῆας*, Od. 9, 72. h. Ap. 503. 481. (On the dual aor. 2, *κάθετον*, see Buttm. Ausf. Gram. § 33. 3. Anm. 3.)

*καθικνέομαι* (*ικνέομαι*), only aor. *καθικόμην*, *to go to, to reach, to arrive at, to touch, to hit*; only metaph.; spoken of disagreeable things. *ἐμέ καθίκτο πένθος*, Od. 1, 342. *μάλα πῶς με καθίκτο θυμὸν ἐνιπῆ*, thou hast exceedingly wounded my heart by reproach, Il. 14, 104.

*καθίστημι* (*ίστημι*), imper. pres. ep. *καθίστα*, aor. 1 *κατέστησα*, aor. 1 mid. *κατεστήσάμην*, 1) Only trans. *to put down, to set down, to put away*; with accus. *κητήρα*, the mixer, Il. 9, 202; *νῆα*, to direct the ship down, i. e. to shore [*appelle navem*], Od. 12, 185; hence *Πύλονδε καταστήσαι τινα*, to convey any one to Pylos (connected with *ἐπίσσαι*, to put upon land), Od. 13, 274. II) Mid. = act. *to let down, λαῖφος βοεύειν*, h. Ap. 407.

\**καθοπλίζω* (*οπλίζω*), *to arm*; mid. *to arm oneself*, Batr. 122.

*καθοράω* (*όράω*), aor. *κατεῖδον*, part. *κατιδών*, *to look down, ἐξ' ἰδης*, Il. 11, 337; with accus. *to survey, to inspect* any thing, h. Ap. 136. Mid. as depon. *ἐπ' αἶαν*, Il. 13, 4.

*καθύπερθε*, and before a vowel *καθύπερθεν*, adv. (*ὑπερθε*), 1) *from above, down from above*, Il. 3, 337; with gen. Od. 8, 279. 2) *above, over*, Il. 2, 754. *λαοῖσιν καθύπερθε πεποιθότες*, trusting to the people who were above, Il. 12, 153; spoken of the situation of places, Il. 24, 545; with gen. *Χίοιο*, above Chios, i. e. north of it, Od. 3, 170. 15, 404.

*καί*, conjunc. *and, also*, marking connection and increase. I) As a copulative conjunc. *καί* connects 1) Ideas and sentences of every kind, whilst the enclit. *τε* connects

only related ideas. 2) *τέ—καί*, as well—as, shows that the connected ideas stand in close and necessary union; in Hom. the two words stand together, Il. 1, 7. 17. Od. 3, 414. 3) *καί τε*, the Lat. *atque*, annexes something of the same kind; it often points to something special: *and indeed*, Il. 1, 521. Od. 23, 13. In like manner we have *ἰδὲ καί*, Od. 1, 240; *ἡμὲν, ἡδὲ καί*, Il. 5, 128. 4) The original enhancing power shows itself, although feebly, in sentences which annex an action quickly following what precedes, *ὥς ἄρ' ἔφρ, καὶ ἀναΐξας—τίδρα*, Il. 1, 564. 5) In an anacoluthon *καί* connects a particip. and a finite verb, *ὥς φασμένη, καὶ ἡγήσατο*, Il. 22, 247. In like manner in apodosis after temporal conjunctions, *καί τότε*, Il. 1, 478. II) As an enhancing adverb: in the orig. signif. *even, also, still*, etiam, *καί* renders a single word or a sentence emphatic. According to the character of the antithesis, the augmenting force may be 1) Strengthening, a) With verbs, substantives, numerals: *even, τάχα κεν καὶ ἀναίτιον αἰτιόφτο*, he might easily blame even an innocent person, Il. 12, 301. cf. Il. 4, 461. b) Espec. *καί* with particip. and adj. forms an antithesis to the main verb of the sentence; in which case it may be translated by *although, however*. *Ἐκτορα, καὶ μεμαῶτα* (however impetuous) *μάχης στήθεσθαι οἶω*, Il. 9, 655. *καὶ ἐσσόμενον*, Il. 13, 787. 16, 627. c) With compar. *still*. *Θεὸς καὶ ἀμείμονας ἵππους δωρήσαιο*, Il. 10, 556. d) With adverbs: *καὶ λίην, καὶ μάλα*, Il. 13, 237. 19, 408. Od. 1, 46. 2) Diminishing: *ἰμέρος καὶ καπνὸν—νοῆσαι*, to see if but the smoke, Od. 1, 58. III) *καί* in connection with conjunctions: *καὶ γάρ*, since indeed, for indeed; *καὶ γὰρ δὴ*, for certainly indeed, for really; *καί—γε*, and indeed; *καὶ δέ*, and still, but yet; *καὶ δέ*, and now, and certainly; *καὶ εἰ*, even if; *καὶ μὲν = καὶ μήν*, and certainly, and surely, surely also, Il. 23, 410; also indeed, Od. 11, 592; *καὶ τοι*, and still, although, etc. [To the above may be added *καί* as an expletive. *κασιγνητός καὶ ὄπατος*, Il. 12, 371; as also the use between numerals, sometimes = *or*. *ἓνα καὶ δύο*, Il. 2, 346. cf. Od. 3, 115; see Jahrb. Jahn und K., p. 268.]

*Καινείδης*, ὁ, son of Cæneus = *Coronus*, Il. 2, 746.

*Καινείς*, ἦρος, ὁ, son of Elatus, king of the Lapithæ, father of the Argonaut Coro-

nus, Il. 1, 264. (From *καίνυμαι*, that overpowers.)

\**καινός*, ἡ, ὄν, new, strange, *unknown*, *τέχνη*, Batr. 116.

*καίνυμαι*, poet. depon. (root *ΚΑΙ* for *καιδ-νυμαι*), perf. *κείκασμαι*, pluperf. *έκεικασμην*, 1) to excel, *τινά*, Od. 3, 282. More freq. the perf. and pluperf. in the signif. of the pres. and imperf. *κείκασθαι τινά τινα*, to excel one in any thing, Il. 2, 530. 13, 431. Od. 19, 395. Instead of the dat. the infin. stands in Od. 2, 159. 3, 283. 2) Alone with dat. without accus. of pers. to be distinguished in any thing, to be remarkable for any thing, to be adorned with, *δολοίσαι*, Il. 4, 339. c) With prep. accompanying the pers. and a dat. of the thing, *παρτοίης ἀρετῆς ἐν Δαναοίσις*, Od. 4, 725; *μετά θμωῆσι*, Od. 19, 82; *ἐπ' ἀνδρώ-πους*, Il. 24, 535. (To suppose a root *ΚΑΖΩ* is not necessary [but see in Jahrb. Jahn und Klotz, p. 268].

*καίπερ*, ep. separated *καί περ*, except Od. 7, 224; although, however, however much; *πό* takes its place after the emphatic word. *καί ἀχνύμενοι περ*, however grieved they are, Il. 2, 270. 24, 20. *καί πρὸς δαίμονά περ*, Il. 17, 104.

*καίριος*, η, ον (*καιρός*), happening at the right time, seasonable, hitting the right place; in Hom. only in the neut. *καίριον*, the vital part of the body, where wounds are fatal. *ἔθι μάλιστα καιρίον ἐστίν*, where the blow is fatal, Il. 8, 84. 326. *ἐν καιρῷ, κατὰ καιρίον*, in a mortal part, Il. 4, 185. 11, 439.

*καιρός*, εσσα, εν, well-woven, close-woven, from *καίρος*, the threads which cross the chain or warp in weaving [the woof or filling], Lat. *licia*. *καιροσίων ἔθονίον ἀπολείβεται ὑγρόν ἔλαιον*, Od. 7, 107, † from the close-woven linen flows off the liquid oil, i. e. the linen is wrought so thick that even the penetrating oil flows off; *καιροσίων* is the reading of Aristarchus, and is, according to the Schol., gen. plur. for *καιροσσών*, *καιροσσών*, Ion. *καιροσίων*. Voss translates differently, 'and as the woven linen gleams with the dripping oil,' see Nitzsch ad loc.

*καιροσίων*, see *καιρός*.

*καίω*, ep. for *καίω*, aor. 1 *έκηα* and *κηα*, plur. subj. *κήμεν* for *κήωμεν*, 3 sing. and plur. optat. *κήαι*, *κήαιεν*, infin. *κηαι*, in the Od. also *κείαι*, *κείομεν*, *κείαντες*, aor. 1 mid. *έκηάμην*, part. *κήάμενος* (in the Od. *κείαντο*,

*κείάμενος*, Od. 16, 2. 23, 51.); aor. pass. *έκάην*, infin. ep. *καήμεναι*, 1) to kindle, to light up, to set in a blaze, *πῦρ*, Il. 2) to consume, to burn, *μηρία*, *νεκρούς*, Il.; hence pass. to burn, *πυραὶ καλοντο*, Il. 1, 52. b) to be burned, Od. 12, 13. II) Mid. only aor. 1, to *επ-κindle for oneself*, to kindle, with accus. *πῦρ*, *πυρά*, Il. 9, 88. Od. 16, 2. (On the exchange of η and ε, see Buttm. p. 287. Rost p. 308; Kühner § 151. A. The forms *κήω* and *κείω* are doubtful.)

*κάκ*, abbreviated *κατά* before κ; comm. *κἀκ κεφαλῇ*, *κἀκ κόρυνθα*, Il. 11, 351. Others, *κακκεφαλῇ*, etc.

*κακίζω* (*κακός*), to render bad. 2) Mid. to make oneself bad, to show oneself cowardly, Il. 24, 214. †

*κακκείαι*, see *κατακαίω*, Od. 11, 74.

*κακκείοντες*, see *κατακείω*.

*κακκεφαλῆς*, see *κάκ*.

*κακκόρυνθα*, see *κακ*.

\**κακοδαίμων*, ον (*δαίμων*), wretched, unhappy, miserable, Ep. 14, 21.

*κακοεῖμων*, ον, gen. *ονος* (*εἶμα*), wretchedly clothed, ill-clad, *πτωχοί*, Od. 18, 41. †

*κακοεργίη*, ἡ (*κακοεργός*), a bad deed, a wicked act, Od. 22, 374. †

*κακοεργός*, ὄν, poet. (*έργον*), wicked, acting badly; *γαστήρ*, the abominable stomach, Od. 18, 54. †

*Κακοῖλιος*, ἡ (*Ἴλιος*), wretched *Ilium*, \* Od. 19, 260. 23, 19.

\**κακομηδής*, ἐς (*μηδός*), crafty, deceitful, h. Merc. 389.

*κακομήχανος*, ον (*μηχανή*), contriving evil, destructive, Il. 6, 344. 9, 257. Od. 16, 418.

*κακόξευρος*, ον, Ion. and ep. for *κακόξευρος* (*ξένος*), inhospitable, having bad guests. Thus, *Τηλέμαχ' οὔτις σείο κακοξενώτερος ἄλλος*, no other one has worse guests, is more unfortunate in his guests than thou, Od. 20, 376. †

*κακοῤφαγίη*, ἡ (*φάπτω*), the machination of evil things, craftiness, treachery, trickery, malice, Il. 15, 16. Od. 12, 26; plur. Od. 2, 236.

*κακός*, ἡ, ὄν, bad, evil, hence 1) Spoken of external qualities of animate and inanimate things: of the external appearance of a person or thing, ugly, homely. *κακός εἶδος*, Il. 10, 316. *κακά εἴματα*, espec. of persons, a) In point of rank, mean, vulgar, ignoble, Il. 14, 126. Od. 1, 411. 4, 64. b) bad,



worthless, miserable, *νομής*, Od. 17, 246. 2) Of conditions and circumstances: *evil, bad, ruinous, injurious, wretched*. *Κῆρες, δόλος, νύξ, θάνατος*, etc. 3) Spoken of the character: *bad, mean, wicked*; in Hom. espec. of warriors, *cowardly*. *κακὸς καὶ ἀναλκίς*, Il. 8, 153. 5, 643. Neut. *κακόν* and *κακά* as subst. *badness, vileness, misfortune, misery, wretchedness, evil*; spoken of Mars, *τυκτὸν κακόν*, an unnatural, monstrous evil, Il. 5, 831, see *τυκτός*; as an exclamation, *μὲγα κακόν*, a great evil (V. 'O shame!'), Il. 11, 404. *κακόν τι ποιεῖν*, to do some harm, Il. 13, 120. *κακόν* or *κακά φέζειν τινά*, to do harm to any one, Il. 2, 195. 4, 32; rarely *τινί*, Od. 14, 289. *κακά φέρειν τινί*, Il. 2, 304; also absol. *κακά Πριάμῳ* for *εἰς κακά*, to the ruin of Priam, Il. 4, 28. 4) Adv. *κακῶς, badly, wickedly, basely, insultingly*, e. g. *ἀφιέναι τινά, νοστέειν*, Il. 1, 25. 2, 153. It often has a strengthening force. *κακῶς ὑπερηφρόντες*, Od. 4, 766. 5) As a compar. in Hom. a) Regular: *κακώτερος, η, ον*, Il. 19, 321. *κακίων, ον*, Il. 9, 601; from which *κακίους* for *κακίους*, Od. 2, 277. Superl. *κακίστος, η, ον*, Il. and Od. b) Irregular: *χειρίων*, together with the forms *χίρῃ, χίρῃα*, etc., *χειρώτερος, ἥσσων*, q. v.

*κακότηχος, ον (τέχνη)*, practising evil arts, deceitful, wily, Il. 15, 14.

*κακότης, ητος, ἡ (κακός)*, badness, worthlessness, 1) moral vileness, baseness, wickedness, Il. 3, 366. 13, 108. Od. 24, 455; spoken of warriors, *cowardice, timidity*, Il. 2, 368. 15, 721. 2) *evil, harm, misfortune*, Il. 10, 71. Od. 3, 175; espec. *the sufferings of war*, Il. 11, 382. 12, 332.

*κακοφραδής, ἐς (φράζομαι)*, evil-minded, irrational, foolish, Il. 23, 483. †

\* *κακοφραδής, ἡ*, evil intention, folly, indiscretion, plur. h. Cer. 227.

*κακῶ (κακός)*, aor. *ἐκάκωσα*, perf. pass. *ἐκείκωμαι*, to do badly, to inflict evil upon, to make unhappy, to maltreat, to injure, *τινά*, Il. 11, 690. Od. 16, 212. *κακακωμένοι ἡμεν*, we were in a bad case, Il. 11, 689. *κακακωμένος ἄλμῃ*, disfigured by sea-water, Od. 6, 137; metaph. *μὴδὲ γέγοντα κακόν* (imperat. for *κακός*) *κακακωμένον*, do not afflict the afflicted old man, Od. 4, 754.

*κακῶτατα*, see *κατακτείνω*.

*κακώτερος, η, ον*, see *κακός*.

*καλάμη, ἡ*, 1) a stalk or straw of corn, Il. 19, 222. 2) the stubble (in harvesting

only the ears were cut off); hence metaph. *the rest, the remnant*. *ἀλλ' ἔμπης καλάμη γι' ὅτιομαι εἰσορόωντα γιγνώσκων*, but still I think, in beholding thou wilt recognize even the stubble, i. e. thou wilt recognize, in my still remaining strength, what I once was, Od. 14, 214.

\* *Καλαμίνθιος, ὁ (καλαμίνθη)*, the locust of calamint, a frog's name, Batr. 227.

\* *κάλαμος, ὁ*, a reed, h. Merc. 47.

\* *καλαμοστεφής, ἐς (στήφω)*, crowned with reed, rush-covered; *βυσσάι, coria calamis obducta*, Batr. 127.

*καλαῦροψ, οπος, ἡ*, the herdsman's crook, which the herdsmen bore and threw at the cattle to drive them, Il. 23, 845.

*καλέω*, infin. ep. *καλήμενα*, Il. 10, 125; fut. *καλέσω*, ep. σσ, and *καλέω*, Od. 4, 532; aor. 1 *ἐκάλεσα*, ep. σσ, aor. 1 mid. *ἐκαλέσάμην*, ep. σσ, perf. pass. *ἐκέκλημαι*, pluperf. 3 plur. *ἐκέκλητο*, fut. 3 *ἐκελήσονται*, Ion. iterative imperf. *καλέεσκον* and *καλεσκόμην*, I) to call, i. e. 1) to name, to call by name; *τινά ἐπωνυμιον* or *ἐπὶ κλήσιν*, to call one by a surname, Il. 9, 562. 18, 487; hence pass. to be called, to be named, often, Il. 2, 260. 684. 4, 61. *ἐμὴ ἄλοχος ἐκέλήσεται*, h. Ven. 489. 2) to call, to call to; spoken of several, to call together, with accus. *τινά εἰς ἀγορήν*, *εἰς Ὀλυμπόν*, Od. 1, 90. Il. 1, 402; also *ἀγορήνδε, θάλαμόνδε, οἰκόνδε*; with accus. alone, ὅσοι *ἐκέλητο βουλὴν*, whosoever had been called to the council, Il. 10, 195; and with infin. to call upon, to require, to challenge, *καταβῆναι*, Il. 3, 250. 10, 197; to call, to invite to a repast, Od. 4, 532. 11, 187. II) Mid. in the aor. to call to oneself, to summon, Il. 5, 427. h. Ven. 126; *τινά φωνῇ*, Il. 3, 161; *λαὸν ἀγορήνδε*, Il. 1, 54.

*καλήμενα*, see *καλέω*.

*Καλήσιος, ὁ*, a comrade and charioteer of Axylus, from Ariebe in Thrace; slain by Diomedes, Il. 6, 18.

*Καλητορίδης, ον, ὁ*, son of Caletor = Aphareus, Il. 13, 541.

*καλήτωρ, ορος, ὁ (καλέω)*, a crier, Il. 24, 577. †

*Καλήτωρ, ορος, ὁ (καλέω)*, pr. n. 1) son of Clytus, a kinsman of Priam, Il. 15, 419.

2) father of Aphareus.

*καλλείπω*, ep. for *καταλείπω*.

*Καλλιάνθησα, ἡ*, daughter of Nereus and Doris, Il. 18, 46.

Καλλιάνειρα, ἡ, daughter of Nereus, Il. 18, 44.

Καλλίαρος, ἡ, a town in Locris, in Strabo's time destroyed, Il. 2, 531.

καλλιῦναι, αἰκος (γυνή), *abounding in beautiful women or virgins*, epith. of Hellas [Achaia] and Sparta, only in accus., Il. 2, 683 [3, 75]. Od. 13, 412.

\* Καλλιδίχη, ἡ, daughter of Celeus in Eleusis, h. in Cer. 109.

καλλιζωνος, ον (ζώνη), *beautifully girdled* or [rather] *having a beautiful girdle* [cf. Od. 5, 231], epith. of noble women, Il. 7, 139. Od. 23, 147.

\* Καλλιθόη, ἡ, daughter of Celeus in Eleusis, h. in Cer. 110.

καλλιθριξ, τριχος (θριξ), *having beautiful hair*; epith. of horses: *having beautiful manes*, Il. 5, 323; epith. of sheep: *having beautiful wool*, Od. 9, 936. 469.

Καλλικολώνη, ἡ (κολώνη), *Mount Beauty*, a beautiful hill in the Trojan plain, not far from Troy, on the right side of the Simois, Il. 20, 53. 151. Not far from it was the valley Θύμβρη.

καλλίκομος, ον (κόμη), *having beautiful hair, having beautiful tresses*, epith. of handsome women, Il. 9, 449. Od. 15, 58.

καλλικρῆδεμος, ον (κρῆδεμον), *having a beautiful head-band or fillet* (beautifully veiled, V.), ἄλοχοι, Od. 4, 623. †

κάλλιμος, ον, poet. for καλός, *beautiful*, \* Od. 4, 130. 11, 529. 640.

κάλλιον, see καλός.

\* Καλλιόπη, ἡ (from ὄψ, *having a beautiful voice*), the eldest of the nine Muses, later the goddess of epic song, h. 31, 2.

καλλιπάρης, ον (παρεῖα), *having fair cheeks*, epith. of beautiful women, Il. 1, 143. Od. 15, 123.

κάλλιπε, καλλιπέειν, see καταλείπω.

\* καλλιπέδιλος, ον (πίδιλον), *having beautiful sandals*, h. Merc. 57.

καλλιπλόκαμος, ον (πλόκαμος), *having beautiful locks, having lovely tresses*, epith. of fair women, Il. and Od.

καλλιρέθρος, ον (ρέεθρον), *beautifully flowing*, κρήνη, Od. 10, 107. † h. Ap. 240.

καλλίροος, ον, poet. for καλλιφόος.

Καλλιρόη, ἡ, poet. for Καλιφόη, daughter of Oceanus and Tethys, wife of Chrysaor, h. in Cer. 419.

καλλιρόος, ον, ep. καλλιροος, Od. 5, 441.

17, 206 (φόος), *beautifully flowing*, epith. of rivers and fountains, Il. 2, 752. 22, 147.

\* καλλιστέφανος, ον (στέφανος), *beautifully crowned*, epith. of Ceres, h. Cer. 252.

κάλλιστος, η, ον, see καλός.

καλλίσφυρος, ον (σφυρόν), *prop. having beautiful ankles or feet, slender-footed*, epith. of beautiful women, Il. 9, 557. Od. 5, 333.

καλλίτριχες, see καλλιθριξ.

κάλλιψ for κατέλιπε, see καταλείπω.

καλλίχορος, ον (χορός), *having beautiful dancing-places, or having beautiful plains*, Πανοπίς, Od. 11, 581; Θῆβαι, h. 14, 2; see εὐρίχορος.

[Καλλίχορος, ὁ, a sacred fountain near Eleusis, h. Cer. 273.]

κάλλος, τό (καλός), *beauty*, both of men and women, Il. 3, 392. 6, 156. Od. 6, 18. 8, 457; spoken of Penelope, κάλλει μὲν οἱ πρόσωπα καλὰ κάθηεν ἀμβροσίῳ, οἷψ' Ἀφροδίτῃ χρίεται, Minerva illumined her lovely countenance with ambrosial beauty, such as Venus adorns herself with, Od. 18, 191. (Here critics take it, unnecessarily, for 'fragrant ointment.' Beauty, as Passow remarks, is in Homer something corporeal, which the gods put on and take off from men like a garment, cf. Od. 23, 156. 162.)

\* κἄλον, τό, *wood*, espec. dry wood for burning, h. in Merc. 112.

κἄλός, ἡ, ὄν, compar. καλλίον, superl. κάλλιστος, *beautiful*. 1) Spoken of the external form both of animals and inanimate objects: *beautiful, fascinating, lovely, agreeable*, spoken of men, καλός τε μέγας τε, Il.; often of women; of parts of the body, of clothes, arms, furniture, regions, etc.; λιμὴν, a beautiful harbor, Od. 6, 263. 2) Of internal quality: *beautiful, noble, glorious, excellent*; in Hom. only neut. καλόν ἐστι, it is well, it is becoming, with infin. Il. 9, 615. 17, 19. εὖν δὲ κάλλιον μεταλλῆσαι, now it is more fitting to ask, Od. 3, 69. οὐ μὲν οἱ τόγε κάλλιον, this is by no means well, Il. 24, 52. Od. 7, 159. The neut. sing. καλόν and plur. καλά are often used by Hom. as adv. *well, fitly, beautifully*, καλόν, Od. 1, 155. 8, 266; in the Il. καλά, Il. 6, 326. 8, 400. The adv. καλῶς, only Od. 2, 64, see διόλλυμι.

κἄλος, ὁ, Att. κάλας, *a rope, a sail-rope*, Od. 5, 260; † different from ὑπεραί and πόδες.

κάλπις, ἰδος, ἡ, a vessel for dipping wa-

ter, a pitcher, a bucket, Od. 7, 80. † h. Cer. 207.

\*καλύβη, ἡ (καλύπτω), a shelter, a hut, an arbor, Batr. 30.

Καλύδναι, αἱ νῆσοι, the Calydnæ islands, according to Strab. X. p. 489, the Sporades, near the island Cos, which received their name from the larger, which at a later day was called Καλύμνα, but earlier Καλύδνα. Others understood by the word, the two islands Leros and Calymna. According to Demetrius, the island was called Καλύδνα, like Θῆβαι, Il. 2, 677.

Καλυδών, ὄνος, ἡ, a very ancient town in Ætolia on the Evenus, famed on account of the Calydonian boar, Il. 2, 640. 9, 530. 13, 217.

\*καλυκῶπις, ἰδος, ἡ (ὤψ), with a florid countenance, having a blooming face, h. Cer. 420. Ven. 285.

κάλυμμα, ατος, τό (καλύπτω), an envelopment; espec. the head-covering of the women, a veil=καλύπτρη. It is called νάρεον, dark-colored, as used in mourning, Il. 24, 93. † More correct, however, it appears to distinguish κάλυμμα from καλύπτρη, and, with Voss, to translate it 'mourning robe,' since it is followed by τοῦ δ' οὐτι μείζοντερον ἔπλετο ἔσθος, cf. h. Cer. 42.

κάλυξ, υκος, ἡ, 1) Prop. a case, a bud, espec. a flower-bud, a flower-cup. 2) In Hom. Il. 18, 401, † as a female ornament, perhaps ear-pendants in the form of a flower-cup. According to some Gramm. they are the σωληνίσκοι, σίφιγγες (Voss, 'hair-pins'), with which the hair was fastened, cf. h. Ven. 87. 164.

καλύπτρη, ἡ (καλύπτω), a covering, espec. a veil, with which females covered the face upon going out, Il. 22, 406. Od. 5, 232. 10, 543.

καλύπτω, fut. ψω, aor. 1 ἐκάλυπα, ep. κάλυπα, aor. mid. ἐκαλυράμην, perf. pass. κεκάλυμαι, aor. pass. ἐκαλύφθην. 1) to cover, to envelope, to wrap around. πέτρων περὶ χεῖρ ἐκάλυψεν, the stone covered the hand, i. e. was as great as the hand could grasp, Il. 16, 735. Comm. constr. τί τινα, to cover something with something, Il. 7, 462. 10, 29; more rarely, τί τινα, to cover something over any one, Il. 5, 315. 21, 321; ἄμφι τινα and πρόσθε τινός, e. g. σάκος, to hold a shield before any one, Il. 17, 132. 22, 813. Pass.

κεκάλυπτο ἡφρι, Il. 16, 790. ἀσπίδι κεκαλυμένος ὤμους, having the shoulders covered with a shield, Il. 16, 360. 2) Metaph. of death: τέλος θανάτοιο κάλυψεν αὐτόν, death enveloped him, Il. 5, 553; with double accus. τὸν δὲ σκότος ὅσση κάλυψε, Il. 4, 461; and often spoken also of swooning. οἱ ὄσσην ἐκάλυψε μέλαινα, Il. 14, 439. Spoken of a mental state, Il. 11, 249. II) Mid. to envelope oneself with any thing, to cover, τυχεῖ; ὁθόνησιν, κρηδέμασιν, Il. 3, 141. 14, 184; with accus. πρόσσωπα, h. Ven. 184.

Καλυψώ, οὔς, ἡ (the concealer, Occulta Herm.), daughter of Atlas; she dwelt in the island Ogygia, remote from all intercourse with gods or men, Od. 1, 50, 52. She received the shipwrecked Ulysses into her abode, and wished ever to retain him with her, promising to make him immortal, Od. 7, 244 seq. He spent here seven years, till at last, in the eighth, the gods pitied him, and Mercury was sent by Jupiter with the command to Calypso; to permit him to return home, Od. 5, 28-31. Unwillingly she obeyed the command of the gods. Ulysses built a ship under her direction; and after he was furnished by Calypso with the necessary implements and provisions, he departed with a favorable wind, which the goddess sent after him, Od. 7, 265 seq. 5, 160 seq. According to h. Cer. 422. Hea. Th. 1016, she was a daughter of Oceanus.

Κάλχας, αντος, ὁ, voc. Κάλχαν, son of Thestor, a famous seer of the Greeks, who by his art guided the Grecian enterprises before Troy, since he knew the present, the past, and the future, Il. 1, 69-72. 2, 300. 13, 45.

κάμ, ep. abbrev. κατά before μ. κάμ μίσσον, Il. 11, 172. κάμ μιν, Od. 20, 2.

κάμμαξ, ακος, ἡ, a stake, a pole; a vine-prop, to which the vines were bound, Il. 18, 563. †

\*καμάτηρός, ἡ, ὄν (κάματος), wearisome, burdensome, γήρας, h. Ven. 247.

κάματος, ὁ, 1) labor, toil, hardship, Il. 15, 365. ἀτερ καμότιο, Od. 7, 325. 2) fatigue, weariness, exhaustion, Il. 4, 230. 13, 711 (see ADEL). Od. 6, 2. 12, 281. πολυνεῖ κάματος, fiercely assailing weariness, or the fatigue of impetuous battle, Il. 5, 811. 3) labor, i. e. the gains of labor, Od. 14, 417.

κάμει, ep. for ἔκαμει, see κάμνει.

Κάμειρος, ἡ, Camirus, a town on the western coast of the island of Rhodes, now Jerachio, Il. 2, 656.

\* κάμινος, ὁ, an oven for baking; an oven for burning potters' ware, ep. Hom. 14.

καμινῶ, οὗς, ἡ, connected with γῆνυς, an old oven-woman, with the implied idea of loquacity, Od. 18, 27. †

καμμοινή, ἡ (ep. for καταμοινή), prop. endurance, perseverance in battle; the victory thus obtained, \* Il. 22, 257. 32, 661.

κάμμορος (ep. for κακόμορος, according to Ap.), having an evil fate, miserable, unfortunate, \* Od. 2, 351. 5, 180.

\* καμνύσμαι, see καταμύω.

κάμνω, fut. καμσύνμαι, aor. ἔκαμον, 3 sing. κάμει, ep. subj. καμάω with redupl., aor. mid. ἐκαμόμην, perf. κάμμηκα, part. καμμήως, gen. ὄτος, accus. plur. καμμήοντας, 1) Intrans. to fatigue oneself with labor. a) to take pains, to toil, to suffer, μάλα πολλά, Il. 8, 23. 448; with part. εὐδὲ τόσον δὴν ἔκαμον ταύρων, I did not long weary myself in stretching the bow, Od. 21, 426; of works of art, κάμει τέχων, Il. 2, 101. 7, 220. 8, 195. b) to become fatigued, to become weary, to become relaxed; with accus. χεῖρα, in the hand, Il. 2, 399. 5, 797; γυῖα, ὤμων, often with a particip. ἐπὶν καμάω πολέμῳ, after I am fatigued in battle, Il. 1, 168; so κάμνει θίον, εὐάντων, he is weary with running, rowing, Il. 4, 244. 7, 5. καμμήως, a fatigued person, Il. 6, 261. 11, 802; but οἱ κάμοντες, the wearied out, epith. of the dead who have sunk under their labors, Il. 3, 278 (V. 'the resting'). Od. 11, 476. According to Buttm. Lexil. II. p. 237, 'the worn out, the powerless,' with a kind of euphemism for θανόντες, the word presenting, instead of the idea of non-existence, the lowest degree of life previous to dissolution. 2) Transit. to make with toil, to prepare, with accus. espec. works of art in brass, μίτην, Il. 4, 187. 18, 614; ῥῆας, Od. 9, 126. Mid. to work upon with pains-taking for oneself, to cultivate, with accus. ῥῆσον, Od. 9, 130. 2) to earn by labor for oneself, to acquire, δουρί τι, Il. 18, 341.

κάμπω, fut. ψω, aor. ἔκαμψα, to bend, to curve, with accus. ἔνυ, Il. 4, 486; espec. γόνυ, to bend the knee, in order to rest, Il. 7, 118. 29, 72; γούνατα χεῖράς τε, Od. 5, 453.

καμπύλος, η, ον (κάμπω), curved, crooked, bent, epith. of the bow, chariot and wheel,

Il. 5, 97. 231. 722. Od. 9, 156; ἄροτρον, h. Cer. 308.

\* κάναστρον, τό (κάνη), a basket made of twisted osier; an earthen vessel, ep. h. 14, 3.

καναχέω (καναχή), only aor. κανάχησε, to resound, to make a noise, to rattle, to ring, spoken of brass, Od. 19, 469.

καναχή, ἡ (κανάζω), noise, sound, rattling, tumult, spoken of brass, Il. 16, 105; of the stamping of mules, Od. 6, 82; of the gnashing of teeth, Il. 19, 385; of the lyre, h. Ap. 185.

καναχίζω = καναχέω, only imperf. to rattle, to resound. καναχίζει δούρατα πύργων βαλλόμενα, the timbers of the towers being hit resounded, Il. 12, 36. (The explanation 'δούρατα ἐπὶ τοὺς πύργους ἀκοντιζόμενα' is contrary to the usus loquendi.)

κάνειον, τό, ep. = κάνιον, Od. 10, 355. †

κάνισον, τό, ep. κάνισιον (κάνη), prop. a basket made of twisted reeds; a reed basket; gener. a basket, a vessel, a dish for bread and for the sacred barley in a sacrifice; spoken of brass, Il. 11, 630; and of gold, Od. 10, 355.

καρνεύσας, see κατανεύω.

κανών, ὄνος, ὁ (κάνη), prop. a reed rod, any straight rule for measuring, etc.; in Hom. 1) κανόνες are two cross-bars (ῥάβδοι, Hesych.) on the inside of a shield. The left arm was put through one of these, whilst the left hand grasped the other, when an attack was made upon the enemy; a handle. They were made of leather, and also of metal, Il. 8, 193. 13, 407; later, ὄχανα. Others suppose these were two cross-bars to which the τελαμών was attached, cf. Köpke Kriegsw. d. Gr. S. 110. 2) A straight piece of wood, or spool, upon which the yarn of the woof was wound, in order to throw it through the warp; Voss, the shuttle (it is incorrectly explained as 'the great beam of the loom'). ἐπὶ δ' ἄρνευτο διὸς Ὀδυσσεὺς ἄγχι μάλ'· ὥς ὅτε τίς τε γυναικὸς εὐώνοιο στήθεός ἐστι κανών. Here the gen. στήθεος depends upon ἄγχι, for the sense is, Ulysses was as near Ajax, as the instrument with which the woof is inserted in the warp is to the breast of the woman. [Bothe supposes an hypallage: κανών τις γυναικ. for κανών γυναικὸς τινας.] Voss, 'as close to the bosom of the well-girded woman the shuttle flies.'

κάπ, ep. abbreviated for κατά before π

and φ. *καπ πεδιον, καπ φάλαρα*, Il. 11, 167. 16, 106.

*Καπαρεύς, ἦος, ὁ*, son of Hipponous and Laodice, father of Sthenelus, one of the seven princes before Thebes, was killed by lightning as he was mounting the walls, Il. 2, 564.

*Καπαρηιάδης, ου, ὁ* and *Καπαρηῖος, νίος*, son of Capaneus = *Sthenelus*, Il. 5, 108. 109. 4, 367.

*κάπητος, ἡ (σκάπτω), a ditch, a foss* = *τάφος*, Il. 15, 356; *a pit, a vault*, Il. 24, 797; and gener. *a trench*, \* Il. 18, 564.

*κάπη, ἡ (κάπτω), a crib, a manger* with the food, Il. 18, 433. Od. 4, 40.

*καπνίζω (καπνός), aor. ἐκάπνισα, ep. σσ, to make a smoke, to kindle a fire*, Il. 2, 399. †

*καπνός, ὁ (ΚΑΠΝΩ), smoke, fume*, distinct from *κνίσση*, Il. 1, 317. Od. 1, 58; the vapor from waves, Od. 12, 219.

*καπνέσον*, see *καταπίπτω*.

*κάπριος, ὁ*, for *κάπρος*, Il. 11, 414. 12, 42; and *σὺς κάπριος*, Il. 11, 293. 17, 282.

*κάπρος, ὁ, a boar, a wild swine*. The male swine was taken as an offering in forming a treaty, Il. 19, 196.

*καπνύω (ΚΑΠΝΩ), aor. ἐκάπνυσα, ep. σσ, to breathe, to breathe forth*. ἀπὸ δὲ ψυχὴν ἐκάπνυσσε, Il. 22, 467. †

*Κάπυς, υῖος, ὁ*, son of Assaracus, father of Anchises, Il. 20, 239.

*ΚΑΠΩ, see ΚΑΦΩ.*

*κάρ, ep. abbrev. κατά* before φ. *κάρ φόον*, Il. 12, 33.

*κάρ, according to the Schol. an ancient ep. abbrev. form for κάρη*; hence ἐπὶ κάρ, *upon the head, headlong*, Il. 16, 392. † Later it was written *ἐκίκαρ*.

*κάρ (ᾱ)*, a word of uncertain signif., prob. an ancient word for *θρόξ*, in the passage *τίω δέ μιν ἐν καρὸς αἴσῃ*, I value him equally with a hair, i. e. not at all, Il. 9, 378. † According to Clarke and Heyne, probably of a common origin with *ἀπαρής*, Hesych. τὸ βραχὺ, ὃ οὐδὲ κῆραι οἶόν γε, so that it has yielded a word *κάρ (capillus rasus, from κείρω)*, like the Latin *nec hilum* or *floci facere*. The ancients take it, some for *κηρός*, like death (cf. Il. 3, 454); some for *Καρός*, like a Carian, because the Carians were despised as soldiers. The quantity is at variance with both, and with the last also the period of Homer.

*Κάρ, κᾰρὸς, ὁ, a Carian*, an inhabitant of Caria, the southwestern country in Asia Minor, Il. 2, 867. 10, 428.

*Καρδαμύλη, ἡ*, a town near Leuctra, in Messenia, which Agamemnon promised to give Achilles as a dowry; now *Scardamoula*, Il. 9, 150.

*καρδίη, ἡ, ep. καρδιη*, the last the comm. ep. form; *καρδίη* only Il. 2, 452. 1) *the heart*, as a part of the human body, the seat of the circulation of the blood and of life, Il. 10, 94. 13, 282. 2) *Metaph. the heart*, as the seat of the feelings, desires, impulses, and passions, Il. 1, 225. 395. Od. 4, 293; connected with *θυμός*, Il. 2, 171. Od. 4, 548. 3) *As the seat of the faculty of thought, the soul, the mind, the understanding*, Il. 10, 244. 21, 441.

\* *κάρθεπος, ὁ, a kneading-trough, a tray*, Epigr. 15, 6.

*κάρη, τό, Ion and ep. for κᾰρα, gen. κᾰρῆτος, κᾰρήματος, dat. κᾰρήτι, κᾰρήατι, accus. κᾰρη, plur. nom. κᾰρα, h. Cer. 12 (fr. κᾰράτα, κᾰραα), κᾰρήατα*, Il. 17, 437; accus. *κᾰράατα*. Here belong the forms *ΚΡΑΣ*, gen. *κᾰράτος*, *κᾰράτος*, dat. *κᾰράτι, κᾰράατι*, accus. *κᾰράτα*, Od. 8, 92; plur. gen. *κᾰράτων* (more correctly, *κᾰράτων*), dat. *κᾰράσι*; and from *κᾰρήνον*: *κᾰρήνου, κᾰρήνα, κᾰρήνων*, see Thiersch § 197, 55. Rost Dial. 39; *the head*, of men and of brutes, *κάρη*, only nom. and accus., Il. 2, 259. 6, 509; gen. *κᾰρήτος*, Od. 6, 230; *κᾰρήτι*, Il. 15, 75.

*κᾰρήας, τό, a later nom., used of Antimachus*, probably formed from the ep. forms *κᾰρήματος, κᾰρήατι, κᾰρήατα*, see *κάρη*.

*καρηκομᾰώ, only in the pres. part. καρηκομᾰώντες, ep. for καρηκομᾰώντες (κομᾰώ), having a full head of hair*, epith. of the Achæans, who wore the hair long; opposed to *ἐπιθᾰν κομᾰώντες*, Il. 2, 542.

*κᾰρήνον, τό, ep. form of κάρη, q. v. 1) the head, κᾰρήνου*, h. 7, 12; often in periphr. ἀνδρᾰν, ἵππων κᾰρήνα, Il. 9, 407. 11, 500. γενᾰν κᾰρήνα, Od. 10, 521. 2) *Metaph. the top, the summit*, of mountains, Il. 1, 44. Od. 1, 102; *citadels*, the strong-holds of cities, Il. 2, 117. 9, 24.

*Κᾰρήσος, ὁ, a river in Mysia*, which flowed into the *Æsopus*; later *Μᾰίς*, Il. 12, 20. *καρχαίρω, to shake, to tremble, to quake*, Il. 20, 157. †

\* *καρκίνος, ὁ, a crab*, Batr. 301.

**Κάρπαθος**, ἡ, ep. **Κρέπαθος**, an island between Crete and Rhodes, in the sea called from it the Carpathian; now *Scarpanto*, Il. 2, 676. [The first form is found in h. Ap. 43.]

**καρπάλιμος**, *ον* (for **ἀρπάλιμος** from **ἀρπάζω**), *fleet, rapid, hasty*, πόδες, Il. 16, 342. 809. Frequently the adv. **καρπαλίμως**, *quickly, rapidly, hastily*.

**καρπός**, ὁ, 1) *fruit*, both of trees and of the field, Il. 6, 142. Od. 10, 242. 2) *the wrist*, the part of the hand near the wrist, Il. 5, 458. 8, 328. Od. 18, 258.

**καρφέζουσα**, see **καταφέζω**.

**καρτερόθυμος**, *ον* (**θυμός**), *of strong spirit, steadfast, courageous*, epith. of Hercules, Achilles, and the Mysians, Il. 5, 277. 13, 350. Od. 21, 25.

**καρτερός**, ἡ, *όν* (**κάρτος**), ep. for **καταρός**, *strong, mighty, powerful*, for the most part spoken of men and human affairs; chiefly *bold, brave*, **θυμός**, Il. 5, 806. **καρτεραί φάλαγγες**, the mighty or brave squadrons, Il. 5, 592. *b*) Of things: **ἔργα**, mighty deeds, Il. 5, 757; **ἄρκος**, Il. 19, 105. Od. 4, 253. **ἔλκος**, Il. 16, 517.

\* **κατερόχειρ**, *ος, ὁ*, *strong-handed, powerful*, epith. of Mars, h. 7, 3.

**κράτιστος**, *η, ον*, ep. for **κράτιστος**, *superl. fr. κρατός or κράτος, the strongest, the mightiest*, Il. and Od.

**κάρτος**, *εος, τό*, ep. for **κράτος**, *strength, might, power*, Il. 9, 254; and oftener connected with **βίη** and **σθένος**, see **κράτος**.

**καρτύνω**, ep. for **κρατύνω** (**κράτος**), *to make strong*; only mid. *to strengthen for oneself*, always **ἐκαρτύναντο φάλαγγας**, \* Il. 11, 215. 12, 415. 16, 563.

\* **κάρνον**, *τό*, *any kind of nut*, espec. *walnut*, Batr. 31.

**Κάρυστος**, ἡ, a city on the southern coast of Eubæa, famed for its marble; now *Caristo*, Il. 2, 539.

**καρφαλός**, *η, ον* (**κάρφω**), 1) *dry, parched*, **ἥϊα**, Od. 5, 369. 2) Metaph. spoken of a sound, *dull, hollow*, **ἀσπὶς καρφαλίων αὔσεν**, Il. 13, 409.

**κάρφω**, pret. fut. **κάρψω**, aor. **κάρψα**, *to draw together, to wrinkle, to wither*; only *χρόα*, *to wrinkle the skin*, \* Od. 13, 398. 430.

**καρχαλός**, *η, ον* (**κάρχαρος**), *rough, sharp*; metaph. *δύστη*, *rough (in the throat) from thirst*, Il. 21, 541. † (**καρχαλός** is a gloss.)

**καρχαρόδους**, *όδοτος, ὁ, ἡ* (**όδοός**), *having sharp teeth, knives*, \* Il. 10, 360. 13, 198.

**κασιγνήτη**, ἡ (fem. from **κασίγνητος**), *an own sister, a sister*, Il. 4, 441, and often.

**κασίγνητος**, ὁ (**κάσις, γεννάω**), 1) *a brother, a genuine, an own brother*, **ὄπατος**, Il. 12, 371. 2) *Gener. a near kinsman, espec. the child of a brother or sister*, Il. 15, 545. 16, 456. 3) *As adj. for κασιγνητικός. πόλλ' ἀχέονσα κασιγνήτοιο φόνοιο*, on account of the slaughter of her brothers; for Meleager slew several brothers of Althæa, Apd. 1, 8. 3. The poet, however, might mean Iphiclus, who contested with Meleager the honor of victory; hence **Voss**, 'on account of the slaughter of an own brother,' Il. 9, 567.

**Κάσος**, ἡ, an island of the Ægean sea near Cos, now *Casso*, Il. 2, 676.

**Κασσάνδρη**, ἡ, daughter of Priam, had received from Apollo the gift of prophecy; but because she did not return his love, he laid a curse upon her prophecies. She prophesied only misfortune, and no one believed her, Il. 13, 366. After the sack of Troy she became the slave of Agamemnon, and was slain by Clytemnestra in Mycenæ, Od. 11, 420. [In part post-Homeric.]

**κασσίτερος**, ὁ, *τίη*, *plumbum album*, different from lead, *plumbum nigrum*. Hom. mentions it as an ornament of cuirasses and shields, Il. 11, 25. 34. 18, 565. 574; and of chariots, Il. 23, 503. Also greaves were made of tin, or for ornament coated with tin, Il. 21, 592. 18, 613. According to Il. 18, 474, it was melted and poured over other metal. **κεῦμα κασσιτέροιο**, tin casting, Il. 23, 561. Probably, however, it was also beaten into plates with the hammer, Il. 20, 271, and hence called **ἱανός**. Beckmann Geschich. der Erfind. c. 4, 3, considers it the *stannum* of the Romans, a mixture of silver and lead, because soft tin would have afforded no protection in war. With him Schneider in his *Lex. agreea*. \* Il.

**Καστιάνειρα**, ἡ, *Castianira*, mother of Gorgythion, Il. 8, 305.

**Κάστωρ**, *ορος, ὁ*, son of king Tyndareus and of Leda, or, by mythology, of Jupiter, brother of Pollux [and Helen, Il. 3, 238], famed for his skill in managing horses. [According to later mythology,] he took part in the Calydonian hunt and in the Argonautic expedition. He was born mortal, and when he

was killed by Idas, Pollux shared immortality with him. Alternately they spent a day in the upper and a day in the lower world, Il. 3, 237. Od. 11, 299 seq. Comm. Castor and Pollux together are called *Dioscuri*, i. e. sons of Jupiter, see *Διόσκουροι*. [2] *Castor*, son of Hylacus, a fictitious personage, Od. 14, 204.]

\*καστορνῦσα, see καταστορνῦμι.

κασιγέθε, see κασιγῆ.

κατά, 1) Prep. with gen. and accus., prim. signif. *down from above*. 1) With the gen. spoken only of place: α) To indicate a downward motion, *down from, down*. βῆ κατ' Ὀλύμπιο καρήνων, Il. 1, 44. καθ' ἵππων ἄλτο; hence also with the implied idea of extension, *down from above*. κατ' ὀφθαλμῶν κέχτο νύξ, down over the eyes the night was poured; again, κατ' ἄκρης, prop. from the summit down, i. e. entirely, Il. 13, 772. cf. ἄκρος. β) To indicate direction to a place in a lower situation, *down upon, down to, under*. κατὰ χθονὸς ὄμματα πήξαι, to fasten the eyes upon the ground, Il. 3, 217. ψυχὴ κατὰ χθονὸς ἔχτο, under the earth, Il. 23, 100; and gener. of direction to an object, Od. 9, 330. 2) With accus. α) Spoken of place (here it forms an antithesis with ἀνά, in reference to the commencing-point, but agrees with it in expressing expansion over an object). β) To indicate direction to an object in a lower situation, *in, upon, into*. βάλλειν κατὰ γαστέρα; in like manner, νύσσειν, οὐτῶν κατὰ τι, κατ' ὅσους ἰδῶν, looking into the eyes, Il. 17, 167. β) To indicate extension from above downwards, *through, over, along upon*. κατὰ στρατόν, through the army, in the army. κατὰ λαόν, κατὰ γαῖαν. Thus often κατὰ θυμόν, in the heart. β) In reference to cause, manner, etc. α) To denote design, purpose: πλεῖν κατὰ προήξιν, on business, Od. 3, 72. κατὰ χρεὶος ἐλθεῖν, Od. 11, 479. β) To denote suitability, according to, secundum: κατὰ μοῖραν, according to propriety. κατὰ δύναμιν, according to one's power. γ) To denote the manner, etc. κατὰ λόπον πρόμοιο, after the manner of an onion-skin, Od. 19, 233. κατὰ μέρος, part by part, h. Merc. 53. κατ' ἐμ' αὐτόν, by myself, Il. 1, 271. κατὰ σφίαις, by themselves, Il. 2, 366. κατὰ φύλα, by tribes, Il. 2, 362. II) Adv. without case. κατὰ as an adv. has the signif. *down, downward,*

*down from above*, Il. 1, 40. 436; again, fully, *utterly, entirely*. κατὰ πάντα φαγῶν, Od. 3, 315. III) In composition it has the same signif. and often strengthens the idea. IV) κατὰ may be placed after the subst. and then the accent is retracted: δέμον κατὰ. In the poets it is sometimes elided into κατ even before consonants. The accent is retracted and the τ assimilated to the following consonant: κατ δύναμιν. Others connect the prep. with the following word: κατδύναμι.

καταβαίνω (βαίνω), fut. καταβήσομαι, aor. 2 κατέβην, from this 1 plur. subj. καταβίωμεν, ep. for καταβῶμεν, aor. 1 mid. καταβήσομεν; also the ep. forms καταβήσαιο and imper. καταβήσαιο, 1) *to descend, to come down, to alight*, ἔκ τινος, or with gen. alone, Il. 5, 109; with the question whither, we have ἐς and ἐπὶ with the accus. Il. 3, 252. 10, 541; or the accus. alone. καταβήσαιο θάλαμον, he descended to the store-room, Od. 2, 337. 2) With accus. *to descend any thing*. κίμας καταβήσαιο, he descended the stairs, Od. 1, 330. ξεστόν ἐφόλκευον καταβίρειναι, he descended along the helm, Od. 14, 350; in a similar manner, ὑπερώϊα κατέβαινε, she descended the chamber, i. e. from the chamber, Od. 18, 206. 23, 85.

καταβάλλω (βάλλω), aor. 2 κατέβαλον, ep. 3 sing. κάββαλε for κατέβαλε, 1) *to cast down, to tear down, to demolish*, with accus. Il. 12, 206; to dash into, Il. 15, 357; and κατὰ προῆς βάλλειν μίλαθρον, i. e. καταβαλεῖν, to demolish, Il. 2, 414; to cast upon the land, Od. 6, 172. 2) *to lay down*; κρεῖον ἐν πυρὶ σὺν γῇ, Il. 9, 206. 3) *to cause to fall*, Il. 5, 343. 8, 249; hence spoken of a dog: οὔτε κάββαλεν, he let fall his ears, Od. 17, 302.

καταβείομεν, see καταβαίνο.

καταβήσαιο, see καταβαίνω.

\*καταβιβρώσκω (βιβρώσκω), aor. 2 κατέβρων, *to devour, to consume*, h. Ap. 127.

\*καταβλάπτω (βλάπτω), *to hurt, to injure*, with accus. h. Merc. 93.

καταβλώσκω (βλώσκω), only pres. *to go through, to stride through*, with accus. ἄστυ, Od. 16, 466.

(καταβρόχω), only 3 sing. optat. aor. act. καταβρόξεις, *to swallow, to swallow down*, γὰρ μακρον, Od. 4, 222; † see ἀναβρόχω.

καταγρηάσκει and καταγρηάω, (γρηάω), from which κατεγρηά, *to grow old*, \* Od. 9, 510. 19, 360.

καταγινέω, ep. form of κατέγω, to bring down, to convey, to bring, with accus. ὕλην, Od. 10, 104. †

κατάγνυμι (ἄγνυμι), fut. κατέξω, aor. κατέαξα, to break, to dash in pieces, with accus. Il. 8, 403. Od. 9, 282. τὸ κατέαξάμεν, ὃ πρὶν ἔχεσθον, we broke this (spear) which I was before accustomed to carry, Il. 13, 257. That the plur. should be used is surprising, since the sing. follows; still it can be very well accounted for: we (Idomeneus and Meriones), says the latter, broke, in common conflict, the spear which I was accustomed to bear, cf. Spitzner ad loc.

κατάγω (ἄγω), fut. κατέξω, ep. infin. καταξέμεν, aor. act. κατήγαγον, aor. mid. κατήγαγόμεν, 1) to conduct down, to bring down, with accus. τινὰ εἰς Ἄϊδαο, Od. 11, 164. 24, 100. 2) Generally, to lead away, to conduct, for the most part from a higher to a lower region, as ἔππους ἐπὶ νῆας, Il. 5, 26. 6, 53. τινὰ Κρήτηνδε, to drive to Crete, Od. 19, 186. Mid. to proceed from the high sea into port, to put into harbor, opposed to ἀναγίσθαι, spoken of ships, Od. 3, 10; ἐς Γεραιστόν, Od. 3, 178; Ἰθάκηνδε, Od. 16, 322; spoken of seamen: νῆϊ κατάγασθαι, Od. 10, 140.

καταδαίωμα (δαίω), fut. δάσωμαι, to tear in pieces, to devour, only in tmesis, κατὰ πάντα δάσονται, Il. 22, 354. †

\* καταδάκνω (δάκνω), to bite severely, Bar. 45.

\* καταδάμναμαι, depon. mid. (δάμναμαι), poet. for καταδαμάω, to tame, to subdue, to overpower, h. Merc. 137.

καταδάπτω (δάπτω), aor. κατίδαψα, 1) to tear in pieces, to lacerate, with accus. spoken of dogs and birds of prey, Il. 22, 339. Od. 3, 259. 2) Metaph. ἦτορ καταδάπτεται, is wounded, distressed, Od. 16, 92.

καταδραθάνω (δραθάνω), aor. κατίδραθον, poet. κατίδραθον, 3 dual ep. καδδραθέτην for κατίδραθέτην, Od. 15, 494; subj. καταδραθῶ, which aor. sometimes passes into the pass. form ἰδάρθην, Od. 5, 471; only in the ep. aor. to go to sleep, to sleep. οὐκ οἶονδε κατίδραθον, subaud. ὕπνον, I never slept so soundly, \* Od. 23, 18.

καταδέρομαι, poet. (δέρομαι), to look down, τινά, upon any one, Od. 11, 16. †

καταδύω (δύω), aor. κατέδυσα, to wet, to drench, χιτῶνα οἶνον, a coat with wine, Il. 9, 490. †

καταδέω (δέω), aor. κατίδησα, 1) to bind, to bind fast, ἱππους ἐπὶ κατῇ, Il. 8, 434. Od. 4, 40; ἰστὸν προτόνοισιν, the mast with ropes, Od. 2, 425. 2) to bind together, to lock up, to obstruct, with accus. ἀνέμων κελύθους, Od. 5, 383. 10, 20.

καταδημοβορέω (δημοβόρος), prop. to consume the property of the people. 2) to consume in common, Il. 18, 301. †

καταδραθῶ, see καταδραθάνω.

\* καταδύνω, a form of καταδύω, h. Merc. 237.

καταδύω (δύω), aor. 2 κατίδυν, part. καταδύς, nom. plur. fem. καδδύσαι for καταδύσαι, Il. 19, 25; fut. mid. καταδύσομαι, aor. 1 mid. κατεδύσαμην with the ep. form καταδύσιο, only in an intrans. signif. 1) to descend into, to go into, to penetrate, εἰς Ἄϊδαο δόμον, Od. 10, 174; κατὰ σπείλας, to enter into the wounds, Il. 19, 25; with accus. δόμον, to go into a house; πόλιν, Od. 4, 246; often ὅμιλον, Il. 4, 86. 10, 517; in like manner μάχην, μῶλον Ἄρην, Il. 18, 134. 2) to put on, spoken of arms, τείχεα, Il. 7, 103. 3) Absol. to set, to go down, spoken of the sun, ἥλιος κατίδυν, Il. 1, 475. 592, and often.

καταειμένος, η, ον, see καταίννυμι.

καταείνον, see καταίννυμι.

καταείσατο, see κατείμι.

καταίννυμι, poet. for καθέννυμι (έννυμι), imperf. καταείνον, Il. 23, 135 (as if from είνω); perf. pass. κατεμῖνος, to clothe, to cover, with accus. νέκυν, Il. 23, 135; metaph. ὄρος καταειμένον ὕλη, a mountain clothed with wood, Od. 13, 351. 19, 431.

καταζάινω (ἄζαίνω), to wither up, to cause to dry, with accus. ep. iterat. aor. καταζήνεσκε, Od. 11, 587. †

καταθάπτω (θάπτω), aor. 1 infin. κατθάψαι ep. for καταθάψαι, Il. 24, 611; to bury, to inter, τινά, \* Il. 19, 228.

καταθείομαι, καταθείομαι, see κατατίθηναι.

καταθέλω (θέλω), aor. 1 κατέθειλα, to charm, to transform, spoken of Circe, who metamorphosed the companions of Ulysses into brutes, Od. 10, 213. † cf. θέλω.

καταθνήσκω (θνήσκω), aor. κατέθανον, ep. κατθανε, perf. κατατέθνηκα, infin. κατατεθνήναι, ep. κατατεθνέμεν, part. κατατεθνηώς, to die, to expire, to de cease; chiefly the part. perf. dead, deceased, ἄνθρωποι, Il. 7, 89; plur. νεκροὶ and νέκυνες κατατεθνηώτες, (the departed dead, Voss.) Il. 7, 409. Od. 22, 448.



καταδνητός, ἡ, ὄν (δνητός), mortal, ἀνὴρ καὶ ἄνθρωπος, Il. 6, 123. Od. 3, 114.

καταδρώσκω (δρώσκω), only in tmesis, καὶ δ' ἔθορε, to leap down, Il. 4, 79. h. Cer. 285.

καταδύμιος, ὄν (δύμιος), lying in the mind, in the heart. μηδέ τί τοι θάνατος καταδύμιος ἔστω, let not death come into thy mind, i. e. think not of it, Il. 10, 383. 17, 201. 2) according to one's mind, after one's wishes, wished for, agreeable, ἔπος, Od. 22, 392. [Cf. Jahr. Jahn und K. p. 269, where the last signif. is rejected.]

καταϊάπτω, see ἱάπτω.

καταϊβατός, ἡ, ὄν, poet. καταβατός (βαίνω), descending, leading downwards, θύραι, καταϊβαταὶ ἀνθρώποισιν, doors, by which men descend, Od. 13, 110. †

κατακίζω (αἰκίζω), perf. pass. κατήμισμαι, to abuse, to disfigure, τεύχεα κατήμισται (by smoke and dirt), \* Od. 16, 290. 19, 9.

κατακύνω (αἰσύνω), to shame, to insult, to disgrace, to dishonor, πατέρων γένος, Od. 24, 508. 512; δαῖτα, \* Od. 16, 293.

καταίγω, poet. for κατίσχω = κατέχω: οὐτ' ἄρα ποίμνησιν καταίσχεται, it (the island) was not inhabited by shepherd, \* Od. 9, 122. †

καταῖνυξ, υγος, ἡ, a head-piece, a low, light helmet, without a cone or crest, Il. 10, 258. (Prob. from κατά and τεύχω.) †

κατακαίω (καίω), infin. pres. κατακαίμεν (κατακείμεν ed. Wolf), Il. 7, 408; aor. 1 κατέπη, subj. 1 plur. ep. κατακήμεν, infin. aor. κατακείαι, Od. 10, 533; ep. κακκείαι, Od. 11, 74; aor. 2 pass. κατεκάν, to burn up, to consume, with accus. of victims and of the dead, Il. 1, 40. 6, 418. In the pass. intrans. κατὰ πῦρ ἐκάη, the fire burned down, Il. 9, 212. The infin. pres. κατακήμεν or κατακείμεν is doubtful, for which reason Spitzn. has adopted κατακαίμεν, see Thiersch § 213, 33. Buttm. p. 287.

κατακαλύπτω (καλύπτω), aor. κατεκάλυψα, only in tmesis, to envelope entirely, to cover, with the accus. μηρούς κλίσσῃ, to wrap the thigh-bones with fat, Il. 1, 460. 2, 423. Od. 3, 464.

κατακείαι, see κατακαίω.

κατακείμεν or κατακήμεν, see κατακαίω.

κατάκειμαι, depon. mid. (κείμεαι), to lie down, to lay oneself down, Il. 17, 677; metaph.

to rest: ἄλγεα ἐν θυμῷ κατακείσθαι ἐώσωμεν, we will permit the pangs to rest in the mind, Il. 24, 523. 2) to lie, to be in store, Il. 24, 527. Od. 19, 439.

κατακείρω (κείρω), prop. to cut off; hence to consume, to plunder, βλοτον, οἶον, \* Od. 4, 686. 22, 36; μήλα, \* Od. 23, 356.

κατακείω (κείω), part. κακκίοντες ep. for κατακίοντες, desider., to desire to lie down, to go to rest, Il. 1, 606. Od. 1, 424 (see κείω).

κατακήμεν, see κατακαίω.

κατακλάω (κλάω), aor. 1 pass. κατεκλάσθην, to break in pieces, to break off, with accus. Il. 13, 608. 20, 227; metaph. ἔμοι κατεκλώσθη ἦτορ, my heart was broken, i. e. softened, Od. 4, 481. 9, 256.

κατακλίνω (κλίνω), aor. κατέκλινα, to bend down, to lay down, δόρυ ἐπὶ γαίῃ, Od. 10, 165. †

Κατακλώθες, αἱ (κατακλώθω), according to Eustath. metaplast. plur. for Κατακλώθαι from Κλωθώ, prop. the spinners, for the Parcae, the Fates, Od. 7, 197. † πείσεται, ὅσσα οἱ Αἶσα Κατακλώθεις τε βαρεῖαι γενομένην νήσαντο, which Fate and the inexorable sisters spun for him. Plainly the Cataclothes are here annexed to Aësa, as the special to the generic, although we cannot refer them to the three post-Homeric Moiræ. The figurative expression to spin, is current in Homer, see ἐπικλώθω. The other reading, κατακλώθῃσι βαρεῖαι, must be rejected, see Nitzsch ad loc.

κατακοίμαι (κοίμαι), only aor. pass. κατεκοιμήθην, to put to sleep. Pass. to go to sleep, to rest, παρά τινι, Il. 2, 355. 9, 427; ἐν ἔτεσιν, \* Il. 11, 730.

κατακοσμέω (κοσμέω), 1) to adjust, to put aright, with accus. οἷσθον ἐπὶ νευρῇ, Il. 4, 118. 2) Mid. to put in order, δόμον, Od. 22, 440.

κατακρεμάννυμι (κρεμάννυμι), aor. κατεκρέμασα, to hang up, to suspend, φόρμιγγα, \* Od. 8, 67; τόξα, h. 27, 16.

κατάκρηθεν, adv. (according to Aristarch. κατὰ κρήθεν), from above, down from the head, Od. 11, 588. h. Cer. 182; metaph. from the top to the bottom, entirely, thoroughly. Τρῶας κατάκρηθεν λάβε πένθος, grief completely occupied the Trojans, Il. 16, 548. (Prob. from κάρη, κάρηθεν, syncope. κρήθεν, which is found as an ep. gen. in Hes. sc. 7, on which account it is better written σεπα-

rately; others say from *κατά* and *ἄκρηθαι*, see Spitzner ad Il. 16, 548.)

\* *κατακρημνῶ* (*κρημνῶ*), to let hang down, only mid. to hang down. *κατεκρημνῶντο βότρινες*, h. 6, 39.

\* *κατάκρημνος*, *ον* (*κρημνός*), precipitous, steep, Batr. 154.

*κατακρύπτω* (*κρύπτω*), fut. *ψω*, to conceal, to hide, to dissemble, τί, Il. 22, 120. οὔτι κατακρύπτιονσιν, they (the gods) concealed nothing from him, Od. 7, 206; apparently intrans.: ἄλλοι δ' αὐτὸν (for *ἐαυτὸν*) φωτὶ κατακρύπτων ἥϊσκεν, disguising he made himself like another man, (*αὐτὸν* is to be referred to both verbs,) Od. 4, 247.

*κατακτάμεν* and *κατκτάμεναι*, see *κατακτείνω*.

*κατακτάς*, see *κατακτείνω*.

*κατακτείνω* (*κτείνω*), fut. act. *κατακτενῶ*, Il. 23, 412; *κατακταίω* ep. for *κτανῶ*, Il. 6, 409; aor. 1 *κατέκτεινα*, aor. 2 *κατέκτανον*, imperat. *κάντασι* ep. for *κατάκτανε*, Il. 6, 164; also the ep. aor. *κατέκταν*, infin. *κατακτάμεν* and *κατακτάμεναι*, part. *κατακτάς*, aor. 1 pass. *κατεκτάσθην*, fut. mid. *κατακτανέομαι*, with pass. signif. to kill, to slay, to slaughter, *τινά*; ὦδε κατακτανέσθε καὶ ὑμμες, thus will you also be slain, Il. 14, 481; *κατέκταθην*, ep. for *κατεκτάσθην*, Il. and Od.

*κατακύντω* (*κύντω*), aor. *κατέκνυφα*, to stoop the head forward, \* Il. 16, 611. 17, 527.

*καταλαμβάνω* (*λαμβάνω*), to take possession of, to seize, only in tmesis, see *λαμβάνω*.

*καταλέγω*, ep. (*λέγω*), fut. *καταλέξω*, aor. 1 *κατέλεξα*, fut. mid. *καταλέξομαι*, aor. 1 *κατέλεξα* and ep. aor. syncop. 3 sing. *κατέλεκτο*, infin. *καταλέχθαι*, Od. 15, 304; part. *καταλέγμενος*, prim. to lay down. 1) Act. to lay down, to tell, to relate, to recount, τί τινι, often with *ἀπρεπείως* and *εὖ*, Il. 9, 115. 10, 413; *καταλέξαι τινά*, to relate of any one, Od. 4, 832. 2) Mid. to lay oneself down, to lie, to rest, Il. 9, 662. Od. 3, 353. (On the deriv. see *λέγω*.)

*καταλείβω* (*λείβω*), to pour down. Mid. to drop down, to trickle down, Il. 18, 109. †

*καταλείπω*, and ep. *καλλείπω* (*λείπω*), fut. *καταλείψω* ep. *καλλείψω*, aor. 2 *κατέλειπον*, ep. 3 sing. *κάλλιπε* and *κάλλεψ*, Il. 6, 223; infin. *καλλείπειν*, Od. 16, 296; 1) to leave, with accus. Il. 6, 223; of battle, Il. 12, 226. Od. 13, 208. 2) to leave behind, to leave, spoken especially of persons dying and departing

on a journey, *τινά χίρην*, Il. 24, 726; *εἰχολήν τινι*, to leave an object of desire to any one, Il. 4, 173; *τινὶ δδύναις*, Od. 1, 243. 3) to abandon, to give up, *τινά*, with infin. *ἐλθω γασίοθαι*, Il. 17, 151. Od. 3, 271.

*καταλέω* (*ἄλέω*), aor. *κατήλεσα*, ep. *σσ*, to grind, τί, in tmesis, Od. 20, 109. †

*καταλήθομαι* (*λήθομαι*, ep. for *λανθάνομαι*), to forget entirely, Il. 22, 389. †

*κατὰλοφάδια*, adv. (*λόφος*), on the neck, φέρειν, Od. 10, 169. † (\* and ι are ep. used as long.)

*καταλύω* (*λύω*), fut. *καταλύσω*, aor. 1 *κατέλυσα*, to dissolve; hence, 1) to destroy, to demolish, *πολίην κάρηνα*, Il. 2, 117. 9, 74. 2) to loose, to unyoke, *ἵππους*, Od. 4, 28.

*καταλωφάω* (*λωφάω*), to rest oneself, to become free, *τινός*; καὶ δὲ κ' ἐμὸν πῆρ λωφῆσαι κακῶν, only in tmesis, Od. 9, 480. † cf. *λωφάω*.

*καταμάρπτω* (*μάρπτω*), aor. 1 *κατέμαρπα*, to seize, to overtake, to lay hold of, *τινά*, Il. 5, 65. 16, 598; metaph. spoken of age, Od. 24, 390.

*καταμάω* (*ἄμαω*), only aor. 1 mid. *καταμυσάμην*, to amaze, to hear up, κόπρον, Il. 24, 165. †

*καταμίνγνυμι* and *καταμίσγω* (*μίνγνυμι*), to mingle; *καμμίξας*, Il. 24, 529; for which Wolf has adopted κ' ἄμμίξας. Mid. to mingle themselves, h. 18, 26.

*καταμύσσω* (*ἄμύσσω*), aor. 1 mid. *καταμυξάμην* ep. for *κατίμ.*, to lacerate, to scratch. Mid. to scratch oneself, *χεῖρα*, to scratch one's hand, Il. 5, 425. †

\* *καταμύω*, ep. *καμμύω* (*μύω*), aor. ep. infin. *καμμύσαι*, to close the eyes, to sleep, Batr. 192.

*κατανεύω* (*νέω*), fut. [once, Il. 1, 524.] *κατανεύσομαι*, aor. 1 *κατένευσα*, part. *καεννέσας*, ep. for *κατανέσας*, to nod, to beckon, κεφαλῇ or κρατί, with the head, i. e. to assent, to grant, *τινὶ τι*, any thing to any one; *νίκηρ*, κῦδος, Il. 8, 175; with the infin. Il. 2, 112. 10, 393.

*κατάνομαι*, ep. for *κατανύομαι* (*ἄνω*), only pass. *πολλὰ κατάνεται*, much is finished, i. e. much is destroyed, consumed, \* Od. 2, 58. 17, 537.

*κάταντα*, adv. (*κατάντης*), downwards, Il. 23, 116. †

*κατάντηστιν*, adv. (*ἀντίω*), opposite, Od. 20, 387. † ed. Wolf, where others read *κατ' ἄντηστιν* or *ἀντησιν*. According to Eustath.

from *κατάντητος* with epenth. σ, as in *προμνηστίνοι*.

*καταντικρύ*, adv. (*ἀντικρύ*), *directly down*, with gen. *τέγος*, \* Od. 10, 539. 11, 64.

*καταπάλλω* (*πάλλω*), ep. aor. sync. mid. *κατίπαλτο*, *to hurl down*. Pass. *to hurl oneself down, to leap down, to descend*, *ὀνρανοῦ ἐκ*, Il. 19, 351. † (The Schol. explain it: *καθήλατο*, and write *κατεπάλτο*, as if from *κατεφάλεσθαι*), cf. *πάλλω*.

*καταπατέω* (*πατέω*), aor. *κατεπάτησα*, *to tread down, to trample under foot*, i. e. *to despise*, with accus. *ὄρκια*, in tmesis, Il. 4, 157. †

*κατάπανμα*, τό (*καταπαύω*), *cessation, rest, alleviation, quiet*, γόου, Il. 17, 38. †

*καταπαύω* (*παύω*), fut. σω, aor. *κατέπαυσα*, 1) *to cause to cease, to stop, to end*, with accus. *πόλεμον*, Il. 7, 36; *μηνιδμόν*, Il. 16, 62; *to appease χόλον θεῶν*, Od. 4, 583. 2) Spoken of persons: *τινά, to stop any one, to check, to restrain*, Il. 16, 618. Od. 2, 618. *ἡμέας ὀτρύνων καταπαυόμεν* (ep. infin.), Od. 2, 244 (construct: ὅτρ. ἡμ. κατ. exhorting to restrain ourselves); *τινά τινος, to restrain one from any thing; ἀγνορήης*, Il. 22, 457; *ἀφροσινάων*, Od. 24, 457.

*καταπεδάω* (*πεδάω*), aor. *κατεπέδησα*, prop. *to bind with foot fetters*; hence, *to fetter, to bind, τινά*, only in tmesis, Il. 19, 94. Od. 11, 292; see *πεδάω*.

*καταπίσσω* (*πίσσω*), aor. *κατέπεισα*, *to boil down, to digest*, with accus. *χόλον*, *to restrain anger* (V. *to check*), Il. 1, 81. †

*καταπετάννυμι* (*πετάννυμι*), *to spread over, to cover*, only in tmesis. *κατὰ λίτα πετάσας*, Il. 8, 441. †

(*καταπέφνω*), defect. obsol. pres. *to the aor. κατέπεφνον*, to which belongs the irregularly accented particip. *καταπέφνων, to kill, to slay, τινά*, Il. 17, 539. (conf. ΦΕΝΩ,) Il. and Od.

*καταπήγνυμι* (*πήγνυμι*), aor. 1 *κατέπηξα*, ep. aor. syncop. mid. 3 sing. *κατέπηκτο*, I) Act. *to strike into the earth, to infix, ἔγχος ἐπὶ χθονί*, Il. 6, 213; *σκόλοπας*, Il. 7, 441. II) Mid. *to remain fixed, to stand firm*, ep. aor. *ἐν γαίῃ*, \* Il. 11, 378.

*καταπίπτω* (*πίπτω*), aor. *κατέπεσον*, ep. *κάππεσον*, 1) *to fall down, ἀπὸ πύργου*, Il. 13, 386; *ἀπ' ἱερλοφιν*, Od. 12, 414. 2) *to fall down, ἐν Λήμνῳ*, Il. 1, 593; *ἐν κορήσιω*, Il. 4, 523; *to fall, in battle*, Il. 15, 538; metaph.

*πάσιν παραὶ ποσὶ κάππεσε θυμός*, the courage of all fell before the feet, i. e. sunk entirely, Il. 15, 280.

*καταπλέω* (*πλέω*), *to sail down, from the high sea to the coast, to make the land*, Od. 9, 142. †

*καταπλήσσω* (*πλήσσω*), only aor. pass. *κατεπλήγην*, ep. for *κατεπλάγην*, act. prop. *to strike down*; pass. metaph. *to be terrified, to be amazed*, Il. 3, 31. †

\* *καταπνείω*, poet. for *κατασπνέω* (*πνέω*), *to breathe upon, to blow against*, h. Cer. 239.

*καταπρηγής, ἐς* (*πρηγής*), *prone downwards*, epith. only of *χείρ*, the palm, to represent the action of striking, Il. 15, 114. Od. 13, 164. h. Ap. 333.

*καταπτήσσω* (*πτήσσω*), aor. 1 *κατέπτηξα*, ep. aor. 2 sync. *κατέπτην* (from ΠΤΑΩ), *to stoop down from fear, to conceal oneself*, Od. 8, 190; *ὑπὸ θάμῳ*, Il. 22, 191; metaph. *to be terrified, to be frightened*. ἵπῳ *καταπτήτην*, the horses were terrified, Il. 8, 136.

*καταπτώσσω* (*πτώσσω*) = *καταπτήσσω*, only pres. *to hide oneself fearfully, to cringe*, Il. 4, 224. 340. 5, 254; metaph. *to be terrified, to be dismayed*, \* Il. 5, 476.

*καταπύθω* (*πύθω*), aor. *κατέπυσα*, *to render putrid, to let putrify*, with accus. h. Ap. 371. Mid. *to become putrid, to putrify*, Il. 23, 328. †

*καταῤῥάομαι*, depon. mid. (*ἀράομαι*), *to invoke any thing upon any one, especially evil, to imprecate: ἄλγιά τινι*, Od. 19, [330; absol. *πολλὰ κατηῤῥατο*, he cursed much, Il. 9, 454.

*καταῤῥέζω*, poet. for *καταῤῥέζω*.

*καταῤῥηγλός, ἦ, ὄν* (*ῥηγίω*), *dreadful, terrible, odious*, Od. 14, 226. †

*καταῤῥέζω* (*ῥέζω*), aor. 1 ep. *κατέρεξα*, part. pass. *καῤῥέζουσα*, ep. for *καταῤῥέζουσα*, Il. 5, 424; *to put down, to stroke down and thus put down; metaph. to caress, to soothe, τινά χειρὶ*, Il. 1, 361. Od. 4, 610.

*καταῤῥέω* (*ῥέω*), *to flow down*, Od. 17, 209; *ἐξ ὠτειλῆς*, Il. 4, 149; and with gen. *χειρός*, Il. 13, 539.

*καταῤῥομαι*, mid. (*ἄρχω*), in a religious signif. *to begin a sacrifice*, spoken of the ceremony which precedes the proper act of sacrifice, rarely with accus. *χέρῃβ᾽ ἰ οὐλοχίτας*, to begin the sacrifice with the lustral water and the sacred barley, Od. 3, 445. †

*κατασβέννυμι* (*σβέννυμι*), aor. 1 *κατέσβε-*

σα, to *extinguish*, πῦρ, \* Il. 21, 381; in tmesis, Il. 16, 292.

κατασεύομαι, poet. (σύνω), only ep. aor. 2 mid. κατέσσυτο, to *rush down*; with accus. ῥέεθρα, to *rush into the stream*, Il. 21, 382. †

κατασκιάω, poet. for κατασκιάζω (σκιάζω), to *shade, to cover*, with accus. Od. 12, 436. †

κατασμήνω (σμήνω), to *burn down*, only in tmesis, see σμήνω.

\*καταστείβω (στείβω), to *tread upon*, with accus. h. 18, 4.

\*καταστίβω (στίβω), to *beam down, to shine upon*; transit. πρὸν σίλας, to *send down mild beams*, h. 7, 10.

καταστορέννυμι (στορέννυμι) and καταστόρνυμι, part. καταστόρυσσα, ep. for καταστορύνω, Od. 17, 32; aor. 1 κατέστόρεσα, 1) to *spread out, spread upon, to lay down*, with accus. ἔργος, Od. 13, 73; κώσα, Od. 17, 32. 2) to *cover over*; κάπιτον λάισσιν, the pit with stones, Il. 24, 798.

καταστόρνυμι, see καταστορέννυμι.

\*καταστρέφω (στρέφω), aor. 1 κατίστρεψα, to *turn about, to overturn*; ποσὶ τι, *pedibus evertere*, h. Ap. 73.

καταστυνγέω (στυγέω), aor. κατίστυνγον, 1) to *be amazed, terrified, to start back terrified*, absol. Il. 17, 694. 2) Transit. with accus. to *be terrified at*, Od. 10, 113.

\*καταστυφέλος, ον (στυφέλος), *very hard, firm, piteous*, h. Merc. 124.

κατασχεθεῖν, poet. for κατασχεῖν, see κατέχω.

κατασχεῖν, see κατέχω.

\*κατατανύω (τανύω), poet. for καταταίνω, aor. 1 κατάνυσσα, ep. for κατισάνυσσα, to *pull down, to draw down*, ὅπλα, h. 6, 34.

κατατείνω (τείνω), aor. κατέτεινα, prop. to *pull down*; in tmesis, κατὰ δ' ἥλια τέινει ὀπίσσω, he *drew the reins back*, Il. 3, 261. 19, 311. †

κατατήγω (τήγω), aor. 1 act. κατέτηξα, 1) Act. transit. to *melting*, with accus. χιόνα, Od. 19, 206. 2) Mid. intrans. to *melting, to dissolve*; metaph. to *consume oneself, to pine away*; ἤτορ, at heart, \* Od. 19, 136.

κατατίθημι (τίθημι), fut. καταθήσω, aor. 1 κατέθηκα, aor. 2 only plur. in the ep. forms κάτθεμεν, κάτθετε, κάτθεσαν, for κατέθμεν, κατέθετε, etc., subjunct. καταθείμεν, ep. for καταθῶμεν, infin. κατέθμεν, ep. for καταθῆναι, aor. 2 mid. plur. κατέθμεθα,

κατέθισθην, ep. for κατέθιμεθα, κατέθισθην, and 3 plur. κατέθιστο, subj. καταθείομαι, ep. for καταθῶμαι, Il. 21, 111; to *set down, to put down, to lay down, to place in, to put away*, with accus. ἐπὶ χθονός and ἐπὶ χθονί, Il. 3, 293. 6, 473; τινὰ ἐν λεχέσσει, Il. 18, 233; τόξῳ ἐς μυχόν, Od. 16, 285; τί τινι, to *propose as a combat-prize*, Il. 23, 267. 851; ἀελθον, to *propose a contest*, Od. 19, 572 [cf. 576]; τινὰ εἰς Ἰθάκην, to *land any one in Ithaca*, Od. 16, 230. Mid. to *lay down for oneself* (with reference to the subject); τεύχεα ἐπὶ γαλήνῃ, Il. 3, 114. 22, 111; ὅπλα νηός, h. Ap. 457; of the dead, to *lay out, to inter*, Od. 24, 190. 2) to *lay up, to keep*, τι ἐπὶ δόρπῳ, Od. 18, 45.

\*κατατρίζω (τρίζω), spoken of the piercing cry of birds, mice, etc., to *squeak, to squeal*; and gener. to *wail, to lament*, Batr. 88.

κατατρέχω (τρέχω), to *wear out, to consume, to exhaust*, λαούς δαίροις, Il. 17, 225. Od. 15, 309. 16, 84.

\*κατατρώγω (τρώγω), aor. κατέτρωξα, to *gnaw, to corrode, to consume*, Batr. 126.

καταῦθι, adv. *on the spot, there*, Il. 13, 253. Od. 10, 567; a false reading for κατ' αὐθι.

καταφαγεῖν, infin. aor. of κατεσθίω.

\*καταφαίνω (φαίνω), to *show*; mid. to *become visible, to show oneself*, h. Ap. 431.

καταφέρω (φέρω), only fut. mid. κατοίσσομαι, to *bear down, to bring or conduct down*. Mid. as depon. τινὰ Ἄϊδος εἶσω, any one to the realms of Pluto, Il. 22, 425. †

\*καταφθινύθω, a form of καταφθίω, only pres. to *destroy, to annihilate*, τιμὴν, h. Cer. 334.

καταφθίω (φθίω), fut. καταφθίσω, perf. pass. κατέφθιμαι, pluperf. κατεφθίμην, which is at the same time a syncop. aor. mid. infin. καταφθίσθαι, part. καταφθίμενος, 1) Act. trans. to *destroy, to kill, to annihilate*, τινά, Od. 5, 341. 2) Intrans. in the pass. and mid. to *perish, to go to ruin, to vanish away*. ἦν κατέφθιτο, the stores had vanished, Od. 4, 363; espec. part. aor. *destroyed, dead*, Il. 22, 288; plur. subst. *the dead, the shades*, h. Cer. 347.

καταφλέγω (φλέγω), fut. ξω, to *burn down, to consume*, πάντα πυρὶ, Il. 22, 512. †

καταφυλάδων, adv. (φυλή), *by tribes, divided into tribes*, Il. 2, 668. †

καταχέω (χέω), ep. aor. 1 κατέχευα, ep. aor.

syncop. mid. *κατέχυντο*, 1) Prop. spoken of fluids: *to pour over, to pour upon, to pour out*. *ἔλαιον χαιτάων τινί*, to pour oil upon any one's hair, Il. 23, 282; *ὑδαρ*, Il. 14, 435. 2) Of dry things: *to pour down, to let fall*, *χίονα, νιφάδας*, Od. 19, 206. Il. 12, 158; *πέπλον ἐπ' οὔδει*, to let the robe fall on the floor, Il. 1, 734; *θύσθλα χάμαι*, to let the staves, the thyrsi, fall to the ground, Il. 6, 134; *τείχος εἰς ἄλα*, Il. 7, 461. 3) Metaph. *τὸ ροῦρ οὐτ*, to spread out, τί τινι; *ὀμίχλην τινί*, Il. 3, 10; *ἄχλιν τινι*, Od. 7, 42; *χάρων τινί*, Od. 2, 12, 8, 19; *ἐλεγχείην, αἰσχὸς τινι*, to pour reproach, insult upon any one, Il. 23, 408. Od. 11, 433; *πλουτόν τινι*, Il. 2, 670. Mid. *τὸ ροῦρ οὐτ*, to fall down, only ep. synch. aor. *εἰς ἄντιον*, Od. 12, 411.

*καταχθόνιος*, *ον* (*χθών*), subterranean, Ζεύς = *Pluto*, Il. 9, 457. †

*κατέαξα*, see *κατάγνυμι*.

*κατέδω* (*ἔδω*), ep. for the prose *κατεσθίω*, fut. *κατέδομαι*, perf. act. *κατέδηδα*, in tmesis, Il. 17, 542; *to eat up, to devour, to consume*, prim. spoken of brutes; with accus. Il. metaph. *τὸ κοῦσμε*, to waste, *ὄικον, κτήματα*, Od. 2, 237. *ὄν θυμὸν κατέδειν*, to consume one's heart, to pine away, Il. 6, 202.

\* *κατέεργω* (*εἴργω*), aor. *κατέεργα*, to drive in, to shew up, *βοῦς*, h. Merc. 356.

*κατεῖβω* (*εἴβω*), poet. = *καταλείβω*, 1) Act. *to let flow down, to shed, δάκρυ*, Od. 21, 86. 2) Mid. *to flow down, to trickle down*, with gen. *παριών*, Il. 24, 794; spoken of the water of the Styx, Il. 15, 37; metaph. *κατεῖβeto αἶων*, life flowed away, Od. 5, 152. †

*κατεῖδον* (*ΕΙΔΩ*), part. *κατιδών*, Il. 4, 508. Batr. 11; defect aor. 2 of *καθοράω*, to look down.

*κατεῖλύνω* (*εἰλύνω*), fut. *έσω*, to surround, to cover, *τινὰ ψαμάδοις*, any one with sand, Il. 21, 318. † in tmesis.

*κάτειμι* (*εἴμι*), part. pres. *κατιών*, ep. and aor. mid. *καταιεσάμην* for *κατεῖσ.*, 1) to descend, to go down; *δόμον Ἄιδος*, into the abode of Pluto, Il. 14, 457. 2) Metaph. spoken of a river, *to flow down*, Il. 11, 492; of a ship, *to proceed*, *ἐς λιμένα*, Od. 16, 472; of missiles: *δόρυ καταείσατο γαίης*, the spear entered the earth, Il. 11, 358.

*κατέκταθην*, see *κατακτείνω*.

*κατεναιίρω* (*ἐναιίρω*), only aor. mid. *κατενηράμην*, to slay, to kill, *τινὰ χαλκῷ*, Od. 11, 519. †

*κατεναντίον*, adv. (*ἐναντίον*), over against, opposite, *τινί*, Il. 21, 567. †

\* *κατενήροθι* (*ἐνήροθι*), an old perf. with the signif. of the pres. and imperf., *to lie upon, to be upon*. *κόμαι κατενήροθεν ἄμους*, hairs covered the shoulders, h. Cer. 280; the connection of the subst. fem. plur. with a verb in the sing. is called schema Pindaricum, conf. Rost Gram. § 100. p. 478. Kühner § 370.

*κατένωπα*, adv. (*ἐνώπῃ*), directly before the face, opposite, with gen. *Δαναῶν*, Il. 15, 320. † More correctly, *κατ' ἐνώπια*, see *ἐνώπ.*

*κατεπαλμένος*, see *κατεφάλλομαι*.

*κατέπαλτο*, see *καταπάλλω*.

*κατερέπω* (*ἐρέπω*), prop. to snatch down; in the aor. and perf., aor. *κατήριπον*, perf. *κατερήριπα*, intrans. *to fall down, to tumble down*, spoken of a wall, Il. 14, 55. Metaph. *κατήριπεν ἔργα αἰζηῶν*, the labors of the youths perished, Voss, Il. 5, 92.

*κατεργεύω* (*ἐργεύω*), to restrain, to check, *τινὰ*, Il. 9, 465. Od. 3, 31.

*κατερυκάνω*, poet. for *κατερύκω*, Il. 24, 218. †

*κατερύκω* (*ἐρύκω*), 1) to stop, to check, *τινὰ*, Il. 6, 190. Od. 3, 345. 2) to retard, to detain, to hinder; in a bad sense, *τινὰ*, Il. 23, 734. Od. 2, 242; hence pass. *to linger*, Od. 1, 197. 4, 498.

*κατερύω* (*ἐρύω*), aor. 1 *κατέρυσα*, perf. pass. *κατέρυσμαι*, to pull down, to draw down, always of ships, which are drawn down from the shore into the sea, with accus. Od. 5, 261. Pass. \* Od. 8, 151.

*κατέρχομαι*, dep. (*ἔρχομαι*), fut. *κατελίσσομαι*, aor. *κατέλθω*, poet. *κατέλυθον*, infim. *κατελθίμεν*, ep. for *κατέλθω*, 1) to come down, to go down, Od. 1, 304; espec. *Ἄιδόςδε* or *Ἄιδος εἶσω*, to descend to the realms of Pluto, Il. 6, 284. 7, 330. Od. 10, 560. 2) Metaph. spoken of a fragment of rock, *to tumble down*, Od. 9, 484. 541.

*κατεσθίω* (*έσθω*), imperf. *κατήσθις*, aor. *κατέφαγον*, only in tmesis, *to eat up, to devour*, Il. 3, 25. Od. 1, 9.

*κατέσσντο*, see *κατασσεύομαι*.

*κατευνάζω* (*εἰνάζω*), also *κατευνάω*, fut. *άσω*, aor. 1 pass. *κατευνάσθην*, to put in bed, to lull to sleep, only pass. *to lie down, to go to sleep*, Il. 3, 448. †

*κατευνάω* = *κατευνάζω*, from which the fut. *ήσω*, aor. *κατέυνησα*, aor. pass. *κατευνή-*

θην, to put in bed, to lull to sleep, τινά, Il. 14, 245. 248. Pass. to lie down, Od. 4, 414.

κατεφάλλομαι (ἀλλομαι), ep. part. aor. sync. κατεπάλμενος, to leap down upon, Il. 11, 94. †

κατέγω (ἔγω), fut. καθέξω, aor. 2 κάτεσχον, aor. 2 mid. κατεσχόμην, part. κατεσχόμενος, also the ep. lengthened aor. 2 κατίσχεθον and 3 sing. κάσχεθε for κατίσχεθε, Il. 11, 702, 1) Trans. a) to hold down, κεφαλῇ, Od. 24, 242. b) to stop, to restrain, to check, to hinder, τινά, Il. 11, 702. Od. 3, 284. ἡέρι κατέχοντο, they were checked by a cloud, Il. 17, 368. 644. c) to take possession of, to occupy; ἀλαλήτῳ πᾶν πεδόν, to fill the whole plain with shouting, Il. 16, 79; hence d) to hold concealed, to cover, spoken especially of the grave, Il. 3, 243. Od. 11, 301. 549; spoken of night, οὐρανόν, Od. 13, 269. σελήνῃ κατείχεται νεφέεσσι, Od. 9, 419. 2) Intrans. to hold on, to proceed. κατίσχεθον Θοοικόνδε, h. Cer. 126. Mid. to hold before oneself, to cover oneself; ἰανῶ, with a veil, Il. 3, 419; πρόσωπα χερσὶ, Od. 19, 361.

κατηπιάω (ῥπιάω), to assuage, to soothe, to mitigate; pass. ὀδύναι κατηπιώντο, ep. for κατηπιώντα, Il. 5, 417. †

κατηρεφής, ἐς (ἐρέφω), prop. roofed, covered over, i. e. furnished with a roof, σηκοί [or, rather, κλισίαι], Il. 18, 589; hence vaulted, spías, Od. 13, 349; δάφνησι, shaded with laurels, Od. 9, 183. Metaph. κύμα κατηρεφής, an overhanging wave, Od. 5, 367.

κατήριπε, aor. 2 of καταρέιπα.

κατηφείη, ἥ, ep. for κατήφεια (κατηφής), prop. the casting down of the eyes, dejection, sadness, shame, \* Il. 3, 51. 16, 498.

κατηφέω (κατηφής), aor. 1 κατηφήσα, prop. to cast down the eyes, to be cast down, sad, dejected, Il. 22, 293. Od. 16, 342.

κατηφής, ἐς, cast down, dejected, ashamed, Od. 24, 432. † (Prob. from κατά and φέος, having the eyes cast down.)

κατηφρόν, όνος, ό, according to Aristarch. = κατηφείη, sadness, shame, probrium, dedecus; the abstract for the concrete, causing dejection, sadness, shame, Il. 24, 253. † Thus Priam calls his sons κατηφρόνες, ye who cause me shame.

κάτθανε, see καταθνήσκω.

κατθαίνω, see καταθάπτω.

κατθέμεν, κάτθεμεν, κάτθετε, κάτθεσθε, see κατατίθημι.

κατίμεν, ep. for κατινάμι, see καίμι.

κατισχάω = κατίσχω, to hold back, to restrain, only in tmesis. κατά τὸν σὸν νόον ἴσχανε, Od. 19, 42. †

κατίσχω (ἴσχω), a form fr. κατέχω, only pres. and imperf. 1) to stop, to check, ἔμπους, Il. 23, 321; metaph. θυμοῦ μένος, h. 7, 14. 2) to take possession of, to occupy, spoken of an island: οὐ πολὺν ἡσιν καταίσχεται, it is not pastured by herds, Od. 9, 122. 3) to hokl towards, to direct from the sea to the shore, ῥῆα, Od. 11, 456. Mid. to retain, to hold for oneself, to hold back, τινά, Il. 2, 233.

κατοίσομαι, see καταφάω.

κατόπισθε, before a vowel κατόπισθεν, adv. (ὀπισθε), 1) Of place: behind, after, with gen. ῥῆος, Od. 12, 148. 2) Of time: afterwards, in future, Od. 22, 40. 24, 546. κατόπισθε λείπεσθαι, to remain behind, Od. 21, 116.

\*κατόπτης, ον, ό (ὀπτής), an observer, a spy, h. Merc. 372.

\*κατορρώω (ὀρρώω), to rush down, h. Cer. 342.

\*κατονδαίος, ον (οὔδας), under the earth, subterranean, h. Merc. 112.

\*κατάνυσαν, see καταναύω.

κάτω, adv. (κατά), down, downwards, ἔλκεν, Il. 17, 136; ὀρόων, Od. 23, 91.

κατωθίω (ὠθίω), to push or hurl down, to throw, in tmesis, Il. 16, 410. †

κατωμαῖδιος, η, ον (ἄμος), from over the shoulder, spoken of the discus, which is thrown with hand extended far from the shoulder. ὅσα δὲ δίσκου οὔρα κατωμαῖδιο πύλονται, Il. 23, 431. † ('As far as the discus flies from the sweep of the upraised arm,' Voss.)

κατωμαδόν (ἄμος), from the shoulder, εἰλύνειν, accord. to Eustath. with reference to the driver, 'to strike with outstretched hand,' \* Il. 15, 352. 23, 500; but most Gramm. refer it to the horses, 'to strike over the shoulder.' Thus Voss and Spitzner.

\*κάτωρ, ορος, ό, a word of unknown origin in h. 6, 55; it is explained by deriving it from ΚΑΖΩ; ruler. Some would read κράτωρ or ἄκτωρ; cf. Herm.

κατωρυγής, ἐς, poet. for κάτωρυξ, υγρός, ό, ἥ (κατορύσσω), buried, deposited in the earth. κατωρυγέσσι λήθοισι, \* Od. 6, 267. 9, 185.

Καύκωνες, οί, 1) a nation who were not

of Hellenian origin, in Asia Minor; at a later date they inhabited Bithynia, from the Mariandyni to the river Parthenius, and were neighbors of the Paphlagonians, Il. 10, 429. 20, 329. In Strabo's time they had disappeared. 2) a nation which dwelt in Triphylia, in the southeastern part of Elis, Od. 3, 366. According to Strab. VIII. p. 345, there were different traditions, some of which made all the Epeans Caucones, and others gave them a residence in lower Elis and Triphylia. Probably they were a remnant of the ancient Pelasgians, a part of whom migrated to Asia, Hdt. 1, 146. cf. Mannert VIII. s. 352.

καυλός, ὁ, prop. a stem, a handle; in Hom. according to the Schol. the end of the shaft which was inserted into the socket of the spear's head, the spear-shaft, Il. 13, 162. 16, 115; but Il. 16, 338, the hand-guard of the sword. \* Il.

καῦμα, τό (καίω), a fire, heat, espec. the heat of the sun, Il. 5, 865. †

καυστειρός, ἡ, ὅν (καίω), burning, hot, μάχη, \* Il. 4, 342. 12, 316.

Καῦστιριος, ὁ, ep. for Καῦστιρος, Cayster, a river in Ionia, which rises in Lydia, and flows into the sea near Ephesus, Il. 2, 461 (ὡς διὰ κεκαυμένης ῥέων).

ΚΑΨΩ, ep. absol. pres. akin to κάπτω and καπνύω, to gasp, to breathe forth, from which only part. perf. in the accus. κακαφηότα θυμόν, the gasping soul, occurs Il. 5, 698. Od. 5, 468.

κε, before a vowel κεν, an enclit. particle, ep. and Ion. for ἄν, q. v.

Κεάδης, ον, ὁ, son of Keas = Træzenius, Il. 2, 847.

κεάζω (κίω), aor. 1 ἐκέασα, ep. σσ, perf. pass. κείασμαι, aor. pass. ἐκέασθην, to split, to cleave, prop. spoken of splitting wood, Od.; to split in pieces, to crash, spoken of lightning, Od. 5, 132. Pass. κεφαλὴ ἄνδρα κείασθην, the head was split in two pieces, Il. 16, 412. 578. 20, 387.

\* κέα; αρος, τό, contr. κῆρ, the heart, Batr. 212.

κέαται, κέατο, ep. and Ion. for κείνται, ἐκείντο, from κείμαι.

\* Κεβρήνιος, ἡ, των, Cebrenian, belonging to the town Cebron in Æolia; subst. the inhabitants of Cebron, Ep. 10.

Κεβριόνης, ον, ὁ, son of Priam, and cha-

rioteer of Hector, slain by Patroclus, Il. 8, 318. 16, 738 seq.

κεδάννυμι, ep. for σκεδάννυμι, aor. ἐκέδασα, ep. σσ, aor. pass. ἐκεδάσθην, to scatter, to disperse, to dissipate, κίνης, φάλαγγας, Il. 17, 283. 285. Od. 3, 131; pass. Il. 2, 398. κεδασθείσης ὑσμίνης, when the battle had scattered; i. e. when it was no longer fought in dense crowds, Il. 15, 328. 16, 306. b) Οἱ lifeless things, rare: to tear away, to prostrate, spoken of a torrent, γεφυράς, Il. 5, 68. (Hom. has not the pres.)

κέδρος, ἡ, ὅν (κῆδος), superl. κεδρότατος, Il. 9, 586. 1) Act. careful, prudent, provident, trusty, epith. of persons upon whom the conscientious attendance upon some duty rests, Od.; hence neut. plur. as adv. κείδ' εἰδυῖα, of a careful, faithful disposition, Od. 1, 428. 2) Pass. worthy of care, estimable, dear, ἔταιροι, Il. 9, 586; τοκήες, Il. 17, 28. Od. 10, 225.

κέδρινος, ἡ, ον (κῆδος), of cedar, θάλαμος, Il. 24, 192. †

κῆδρος, ἡ, the cedar-tree, whose fragrant wood was used for fumigation, and of which a species is yet produced in Greece, Od. 5, 60; prob. *juniperus oxycedrus* Linn. †

κειάμενος, κείαντες, see καίω.

κειάται, κείατο, see κείμαι.

κείθεν, adv. Ion. and ep. for ἐκείθεν, from there, thence, Il. and Od. κείθεν φράσσομαι ἔργον, then I will consider what is to be done, Il. 15, 234.

κείθι, adv. Ion. and ep. for ἐκείθι, there, in that place, Il. 3, 402. Od. 3, 116. κῆκείθι, another reading for καὶ κείθι, Il. 22, 390.

κείμαι (prop. perf. pass. from κίω), 2 sing. κείσαι, ep. also κίαι, h. Merc. 254; 3 plur. κείνται, ep. κέαται, κέλαται and κέονται, Il. 22, 510; subj. κίωμαι, 3 sing. κῆται, Il. 19, 32. Od. 2, 102; for the earlier reading κίται (which Buttm. Gram. § 109, prefers), infin. κείσθαι, imperf. ἐκείμην, ep. κείμην, 3 plur. ἐκείντο, ep. κέατο and κέλατο, 3 sing. iterat. κέσκετο, Od. 21, 41; fut. κέλομαι; primary signif. prop. to be laid; hence to lie. 1) Spoken of animate beings; of men: to lie, to repose, to rest, spoken of the sleeping, the inactive, the sick, the weak, the wounded, the miserable, and the dead; espec. to lie unburied, Il. 5, 685. 19, 32. 2) Spoken of inanimate things: a) Of regions, countries, islands: to lie, to be situated, Od. 7, 244. 9, 25. b) Of

things: *to lie, to be*, espec. of valuable objects, *to be treasured up, to be in store*. κτήματα, κειμήλια-κείται ἐν δόμοις, Il. 9, 382. 11, 132. κείται ἄεθλον, the prize is fixed, Il. 23, 273 [also spoken of chariots, ἄρματα κείτο, Il. 2, 777]. c) Metaph. spoken of conditions: πένθος ἐνὶ φρεσὶ κείται, sadness is in the soul, Od. 24, 423; and often ταῦτα θανά ἐν γούνασι κείται, see γόνυ.

κειμήλιον, τό (κῆμαι), a valuable article which is laid aside and preserved, a *valuable, a jewel*, Il. 6, 47. 9, 330; espec. spoken of gifts of hospitality, Od. 1, 312. 4, 600. In the most general signif. it means, property stored up, in opposition to herds and flocks. κειμήλια τε πρόβασις τε, stores and grazing animals, Voss, Od. 2, 75.

κεῖνος, κείνη, κείνο, *that one, he, she, it*, ep. and Ion. for ἐκεῖνος, q. v.; κείνη, subaud. ὁδῷ, in that way, Od. 13, 111.

κεινός, κεινή, κεινόν, ep. for κενός, *empty*, Il. 3, 376. 4, 181. 11, 160. 15, 453.

κείρω, fut. κερῶ, infin. κερῆειν, aor. 1 ep. ἐκερσα, aor. 1 mid. ἐκειράμην, 1) *to cut off, to shear off*, κόμην τινί, Il. 23, 146; δοῦρα, Il. 24, 450. 2) *to consume, to devour, to graze*, spoken of brutes, λήϊον, Il. 11, 560; δημόν, Il. 21, 204; ἥπαρ, Od. 11, 578. 3) *to eat up, to waste, to destroy*, κτήματα, Od. 2, 312; in like manner βλοτον, Od. 1, 378. 2, 143; metaph. *to render void*, see ἐπικείρω. Mid. *to cut off one's hair*, which the mourner consecrated to the dead, as an offering, κόμην, χαίτας, Il. 23, 46. Od. 4, 198. 24, 46.

κεῖσε, adv. Ion. and ep. for ἐκεῖσε, which is not found in Homer, *thither*, Il. 12, 356. Od. 4, 274.

κείω and κέω, ep. fut. without the characteristic of the tense, from the obsolete root ΚΕΩ, *to wish to lie down, to desire to sleep or rest*, Od. 19, 340; often as part. βῆ δὲ κείων, Od. 14, 532. ἵομεν κείοντες, Il. 14, 340. ὄρσο κείων, Od. 7, 342; infin. κείμεν, Od. 8, 315.

κείω, ground form of κείζω, *I split*, Od. 14, 425. †

κεκαδήσομαι, see κήδω.

κεκαδήσω, see χάζομαι.

κεκάδορτο, aor. of χάζομαι.

κεκαδών, see χάζομαι.

κεκάμω, see κάμνω.

κέκασμαι, see καινυμαι.

κεκαφώς, see ΚΑΦΩ.

κέκλετω, see κίλομαι.

κέκληγα, see κλάζω.

κεκλήατο, see καλέω.

κεκλόμενος, see κίλομαι.

κέκλυθι, κέκλυτε, see κλύω.

κέκμηκα, see κάμνω.

κεκοπώς, see κόπτω.

κεκόρημαι and κεκορηότε, see κορήννυμι.

κεκορυνμένος, see κορύσσω.

κεκοτηώς, see κοτιέω.

κεκράνται, κεκράαντο, see κραινω.

κεκρύφαλος, ὁ (κρύπτω), a net, knit or twisted, with which women confined their hair, a *head-net, a net cap*, Il. 22, 469. †

κεκύνθωσι, see κύνθω, Od.

κελαδενός, ἡ, ὄν (κέλαδος), *rushing, noisy*, Ζήφυρος, Il. 23, 208. h. Merc. 95; chiefly an epith. of Diana as goddess of the chase, Il. 16, 183; as pr. name, Il. 21, 511.

κελαδέω, poet. (κέλαδος), aor. 1 κελάδησα, *to rush, to make a noise, to cry, to make a tumult*, spoken of men, Il. 23, 869. † see ἐπι-κελαδέω.

κέλαδος, ὁ, a *rushing noise, a tumult, a cry*, espec. of the chase, Il.; spoken of the suitors, Od. 18, 402.

κελάδω = κελαδέω, poet. only part. pres. κελάδων, *rushing, roaring*, spoken of water, Il. 18, 576. 21, 16; of wind, Od. 2, 421.

Κελάδων, οντος, ὁ, pr. name, a little river in Elis or Arcadia, which flows into the Alpheus, Il. 7, 133. According to Strab. VIII. p. 348, some critics would here read *Αἰδίων*, cf. Ottfr. Müller Orchom. p. 372.

κελαινεφής, ἐς, poet. (νέφος), *cloudy*, gener. *black, dark*, αἶμα, Il. 4, 140. 16, 667. 2) Freq. an epith. of Jupiter, *enveloped in black clouds*, as the god of rain and tempest, Il. 2, 412; as proper name, Od. 13, 147. (Some Gramm. and the Etym. M. p. 501, explain it actively, *cloud-darkener*. Modern critics have even derived it from κίλλω, cloud-compeller, like νεφεληγερέτης.)

κελαινός, ἡ, ὄν, ep. for μέλας (Buttm. Gram. § 16, 2), *black, dark*, often αἶμα, also δέσμα, νύξ, κύμα, λαῖλαψ, \* Il. 5, 310. 6, 117. 11, 747. κελαινή χθών, Il. 16, 384; for which Spitzner, far better, reads κελαινή, in reference to λαίλαπι.

κελαρύζω, poet. *to rush, to roar, to gush, to flow*, spoken of blood, Il. 11, 813; of water, Il. 21, 261. Od. 5, 523.

\* Κελεός, ὁ, *Celeus*, son of Eleusis, father of Triptolemus, king of Eleusis, h. Cer. 105.



κέλευθος, ἡ (κέλλω), plur. οἱ κέλευθοι, and τὰ κέλευθα, in Hom., 1) *a way, a path, a course*, often ὑγρά and ἰχθυόεντα κέλευθα, the watery and fishy paths, spoken of the voyages of seamen, Il. 1, 312. Od. 3, 71. 177; also ἀνέμων, Od. 5, 383. ἐγγὺς νυκτός τε καὶ ἡματός εἰσι κέλευθοι, the paths of night and day are near, Od. 10, 86. The ancient critics in part understood it of place, (τοπικῶς) in the sense, that the pastures of the night, (for the kine,) and of the day, (for the sheep,) were situated near the city; and in part of time, as a figurative representation of the short nights and long days, the rising of Helios, as it were, coinciding with the night; hence a sleepless man might earn double wages. This last explanation, proposed by Crates, the context seems to require, as Nitzsch ad loc. shows at large. The poet presupposes the well-known custom of driving out the kine very early, and folding the sheep very late. A man, therefore, who should renounce all sleep, might earn double wages, first with the kine, driving them out at day-break, and secondly, with the sheep, since it is scarcely dark before it becomes light again. The poet does not indeed here consider whether the herdsman is at home when the sheep must be driven out. It only occurred to him that the returning shepherd, if willing to forego sleep, might become the out-driving herdsman. 2) the act of *going, the course* which one takes, *a journey*. χάζεσθαι καλῦσθου, to retire from one's course, i. e. place, Il. 11, 504. 12, 282. 14, 282. 3) Metaph. *walk, course of life*, θείων, Il. 3, 406; see ἀποιπεῖν.

κελευσιῶ (frequentat. from κελύω), only part. pres. κελυτιῶν, ep. for κελυτιῶν, to command now here and now there, to exhort frequently, \* Il. 12, 265. 13, 125.

κελεύω (κέλομαι), fut. κελύσω, aor. 1 ἐκέλευσα, ep. κέλευσα, prop. to urge on, to drive, μάστιγι, Il. 23, 642; hence, 1) to call to, to exhort, to order, to command, to demand, spoken not only of rulers, but also 2) Of equals: to desire, to wish, Il. 11, 781. Od. 10, 17. It is construed a) With the dat. τινί, very often: to call to any one, to command, Il. 2, 151. 442; or with dat. of pers. and accus. of the thing, ἀμφοτέλοισι ἔργα, Il. 6, 324; and instead of the accus. with the infin. Il. 2, 50. Od. 2, 9. b) More frequently with

accus. of the pers. and infin. Il. 2, 114. 8, 318. 10, 242. 17, 30 seq.; more rarely with accus. of the pers. alone: τινά, to exhort any one, to demand, Il. 13, 784. Od. 4, 274. 8, 204. 9, 278; and c) With double accus. Il. 7, 68. 349. 20, 87.

κέλης, ητος, ὁ (κέλλω), a racer, a riding-horse for running races, ἵππος, Od. 5, 371. † κελητίζω (κέλης), to ride upon a race-horse, and generally, to ride, ἵπποισι, Il. 15, 679. †

κέλλω, poet. aor. 1 ἐκέλευα, only in the aor. 1) Trans. to drive, to move, to urge; νῆα, to propel the ship to land, appellere, Od. 9, 549. 10, 511. 12, 5. 2) Intrans. to approach the shore, to land. ἡ νῆς ἐκέλευε, \* Od. 9, 144.

κέλομαι, poet. (κέλλω), fut. κελήσομαι, aor. 2 ep. ἐκεκλόμην, κεκλόμην, part. κεκλόμενος, 1) = κελύω, to urge on, to exhort, to command, to bid, to advise; uncommon is: ἐπεὶ κέλετο μεγάλη ἔς, (the wax melted,) the great power compelled it, Od. 12, 175; viz. the wax became soft through the strong pressure of the hands, since the following verse (176), which refers it to the sun, is probably not genuine. Construct as with κελύω, chiefly with accus. of pers. and with accus. and infin. 2) to call to, to call, chiefly in aor. with dat. of pers. Il. 6, 66. 110. 8, 172; with accus. Ἡφαιστον, Il. 18, 391.

κέλσαι, see κέλλω.

κεμάς, ἄδος, ἡ, poet. according to the Gramm. a kind of deer or roe; according to Aristot. Hist. A. 9. 6. 2, a two-years old deer, Il. 10, 361. †

κέν, see κί.

κενεανχίς, ἑς, poet. (αὐχή), empty-bragging; idle, unfounded bragging, Il. 8, 230. † κενεός, ἡ, ὄν, ep. and Ion. for κενός, empty, void, χεῖρ, Od. 10, 42. 2) κενεὸν νείσθαι, to return empty, i. e. with unaccomplished object [re infecta], Il. 2, 298. Od. 15, 214.

κενέων, ὠνος, ὁ (κενός), prop. any void space, espec. the flank, the sides of the abdomen between the hips and the ribs, Il. 5, 284. 11, 381. Od. 22, 295.

κενός, ἡ, ὄν, empty, metaph. idle, groundless. κενὰ εὐγμاتا, Od. 22, 249. Hom. uses elsewhere κενεός and κενός, q. v.

κένσαι, see κεντίω.

Κένταυροι, οἱ, the Centaurs. 1) In Homer, an ancient savage tribe in Thessaly, between Pelion and Ossa, who were expelled

by the neighboring Lapithæ. According to Hom. Il. 1, 268, they were rough mountaineers of great stature (φῆρες ὄρεσκόοι), Il. 11, 382. Od. 21, 295. 2) Later, prob. in Pindar's age, they were fabulously represented as possessing horses' feet, prob. because they were good riders, and gradually they were converted into monsters, half man, half horse, Batr. cf. Voss. Myth. Br. Il. 33; Κενταύρου for κεν ταύρου is the reading of Herm. h. Merc. 224. (Prob. from ταῦρος and κεντέω, ox-driver.

κεντέω, ep. aor. infin. κένσαι, to prick, to goad, in order to urge on, ἵππων, Il. 23, 337. † κεντρονικής, ἐς (ἡνεκής), urged with a goad, spurred, \* Il. 5, 752. 8, 396.

κέντρον, τό (κεντέω), a goad with which horses, oxen, and other draught-cattle are urged on, Il. 23, 387. 430; the horse-goad, or a whip ending in a goad (Voss).

κέντρον, ορος, ὁ, poet. (κεντέω), a goader, a driver, ἵππων, an honorable epith. of the Cadmeans and Trojans, \* Il. 4, 391. 5, 102.

κέομαι, ep. and Ion. for κείμαι, from which κέονται.

κεραῖζω (akin to κείρω), to destroy utterly, to lay waste, to raze, with accus. πόλιν, στάθμους, Il. 5, 557. 24, 245. Od. 8, 516. 2) Of living beings: to kill, to slay, Il. 2, 861.

κεραίω, κεραίρω, another form of κεραίω, in Il. 9, 203.

\* κεραϊστής, οὔ, ὁ (κεραῖζω), a destroyer, a plunderer, h. Merc. 336.

κεραίω, ep. for κεράννυμι, to mingle, to mix, only imperat. κέραιε, Il. 9, 203. †

κεραμεύς, ἑως, ὁ (κέραμος), a potter, Il. 18, 601. †

\* κεραμήϊος, ἱη, ἴον (κέραμος), ep. for κεράμμος, of clay, earthen, Ep. 14.

κέραμος, ὁ (ἔρα), 1) potter's earth, potter's clay, Ep. 14. 2) all kinds of ware burned of clay, a bowl, a vessel, a pitcher, Il. 9, 469. 3) a prison, so called, accord. to the Schol. amongst the Cyprians, either from its form, or because any one was kept in it, as it were in a jug. χαλκίω ἐν κέραμῳ, Il. 5, 387.

κεράννυμι, ep. κέραιω and κεραίω, also the poet. forms κερνάω and κέρνημι, aor. 1 act. ἐκέρασα, ep. σσ, aor. 1 mid. ἐκρασάμην, ep. σσ; Hom. uses in the pres. act. κέραιω, from which the part. κερώντις, Od. 24, 364; imper. κέραιε, Il. 9, 203, and κέρνημι, q. v., subj. pres. mid. κίρωνται, as if from κέραμαι, imperf.

ἐκίρω and κέρνη, imperf. mid. κερώντο, ep. for ἐκερώντο from κέραιω, Od. 8, 470; 1) to mingle, to mix, espec. spoken of the mixing of wine and water, νέκταρ, οἶνον, Od. 5, 93. 24, 364; ἐνὶ κρητῆρσι, Il. 4, 260. 2) to temper, to soften, by mixing, spoken of bathing water, Od. 10, 362. Mid. to mix for oneself, often οἶνον ἐν κρητῆρσι, to mingle wine for oneself in the mixers, Il. 4, 260; οἶνον alone Od. 3, 332. 8, 47; also κρητῆρα οἶνον, to mingle a mixer of wine, Od. 3, 393; and without gen. Od. 7, 179. 13, 50.

κεραοζόος, ον (ζέω), smoothing or working horn, τέκτων, Il. 4, 110. †

κεράός, ἡ, ὅν, horned, ἔλαφος, Il. 3, 24. 11, 475; ἄνες, Od. 4, 85.

κέρας, τό, gen. ep. κέραος, dat. κέρῃ, plur. nom. κέρα, gen. κέραων, dat. κέρασι, ep. κέραεσσι. The α in κέρα is commonly short. 1) a horn, chiefly of the bovine genus, as an image of fixedness, Od. 19, 211. 2) horn, as a material for artificial products, Od. 19, 563. 3) every thing made of horn, espec. the bow, Od. 21, 395. κέρῃ ἀγλαίε, thou that shinest with the bow, Il. 11, 385. Thus Köppen, Voss according to Aristarch. (The other explanation of a high dressing of hair, Schol. τριχῶσις, is foreign from Hom.) 4) the horn, on the fish line, accord. to Aristarch. a horn tube above the hook, to prevent the fish from biting off the line, Il. 24, 81. Od. 12, 251.

κεραυνός, ὁ, a thunder-bolt, i. e. a stroke of lightning which is immediately followed by thunder (cf. βροντή and ἀστεροπή), the common weapon of Jupiter, Il. 8, 133. Od. 5, 128.

κεραίω, ep. form from κεράννυμι, q. v.

\* κερδαίνω (κέρδος), aor. ἐκέρδηνα, to gain, to derive profit, Ep. 14, 6.

κερδαλέος, η, ον, 1) gainful, profitable, βουλή, Il. 10, 44; hence, crafty, wise, μῦθος, Od. 6, 148; νόημα, Od. 8, 548. 2) Of men: eager for gain; and in a good sense, wise, intelligent, Od. 13, 291. 15, 451.

κερδαλόφρων, ον (φρήν), avaricious, thinking of gain, crafty, \* Il. 1, 149. 4, 339.

κερδίων, ον, ep. compar. and κέρδιστος, η, ον, superl. derived from κέρδος; more gainful, more advantageous, better; compar. only neut. Il. 3, 41. Od. 2, 74; superl. most crafty, Il. 6, 153. †

κέρδος, εος, τό (prob. from κείρω, prop. what is scraped off), gain, profit, advantage, Il. 10, 225. Od. 16, 311. 2) crafty counsel,

*cunning*, comm. in the plur. κέρδεα εἰδέναι, to understand crafty counsels, Il. 23, 709. κέρδεα νομῶν ἐνὶ φρεσὶ, to have crafty designs in the mind, Od. 18, 216. 23, 140; in a bad sense, *crafty devices, tricks*, Od. 2, 88; πακὰ κέρδεα, Od. 23, 217.

κερδοσύνη, ἡ (κέρδος), *craftiness, cunning, wiliness*, only dat. as adv. Il. 21, 247. Od. 4, 251.

κερκίς, ἴδος, ἥ, a rod or staff, used in the ancient mode of weaving, for striking home the threads, now called *a weaver's reed-stay* or *comb*, later σπάθη. Thus Schneider in Lex. Il. 22, 448. Od. 5, 62. Some ancient Gramm. understand by it, *the shuttle*. (Prob. from κέρκω = κρέκω.

κέρσας, see κέρω.

κερτομέω (κέρτομος), *to nettle, to goad, to vex, to abuse, to deride*, with accus. τινά, Od. 16, 87. 18, 350; often with ἐπίεσιν, and in the part. with ἀγορεύειν, Il. 2, 251. Od. 8, 153; generally, *to provoke, to irritate, σφῆκας*, Il. 16, 261. h. Merc. 56.

κερτομίη, ἡ (κέρτομος), *provocation, irritation, derision, sarcasm*, only plur. Il. 20, 202. Od. 20, 263.

κερτόμος, ον (κέρτομος), *irritating, deriding, provoking, mocking*, only κερτ. ἔπεια, Il. 4, 6. 5, 419; also κερτόμια, *abuse*, Il. 1, 539. Od. 9, 474.

κέρτομος (κέαρ, τέμνω), *prop. heart-cutting; hence, provoking, insulting*. 2) *deceitful, crafty*, h. Merc. 338.

κέρωνται, see κεράννυμι.

κίσκετο, see κῆμαι.

κεστός, ἡ, ὅν (κεντίω), *stitched (with a needle), sewed, embroidered; ἵμας*, an embroidered girdle, Il. 14, 214. †

κευθάνω, poet. for κεύθω, Il. 3, 453. †

κευθμός, ὁ = κευθμός; ἐκ κευθμών, Il. 13, 28. †

κευθμών, ὄρος, ὁ (κεύθω), *any concealed place, a hiding-place, a hole*, Od. 13, 167. 2) *a lair of animals*. πυνκιοὶ κευθμῶνες, (the close-locked haunts of the swine, Voss), Od. 10, 283.

κεῦθος, εος, τό (κεύθω), poet. form of κευθμών, only dat. plur. κεύθεσι γαίης, in the depths of the earth, spoken of the dwelling of Pluto, Il. 22, 482. Od. 24, 204.

κεύθω, fut. κεύσω, perf. κέκευθα, aor. 2 κέκυσον and κεύσον, and with ep. redupl. subj. κέκνυθω, Od. 6, 303. The perf. has the sig-

nif. of the pres. 1) *to hide, to conceal*, with accus. Il. 22, 118; δάφνα, Od. 19, 212; spoken of a residence in a place, τινά, Od. 6, 303. 9, 348; chiefly of the dead: ὅπου κεύθει γαῖα, Od. 3, 16; hence pass. κεύθεσθαι Αἰδῖ, to be concealed in the realms of Pluto, Il. 23, 244. 2) *Espec. to conceal in oneself; to hide in one's bosom, to be silent*, with τό, θυμῷ, ἐνὶ στήθεσιν, absol. and with accus. μήτιν, Od. 3, 318. οὐκίτι κεύθετε θυμῷ βρωτὴν οὐδὲ ποτῆτα, no longer conceal in your mind meat and drink, i. e. you show that you have eaten and drunk immoderately (Voss, 'the open heart testifies of meat and drink'), Od. 18, 404; κεύθειν, with accus. of pers. τινά, to conceal any thing from any one, Od. 3, 187.

κεφαλῇ, ἡ, κεφαλῆφι, ep. as gen. Il. 11, 350; and dat. κεφαλῆφι, Il. 10, 30. 1) *the head*, of men and brutes, Il. 11, 72. 2) *the head*, as the noblest part, for the whole person, like κάρη, δέμας, Il. 11, 55. τὸν τίον ἴσον ἐμῇ κεφαλῇ, I honored him as myself, Il. 18, 82. cf. 16, 77. Od. 1, 343; hence, the oath by the head, Il. 13, 39; as an address, φίλη κεφαλῇ, dear head, dear soul, Il. 8, 281. 23, 94. 3) *the head*, as the seat of life: ἀποτίειν σὺν κεφαλῇσιν, to expiate with the heads, i. e. with life, Il. 4, 162. 17, 242. παραθίσθαι κεφαλῶς, to expose their heads, Od. 2, 237.

Κεφαλλήν, ἥνος, ὁ, plur. Κεφαλλῆνες, the Cephallenians, the subjects of Ulysses, the inhabitants of Same, Ithaca, Zacynthus, Dulichium, and the main-land, Il. 2, 631. Od. 20, 210. 24, 354. 377; later, the inhabitants of the island Cephallenia.

κεχάνθα, see χανθάνω.

κεχαρησμέν, κεχαρήσεται, κεχαρηώς, κεχαροίατο, κεχάροτο, ep. forms fr. χαίρω.

κεχηνώς, see χάλνω.

κεχαρισμένος, η, ον, see χαρίζομαι.

κεχόλωμαι, see χολώω.

κεχημένος, η, ον, see χράομαι.

κεχνμαι, see χίω.

κέω, 1) ep. form of κίω, q. v. only ὄρεο κέων, go, in order to lie down to sleep, Od. 7, 342. † 2) as a form of καίω, it is doubtful, see Buttm. Gram. § 114. p. 287.

κῆαι, κῆαι (3 optat. aor.), κηάμενος, ep. aor. forms from καίω.

κῆδειος, ον (κῆδος), ep. also κῆδεος, q. v. worth care, dear, beloved, Il. 19, 224. (The

other explanation: 'to be buried by us,' does not suit the connection, Il. 19, 294.) Superl. *κήδιστος*.

*κηδεμών, όνος, ό* (*κηδέω*), one who has the charge, *a guardian, a protector*, in \* Il. 23, 163. 674, those who have charge of the interment of the dead.

*κήδεος, ον*, ep. for *κήδειος, οἷσι κηδεός ἐστι νέκυσ*, either generally, *dear*, or according to Voss, 'upon whom devolves the care of the corpse,' Il. 23, 160. † (Some Gramm. considered the word as gen. of *κήδος*: 'to whom the dead is an object of care.')

*κηδέω*, obsol. pres. of the fut. *κηθήσω*, see *κήθω*.

*κήδιστος, η, ον* (superl. formed from *κήδος*, in signif. belonging to *κήδειος, dearest, most beloved*, Il. 9, 642. Od. 10, 225. (In like manner, Od. 8, 583, without exactly indicating the nearest kindred.)

*κήδος, εος, τό, care, sadness, trouble, grief, τῶν ἄλλων οὐ κῆδος*, about the others there is no care, i. e. there is no trouble with the others, Od. 22, 254. ὅσ' ἐμῶ ἐνὶ κήδεα θυμῶ, Il. 19, 53. *κήδεα θυμοῦ, heart-troubles*, Od. 14, 197; distinguished from *ἄχος*, Od. 4, 108; espec. grief for the death of one dear, Il. 4, 270. 5, 156. 13, 464. 18, 8. 2) that which occasions care, *need, misery, wretchedness*; espec. in the plur. Il. 1, 445. 9, 592. Od. 1, 244; and often. (The signif. *relationship*, Voss, Il. 13, 464, 'if relationship touches thy soul,' is justly rejected by Passow.)

*κήθω* (ΚΑΔΩ), fut. *κηθήσω*, fut. mid. *κεκαθήσομαι*, iterat. imperf. *κηθέσκειτο*, 1) Act. only Ep. a) *to render anxious, to sadden, to trouble, to distress, τινύ*, Il. 9, 615; *θυμόν*, Il. 5, 400. 11, 458. b) More frequently: *to injure externally, to violate, to harass, θεοὺς τοῖσιν*, Il. 5, 404; *μῆλα*, Il. 17, 550; *οἶκον*, Od. 23, 9. 2) Mid. *to be anxious, sad, to trouble oneself*, always part. Il. 1, 196. Od. 3, 240. 3) *to be anxious about any one, to care for any one, τινός*, Il. 1, 56; *Δαναῶν*, Il. 8, 353; *βιώτοι*, Od. 14, 4. (The aor. 2 *κέκῃδον* and fut. *κεκαθήσω*, in the signif. *to deprive*, belongs to *χάζομαι*.)

*κῆρ*, see *κῆλω*.

*κηκίω, to gush forth, to ooze out*, spoken of water, ἄν στόμα, out of the mouth, Od. 5, 455. † (fr. *κῆω*, with reduplicat.)

*κήλειος, ον*, Ion. and ep. for *κήλεος*, Il. 15, 744. †

*κήλεος, ον* (*κῆω, κῆλω*, like *δαυδαίος*), *burning, flaming*, always *πυρὶ κηλέω*, (the last dissyllabic), Il. 8, 217. Od. 9, 328.

*κηληθμός, ό* (*κηλέω*), *enchantment, pleasure, transport*, \* Od. 11, 334. 13, 2.

*κῆλον, τό* (*καίω*), prop. a dry stick of wood, espec. *the shaft* of an arrow; *an arrow itself* in Hom.; in the pl. *κῆλα*, missiles, used only of the gods, \* Il. 1, 53. 12, 280. h. Ap. 444.

\* *Κηναῖον, τό*, a promontory on the north-west coast of the island Eubœa, now *Cap Lithoda*, h. in Ap. 219.

*κῆξ, κόξ, ή* = *κῆϋξ*, a sea-bird, *the sea-hen*, or *sea-mew*, Od. 15, 479. †

*κῆόμεν*, ep. for *κῆωμεν*, see *κῆω*.

*κῆπος, ό*, *a garden*, and generally a piece of land, inclosed and set with trees or other vegetation, Il. 8, 305. Od. 4, 737. 7, 129.

*Κῆρ, κηρός, ή*, the *goddess of death*, (distinct from *Μοῖρα* and *Αἴσα*), the personified power of death, which brings death in a particular form: as death in battle, sickness, drowning in the sea, etc. hence, in sing. and plur. *Κῆρες θανάτοι*, Il. 2, 302. 11, 332; and *Κῆρ* in connection with *φόνος, θάνατος*, Il. 2, 352. Od. 4, 273. 5, 387. 16, 169. He who was to die by a violent death had the *Κῆρ* allotted him at birth, Il. 23, 79. To Achilles were two *Κῆρες* allotted, Il. 9, 411. Jupiter laid the *Κῆρες* of Achilles and Hector in the scales, to determine which was to die first, Il. 22, 210. The *Κῆρες* are *μυρία*, since one is allotted to each one destined to a violent death, Il. 12, 326-327. 2) As an appell. *fate, death*, in Wolf's ed. only once: *τὸ δὲ τοι κῆρ εἶδεται εἶναι*, that seems to thee to be death, Il. 1, 22S. Bothe has it in many passages beside, Il. 2, 352. 3, 32. 5, 22. etc., which also Passow prefers. In Il. 1, 97, Wolf, after a conjecture of Markland, has *λοιμοῖο Κῆρας ἀφέξει* instead of the reading of the Cdd. *χεῖρας* (*κῆρ* prob. from *κῆρως, κείρω*).

*κῆρ, κῆρος, τό*, contr. from *κῆαρ*, Batr. *the heart*, espec. 1) *the soul, the mind*, as the seat of the feelings and passions, Il. 1, 44; chiefly the dative *κῆρι* as adv. *in the heart*, for the most part with *πῆρι* preceding, (ed. Wolf) much at heart, Il. 4, 46. 53. 13, 119. 430. Od. 5, 36, where *πῆρι* is an adv. accord. to Passow. Spitzner rejects this and writes with the ancients *περὶ κῆρι*, in heart.

That this is the true explanation is shown by the kindred phrases *περὶ θυμῷ, περὶ φρεσίν*, Il. 22, 70. 16, 157. cf. *περί*, and Thiersch § 264. p. 458. 2) As a periphrasis of the person, like *βίη*: *Πυλαίμεινος λάσιον κῆρ*, Il. 2, 858. cf. Od. 4, 270.

*κηρεσσιφόρητος*, *ον* (φορέω), *brought by the Fates, or impelled by the Fates*, κύνες, V. 'the raging dogs of fate,' i. e. the Greeks sent by the Κῆρες for the destruction of Troy, Il. 8, 527.

*Κήρινθος*, ἡ, a town in Eubœa, north-east of Chalcia, Il. 2, 538.

\* *κηρίον*, τό (κηρός), *a cake of honey, a honey-comb*, h. Merc. 559.

*κηρόθι*, adv. (κῆρ), *in the heart, heartily*, strengthened by *μᾶλλον*, Il. 9, 300. Od. 15, 369.

*κηρός*, ὁ, *was*, \* Od. 12, 48. 173. 175.

*κῆρυξ*, ὅς, *a herald*. The heralds were most respectable royal servants, and even of noble and often of royal blood, Il. 1, 321. 3, 116. [They receive as epithets, *ἀγανοί*, Il. 3, 268; *θεῖος*, Il. 4, 192.] Their office was to convoke assemblies, and to preserve order in them, Il. 2, 50. 290. In war they were employed to treat with the enemy, Il. 7, 274 seq. Espec. in time of peace all care of sacrifices and sacrificial feasts devolved upon them, Od. 1, 110. 3, 472. As an ensign of office they carried a sceptre, Il. 18, 505. Od. 2, 38. They were under the immediate protection of Jupiter, *Διὸς ἄγγελοι, Διὶ φίλοι*, Il. 1, 334. 8, 517. [They placed the sceptre in the hand of one about to speak in the assembly, Il. 24, 567 seq. Od. 2, 38; they waited at meals, Od. 1, 143. 146.]

*κηρύσσω* (κῆρυξ), 1) *to be a herald, to hold the office of herald*, Il. 17, 325. 2) *to proclaim as a herald, to cry out*, Il. 2, 438; with accus. *λυὸν ἀγορήνδε*, Il. 2, 51. Od. 2, 7; *πόλεμόνδε*, Il. 2, 443.

*κῆται*, for *κέηται*, see *κῆμαι*.

*Κήτριοι*, οἱ, the *Ceteans*, an unknown tribe in Mysia, so called from the river *Κητώεις* in the region of the later Elea or Pergamus, Od. 11, 521. (The old Gramm. were uncertain about them: Aristarchus explains *ἐταῖροι κῆτριοι* by *μεγάλοι* from *κῆτος*; others read *κῆδειοι*.)

*κῆτος*, εὖς, τό (accord. to Buttm. Lexil. II. p. 95, from *ΧΑΩ*, *χάσχω*, prop. *a hollow, an abyss*, as appears in the deriv.), any large

sea-animal, *a sea-monster*, Il. 20, 147. Od. 5, 421; in Od. 4, 443. 446. 452 = *φάκη*.

*κητώεις*, εὖς, *εν* (κῆτος), only as an epith. of Lacedæmon, *abounding in hollows, or gorges*, [hollow, cf. *Λακεδαιμών*], Il. 2, 561. Od. 4, 1; because it lies in a hollow, surrounded with mountains and narrow passes. Thus Buttm. Lexil. II. 79, and Nitzsch; others, as Heyne, Voss, *spacious, vast, huge*, a definition less suited to fact.]

*Κηφῖσις*, ἴδος, ἡ *λίμνη*, the *Cephisian lake*, Il. 5, 709; elsewhere ἡ *Κοπαῖς λίμνη*, the *lake Copais*, in Bœotia, which was nine geographical miles in circumference, and often occasioned a flood, now the lake of *Λίβυδια* or *Τοπολία*. (It received its name from the river *Κηφισός*, q. v.)

*Κηφισός*, ὁ, a river in Phocia; it rises near Lilæa, and flows into the lake Copais, now *Mauro-Nero*, Il. 2, 522. (*Κηφισσός*, a later form, cf. Buttm. Gram. § 21.)

*κηώδης*, *ες* (κῶω, καίω), *exhaling vapor, sweet-scented, fragrant*, κόλπος, Il. 6, 467. † (accord. to Passow from an old subst. *κηός* = *θύος*.)

*κηώεις*, εὖς, *εν* = *κηώδης*, *fragrant*, always epith. of *θάλαμος*, Il. 3, 382. Od. 15, 99.

*κιδναῖμαι*, ep. mid. from *κιδνημι*, poet. form of *σπειδάνναι*, *to spread, to extend*, *Ὡς κιδνατο πᾶσαν ἐπ' αἶαν*, \* Il. 8, 1. 24, 695. *ὕπειρ ἄλλα*, Il. 23, 227.

\* *κιδάρα*, ἡ = *κιδάρις*, a later form, h. Merc. 509. 515.

*κιθαρίζω* (*κίθαρις*), *to play upon the harp, and generally, to play upon a stringed instrument*, *φόρμιγγι*, Il. 18, 570; † *λίξη*, h. Merc. 433.

*κίθαρις*, ἰος, ἡ, accus. *κίθαριν*, *a harp, a lute*, a stringed instrument which differed in form from the lyre. According to Buretti in the *Memoir. des Inscript. de l'Acad. des Sciences à Paris* IV. p. 116, the *cithara* had two curved horns, which at the top turned outwards and at the bottom inwards, and stood upon a hollow sounding stand. Above and below were two cross-pieces for fastening the strings (*ὑπολίριον* and *ζυγόν*). The strings were strained above by pegs (*κόλλοι*). The *cithara* had a soft tone, and was closely related to the *φόρμιγξ*, Il. 3, 54. Od. 1, 153. 2) *the act of playing upon the harp, the tone of stringed instruments*, Il. 13, 731. Od. 8, 248.

κιθαριστής, ὅς, ἡ, the art of playing up on the cithara, *harp-playing*, Il. 2, 600. †

\*κιθαριστής, οὔ, ὁ (κιθαρίζω), a *harp-player*, a *harper*, h. 24, 3.

κικλήσκω, Ion. and ep. form for καλέω in the pres. and imperf. 1) to call, τίνα, Il. 2, 404. 9, 11; to call upon, to cry to, Ἰδδην, Il. 9, 569. 2) to name, with accus. of the pers. and of the name, Il. 2, 813. Od. 4, 355; and ἐπικλήσιν κικλήσκουσιν, to call by a surname, Il. 7, 139. Mid. Batr. 27.

Κίκονες, οἱ, sing. Κίκων, ονος, a people in Thrace, who dwelt along the southern coast of Ismarus to Lissus, Il. 2, 846. Od. 9, 39 seq.

κίκυς, ἡ, an ancient poet word, *strength*, Od. 11, 393. † h. Ven. 238. (According to Eustath. from κίω, to go; others write *κηκίς*, and explain it, moisture, blood.)

Κίλικες, οἱ, sing. Κίλις; the *Cilicians* had their seat in Homer's time in greater Phrygia. Here they were governed in two kingdoms, of which one had its capital at Thebe, at mount Placus, the other at Lyrnessus, Il. 6, 397. 415. cf. 2, 692. At a later date they emigrated to the country called by their name.

Κίλλα, ἡ, a small town in Troas or in Æolis in Asia Minor, having a temple of Apollo, Il. 1, 38. 452.

Κιμῆριοι, οἱ, *Cimmerii*, in Hom. a fabulous people, who dwelt in the western part of the earth, on Oceanus, north of the entrance to the lower world; they are wrapped in clouds and storms, and live in perpetual night, Od. 11, 14 seq. The ancient critics in part place them in Italy, in the region of Baiae, and in part in Spain, cf. Strab. That the Cimmerian night indicates the extreme north, cannot be denied; and we may certainly suppose that a dark rumor of a night lasting many months may have had a place in the poet's imagination, though he thought of no definite country. Volcker Hom. Geogr. p. 154, derives the name from χειμῆριος; Voss, on the other hand, from the Phœnician word *Kamar*, *Kimmer*.

\*κινδύνος, ὁ, *peril*, *danger*, Batr. 9.

κινέω (κίνω), poet. form, mid. κιννμαι, fut. κινήσω, aor. 1 κίνησα, aor. pass. ἐκινήθη, to put in motion, to move, to excite, to urge on; often κάρη, to move the head, Il. 17, 200. Od. 5, 285; σφήκας, to excite the wasps, Il.

16, 284; πτεῖλιν, Il. 16, 297; πῦμα (spoken of wind), Il. 2, 395; τινά λάτ, to thrust any one with the foot, Il. 10, 158; θύρην, Od. 22, 394. Mid. and pass. to move oneself, to move. κινήθη ἀγορή, ἐκινήθεν φύλαγες, Il. 2, 144. 16, 280; to move oneself forward, i. e. to go, Il. 1, 47.

\*κινητήρ, ἦρος, ὁ (κινέω), a mover, one who shakes; γαίης, a shaker of the earth, h. 21, 2.

κιννμαι, mid. poet. form of κινέω, to be moved. κινύμενον ἔλαιον, Il. 14, 173; often to move oneself, i. e. to go, ἐς πόλεμον, Il. 4, 261. 332. 10, 280.

Κινύρης, αο, ὁ, Ion. for Κινύρας, ruler in Cyprus, Il. 11, 20. Apd. 3, 14. 4; son of Sandacus, grandson of Phaëthon, at first king of Syria; he went afterwards to Cyprus and built Paphos, cf. Κινύρου πλουσιώτερος, Tyrt. III. 6.

κινυρός, ἡ, ὄν, *wailing*, *lamentable*, *complaining*, Il. 17, 5. †

Κίρκη, ἡ, *Circe*, daughter of Helios and Perse, sister of Æetes, a nymph, skilled in magic, who dwelt on the island Ææa, Od. 10, 136; see *Ala*. Ulysses, having escaped from the terrible Læstrygonæ, landed on her island. The enchantress metamorphosed his companions into swine; he compelled her to disenchant them, Od. 10, 230-364. He lived a year with Circe in perpetual feasting; and in order to procure intelligence concerning his return, he visited, on the advice of Circe, the entrance of the infernal regions, Od. 10, 466 seq. 11, 1 seq. Accord. to Hes. Th. 759, she bore two sons by Ulysses, Agrius and Latinus. (Herm. de Myth. Græc. Antiq. explains the name, *navigatio in orbem facta*.)

κίρκος, ὁ, a hawk, a kind of falcon, which describes circles in flying, Il. 17, 757. 22, 139. Because his flight was regarded as ominous, he was called Ἀπόλλωνος ἄγγελος, Od. 15, 526; and also ἱρηξ κίρκος, the circling hawk, Od. 13, 87.

κιννάω and κίρνημι, poet. form of κινάννμι, to mingle, to mix, from which we have part. κιννάς, Od. 16, 14; imperf. ἐκίρνα, Od. 7, 182. 10, 356; and from κίρνημι, imperf. κίρνη, \*Od. 14, 78. 16, 52.

Κισσῆς, ἴδος, ἡ, daughter of Cisseus = *Theano*, Il. 6, 299.

Κισσῆς, ον, ὁ, contr. from Κισσαίς, later

Κισσεύς, *έως*, king of Thrace, father of Theano, Il. 11, 223. (Κισσεύς fr. κισσός, crowned with ivy.)

\* κισσοκόμης, *ον, ό* (κομάω), *having tresses of ivy, having the hair decorated with ivy*, h. 25, 1.

\* κίσσος, *ό, ivy*, a plant sacred to Bacchus, h. 6, 40.

κισσύβιον, *τό, a goblet, a cup*, prop. made of ivy wood, \* Od. 9, 346. 14, 78. 16, 52.

κίστη, *ή, a chest, a casket*, Od. 6, 76. †

κίχᾱνω and κίχᾱνομαι, ep. imperf. *έκίχωνον*, 2 sing. *έκίχεις* (cf. *έτιθεις*), dual *έκίχῃτην*, 1 plur. *έκίχῃμεν*, fut. *κίχῃσομαι* (as if from *κίχῶ*), aor. 2 *έκίχσθ*, and aor. 1 mid. *έκίχῃσαστο*, part. pres. mid. *κίχῃμενος*; also from an obsol. form *κίχημι*, pres. subj. *κίχῶ*, ep. *κίχῶ*, optat. *κίχῃην*, inf. *κίχῃναι*, part. *κίχῆς*, 1) *to reach, to attain, to overtake*; with accus. *ποσσὶ τινά*, to overtake any one with the feet, i. e. in running, Il. 6, 228; *δουρὶ*, Il. 10, 370; metaph. spoken of death and destruction, Il. 9, 416. 11, 441. 451. *κίχῃναι δίψα τε καὶ λιμός*, Il. 19, 165. cf. *κίχῃμενον βίλος*, a hitting arrow, with gen. of pers. Il. 5, 187. 2) *to hit, to meet with, to find, τινά παρὰ νηυσί*, Il. 1, 26. Od. 13, 228.

κίχλη, *ή, the thrush*, Od. 22, 468. †

\* κίχρημι (*χράω*), fut. *κίχρω*, *to lend*, mid. *to borrow*, only *χρησάμενη*, Batr. 187.

κῖω, poet. form from *εἶμι*, *ἴΩ*, in pres. indicat. obsol., only optat. *κίωμι*, part. *κίων*, imperf. *έκιον*, *κίον*, *to go, to go away*, like *εἶμι*, spoken of living beings; only Il. 2, 509, *κίον νῆες*.

κῖων, *ονος, ή*, and masc. *ό*, Od. 8, 66. 473. 17, 29. 19, 38; *a pillar, a column*, comm. spoken of the pillars which supported the roof of the eating-room, Od. 1, 127. 6, 307. 19, 38 seq. 22, 466; metaph. spoken of Atlas, *έχει, κίονας μακράς*, see *Ἄτλας*. \* Od.

κλαγγή, *ή* (*κλάζω*), *gener. an inarticulate sound, produced by animate and inanimate objects; a sound, a noise*, spoken of men; *a cry, a tumult*, spoken of warriors, Il. 2, 100. 10, 523; of the dead, Od. 11, 604; of animals, espec. of cranes, Il. 3, 2; of swine, Od. 14, 412; of the roar of lions, h. 13, 4; of the twang of the bow, Il. 1, 49.

κλαγγῆδόν, *adv. (κλαγγή), with a cry, with a clamor*, Il. 2, 463. †

κλάζω, aor. 1 *έκλαξα*, ep. perf. with pres. signif. *κέκληγα*, part. *κέκληγας*, of this the

plur. is *κεκλήγοντες* (as if from a pres. *κεκλήγω*), aor. 2 *έκλαγον*, spoken of any articulate sound, *to resound, to ring, to cry*, spoken of the cry of men, Il. 2, 222. 12, 125; of the cry of the eagle, Il. 12, 207. 16, 429; of herons and jackdaws, Il. 10, 276. 17, 756; of the barking of dogs, Od. 14, 30; *to resound, to whiz or hum*, spoken of arrows, Il. 1, 46; *to roar or hiss*, spoken of the wind, Od. 12, 408. *έκλαγν οἶος*, in h. 18, 14, according to Herm. ad loc. *solus sub vesperam fistula canit* (Pan).

κλαίω, fut. *κλαύσομαι*, aor. 1 *έκλανσα*, ep. *κλαύσσα*, ep. iterat. imperf. *κλαίεσκον*, 1) *to weep, to wail, to lament*, absol. *κλαίοντά σι ἀφήσω*, I will send thee forth weeping, i. e. I will punish thee, Il. 2, 263; espec. *to weep for the dead*, Il. 7, 427. 19, 75. 2) With accus. *to weep for any one, to bewail*, Il. 22, 87. 210. Od. 1, 363, and often.

\* Κλάρος, *ή*, a small town near Colophon in Ionia, upon a point of land, with a temple and oracle of Apollo; now *Zille*, h. Ap. 40. *κλαυθμός, ό* (*κλαίω*), *the act of weeping; lamentation*, Il. 24, 717, and often Od.

κλάω, aor. 1 ep. *κλάσε*, aor. pass. *έκλάσθην*, *to break, to break off*, with accus. *πτόρθον*, Od. 6, 128. Pass. intrans. *to break in pieces*, Il. 11, 584.

κλεθδών, *όνος, ή*, once *κληθδών*, Od. 4, 317; Ion. and ep. for *κληδών* (*κλέος*), 1) *report, rumor, fame*; *πατήρς*, intelligence of the father, Od. 4, 317. 2) Espec. *a divine voice, an omen*, like *όσσα*, \* Od. 18, 117. 20, 120.

[Κλεισιδίχη, daughter of Celeus, in Elen-sis, h. in Cer. 109.]

κλειτός, *ή, όν* (*κλείω*), *famous, glorious, excellent, illustrious*, spoken of persons, Il. 3, 451. Od. 6, 54; of things: *εκατόμβη*, often Il.; *Πανοπέυς*, Il. 17, 307.

Κλεῖτος, *ό*, *Clitus*, son of Pisenor, a Trojan, Il. 15, 445 seq. 2) son of Mantius, grandson of Melampus, Od. 15, 249.

κλείω, poet. for *κλέω* (from *κλέω*; Hom. has only pres. pass. *κλείομαι*, imperf. *έκλειο* for *έκλέο*, Il. 24, 202; also fut. act. *κλήσω*, h. 31, 19); *to make known, to render famous, to praise*, with accus. *έργα*, Od. 1, 338. 17, 418. Pass. *to be made known, to be famous, εἰ ἀνθρώπους*, Il. 24, 202; whereby *κέρδεσσιν*, Od. 13, 299.

Κλεόβουλος, *ό*, a Trojan, slain by Ajax, son of Oileus, Il. 16, 330.

Κλεοπάτρη, ἡ, daughter of Idas and Marpessa, wife of Meleager, see Ἀλκυνόη, II. 9, 556.

κλέος, εος, τό (κλέω), 1) *report, rumor, fame*, II. 2, 486; with gen. κλέος Ἀχαιῶν, the report of the Greeks, II. 11, 227; πολέμοιο, II. 13, 364; πατρός, Od. 2, 308. 3, 83; σὸν κλέος, intelligence of thee, Od. 13, 415; ἑμὸν, Od. 18, 255. 2) *a good report, fame, glory, honor*, in connect. with ἐσθλόν, μέγα, εὐρύ, and alone II. 4, 197; and often in the plur. κλέα ἀνδρῶν, for κλέα, famous deeds, laudes, II. 9, 189. 524. Od. 8, 73.

κλέπτης, ου, ὁ (κλέπτω), *thief, robber*, II. 3, 11. †

κλεπτοσύνη, ἡ, *thievery, knavery, deception*, Od. 19, 396. †

κλέπτω, aor. 1. ἔκλεψα, 1) *to steal, to procure by stealth*, II. 5, 268. 24, 24. 2) *Metaph. to deceive, to cheat, to overreach, νόον τινός*, II. 14, 217; absol. μὴ κλέπτε νόψ, cherish not deception in thy soul (Voss, 'meditate not deceit'), II. 1, 132.

κλέω, from which pass. κλέομαι, see κλείω.

Κλεωναί, αἱ, *Cleona*, a town in Argolis, south-west of Corinth, II. 2, 570.

\* κλεψίφρων, ου (φφῆν), *having deceitful purposes, cunning, crafty*, h. Merc. 413.

κληθῆν, adv. (καλέω), *by name, namely*, II. 9, 11. †

κληθδών, ὄνος, ep. form of κληθδών, q. v.

κλήθρη, ἡ, Ion. for κλήθρα, *the alder, alnus*, \* Od. 5, 64. 239.

κλήττω, as a form of κλείω, κληῖω is incorrect, see Buttm. Ausföhr. Gram. Th. 2. p. 169.

\* κλήϊθρον, τό, Ion. and ep. for κλήθρον, *a lock, a bolt*, h. Merc. 146.

κλήϊς, ἴδος, ἡ, Ion. and ep. for κλείς (only in the Ion. form), 1) *Prop. that which locks, α) the bolt or bar, which locks the door inside, and which from without is pulled forward with a thong; to unlock, after untying the thong, the bolt is pressed back with a hook, ἐπὶ κληῖδ' ἐτάσσουσιν ἱμάντι*, Od. 1, 442. II. 24, 455. This bolt is also called ἐπιβλήϊς, II. 24, 453; and ὄχεύς, II. 12, 121. b) *the bolt, which locked together two corresponding bars*, II. 12, 456. 14, 168. c) *Especially a key, of brass, with ivory handle, with which the door was locked and opened*, Od. 21, 6. II. 6, 89. It was a curved hook with which in locking, the bolt was thrust forward, in

opening, pushed back through a hole, into which the key was introduced, Od. 21, 6. 47. 241. d) *the hook of a clasp*, Od. 18, 294. 2) *the clavicula, the bone between the neck and breast*, II. 5, 146. 8, 325. plur. II. 22, 324; (in the Od. it has not this signif. 3) *κληῖδες*, only in the plur. the *rowers-seats* in the ship, i. e. the seats where the oars were worked in leather thongs in the manner of a key, Od. 2, 419. 4, 579. II. 16, 170. † cf. Voss ad Arat. Phœnom. 191.

κληίστός, ἡ, ὅν (κληῖω), Ion. for κλειστός, *locked, that may be locked*, Od. 2, 344. †

κληῖω, Ion. and ep. for κλείω (κληῖς), aor. 1 ἐκλήϊσα, *to shut up, to lock, with accus. θύρας*, Od. 19, 30. 24, 166. (κληῖσιν with σσ is incorrect, as ι is long), \* Od.

\* κληροπαλῆς, ἐς (πάλλω), *distributed by shaking lots*, by lot, h. Merc. 129.

κληῖρος, ὁ, 1) *a lot*, any thing used for casting lots; in the earliest times, stones, pieces of wood, etc., marked by those who were casting lots, II. 7, 175. In Hom. the lots are placed in a helmet, shaken, and he whose lot first leaped out of the helmet, was the individual destined by the lot, II. 3, 316. 325. Od. 10, 206. 2) *that which is obtained by lot, espec. an inheritance*, II. 15, 498. Od. 14, 64. (From κλάω, because a fragment was used for a lot.)

κλητός, ἡ, ὅν (καλέω), 1) *called, called out, hence chosen*, II. 9, 165. 2) *summoned, invited*, Od. 17, 386.

\* κλήω = κλείω, *to celebrate, to render famous*, κλήω, h. 31, 16; κλῆσαι, Ep. 4, 9.

κλῆμαξ, ακος, ἡ (κλίνω), *a ladder, a staircase*, \* Od. 1, 330. 10, 558. 21, 5.

κλιντήρ, ἦρος, ὁ (κλίνω), *an easy chair, a couch*, Od. 18, 190. †

κλίνω, aor. 1. ἐκλίνα, perf. pass. κέκλιμαι, 3 plur. ep. κεκλιταί, aor. pass. ἐκλίθην, ep. ἐκλίνθην, ground signif., 1) *Act. to incline, to bend*. 1) *to incline, to lean, τι τινι*, any thing against another: *σάντα ὁμοιοι*, II. 11. 593. 13, 488; *ἀγματοι πρὸς ἐνώπια*, II. 8, 435; *τόξον πρὸς ἐνώπια*, Od. 22, 121. 2) *to incline, to change the direction, τάλαντα*, to bend the balances, so that one scale rises and the falls, II. 19, 223; *ὄσσε πάλιν*, to turn back, II. 3, 427. *Especially* 3) *to bend, to force to yield, to put to flight, μάχην, Τρῶας*, II. 14, 510. 5, 37. Od. 9, 59. II) *Mid. with aor. pass. to incline oneself to one side, to lie down*, Od.



19, 470. Il. 10, 350; and perf. and pluperf. pass. α) *to be inclined, to support oneself, τινί*, on or against any thing. *κεκλιμένος στήλην*, inclined against a pillar, Il. 11, 371. Od. 6, 307; *ὑπὲρ στήλην*, leaning upon the shields, Il. 3, 335. β) *to lie*, Il. 10, 472. Od. 11, 194; spoken espec. of places, *to lie, to be situated, ἄλλῃ*, towards the sea, Od. 4, 608. 13, 235; also of persons, *κεκλιμένος λίμνῃ*, inclined to the lake, i. e. dwelling at, Il. 5, 709. 16, 68. 2) *to bend oneself, to sink*, espec. in aor. pass. Il. 3, 360. 7, 254. 13, 543.

*κλισίη*, ἡ (*κλίνω*), ep. dat. *κλισίῃφι*, Il. 13, 168: prop. a place where one may lie down or recline; hence 1) *a lodge, a hut, a tent*, made of posts, inwoven with osier twigs and covered above with reeds. α) *the huts of herdsmen*, Il. 18, 589. Od. 14, 45. 16, 1. β) Espec. *the lodges of warriors*, which were in like manner built of wood, often in the plur. Il. 1, 306. 2, 91 seq. The lodge of Achilles is described, Il. 24, 450. [Tents like those now used were probably of later invention, see Mitford's Greece, I. § iii. p. 147.] 2) *an easy chair, an arm-chair*, Od. 4, 123. 19, 55; comm. *κλισμός*, q. v.

*κλισίῃθεν*, from the lodge, from the tent, \* Il. 1, 391. 11, 603; and often.

*κλισίῃνδε*, adv. (*κλισίη*), *to the lodge, to the tent*, Il. 9, 712. Od. 14, 45. 48.

*κλισίον*, τό (*κλισίη*), *the domestics' house, a dwelling for the servants of a family*, Od. 24, 208. †

*κλισμός*, ὁ (*κλίνω*), *an easy chair, an arm-chair*, distinct from *θρόνος*, Od. 3, 389; prob. somewhat lower, often elegantly wrought, and decked with shining ornaments, Od. 1, 132. Il. 8, 436; also sometimes with a footstool, Od. 4, 136.

*κλιτύς*, ὄος, poet. accus. plur. *κλιτύς*, *inclination, declivity, a descent*, Il. 16, 390. Od. 5, 470.

*κλονέω*, for the most part poet. only pres. and imperf. 1) Act. *to put in violent motion, to drive before one, to chase*, with accus. *φάλαγγας*, Il. 5, 96; spoken of lions: *ἀγέλην*, Il. 15, 324; absol. *to make a tumult*, Il. 11, 496. 526. 14, 14; metaph. of the wind: *to drive, νέφεα*, Il. 23, 213; *φλόγα*, Il. 20, 492. 2) Mid. and pass. *to put oneself in disorderly motion, to be in confusion, to be tumultuous*, Il. 11, 148. 15, 448; *ὁμίλη*, Il. 4, 302; *ὑπὸ τῶν*, \* Il. 5, 93.

*Κλονίος*, ὁ, son of Alector, and leader of the Boeotians before Troy, Il. 2, 495.

*κλόνος*, ὁ, poet. *any violent motion, a press, a tumult, a confusion*, espec. of warriors, who are thrown into disorder, Il. 16, 331. 713. 729; *ἐγχειάων*, a press of spears, \* Il. 5, 167.

*κλόπιος*, ἡ, *ον* (*κλώψ*), *thievish, stolen, stealthy, crafty*, Od. 13, 295. †

\* *κλόπος*, ὁ (*κλώψ*), *a thief*, h. Merc. 276.

*κλοτοπέω*, Il. 19, 149. † οὐ γὰρ χρὴ κλοτοπέειν, from the connection it seems to signify, 'it is not proper to employ fine words' or 'to use plausible pretexts.' (The deriv. is uncertain, Hesych. and other Gramm. explain it by *παράλογίζεσθαι*, *ὑπατῶν*, and derive it from *κλέπτω*, supposing it to be equivalent to *κλοποτεύειν*, to delay by plausible pretexts. One Schol. B. explains it: *καλλολόγειν καὶ κλυτοῖς ἔπεσιν ἐνδιατρίβειν*, 'to employ fine words,' and derives it from *κλυτός* and *ὄψ*, proposing to write *κλυτοπειν* or *κλύτ' ὀπειν*.)

*κλύδων*, ὄνος (*κλύζω*), *a wave, a dashing of the surge*, Od. 12, 421. †

*κλύζω*, *κλύσω*, fut. ep. σσ; aor. pass. *ἐκλύσθη*, prob. a word formed to imitate the sound of agitated water. 1) *to dash upon, to splash, to beat*, spoken of waves, *ἐπ' ἡμίονος*, Il. 23, 61. β) *τινῶν*, h. Ap. 74. 2) Pass. *to roll in waves, to dash in waves*. *ἐκλύσθη θάλασσα ποτὶ κλισίας*, Il. 14, 392. Od. 9, 484. Batr. 76.

*κλύθι*, see *κλύω*.

*Κλυμένη*, ἡ, 1) a Nereid, Il. 18, 47. 2) a handmaid of Helen, Il. 3, 144. 3) daughter of Minyas or Iphia, wife of Phylacus, mother of Iphiclus, Od. 11, 326.

*Κλύμενος*, ὁ, son of Presbon, king of the Minyæ in Orchomenos, father of Erginus and Eurydice, who was mortally wounded at Thebes, on a feast of Neptune, Od. 3, 452. Apd. 2, 4. 11.

(*κλύμ*), an assumed root of *κλύθι*.

*Κλυσάννιμος*, ὁ, son of Amphidamas, slain by Patroclus, Il. 23, 88.

*Κλυταιμνήστρη*, ἡ, daughter of Tyndareus and Leda, sister of Helen, wife of Agamemnon, q. v., Il. 1, 113. Od. 3, 264. She lived in illicit intercourse with Ægisthus, [who with her aid,] slew her husband upon his return from Troy. Orestes avenged his father's death, by the murder of his mother and her paramour, Od. 1, 300. 11, 409.

**Κλυτίδης**, *ον, ό*, son of Clytius, 1) = *Piræus*, of Elis, Od. 15, 539. 16, 327. 2) = *Dolops*, Il. 11, 302.

**Κλυτίος**, *ός*, 1) son of Laomedon, and brother of Priam, father of Caletor, one of the counsellors, Il. 3, 147. 15, 419. 2) father of Piræus of Ithaca, Od. 16, 327. 15, 539. 3) a Greek, father of Dolops, Il. 11, 302. The accentuation *Κλύτιος* is incorrect, cf. Götting Lehrv. vom Accent § 23.)

**κλυτοεργός**, *όν*, poet. (*ἔργον*), *famed by works, illustrious by his products, an illustrious artist*, epith. of Vulcan, Od. 8, 345. †

**Κλυτομήδης**, *εος, ό*, son of Enops from Ætolia, whom Nestor conquered in a pugilistic combat, Il. 23, 634.

\* **κλυτόμητις**, *ι*, poet. (*μητις*), *famed for knowledge, intelligent*, h. 19, 1.

**Κλυτόνηος**, *ός*, son of Alcinous, a fleet runner, Od. 8, 119. 122.

**κλυτόπῳλος**, *ον*, poet. (*πῳλος*), *famed for horses*, [rather, *having famous horses*, cf. Schol. ad Il. 5, 754; and *κλυτότοξος*]; in the Il. an epith. of Pluto, \* Il. 5, 654. 11, 445. 16, 625; of the country Dardania, Fr. 38.

**κλυτός**, *ής, όν*, rarely *ός, όν*, poet. Il. 2, 742; and Od. 5, 422; (*κλύω*), prop. *heard*, hence: of which one hears much, i. e. *famed, famous, glorious*, often an epith. of gods and men; *κλυτά φίλα ἀνθρώπων* in opposition to brutes, Il. 14, 361; generally, spoken of animate and inanimate objects: *famed, glorious, splendid, μῆλα, τέχνη, δώματα, ἄσος*. (The signif. *roaring, noisy*, that lets itself be heard, has been given to the word, in connection with *μῆλα, λιμήν*, Od. 9, 308. 10, 87; although the signif. *glorious*, is suitable.)

**κλυτοτέχνης**, *ον, ό*, poet. (*τέχνη*), *famous for art*, an illustrious artist, Il. 1, 571. Od. 8, 286.

**κλυτότοξος**, *ον*, poet. (*τόξον*), *famed by the bow*, [or rather, *having a famous bow*, cf. *ἀργυρότοξος, ἀγκυλότοξοι*, and Jahrb. J. und K., p. 270.] an illustrious archer, epith. of Apollo, Il. 4, 101. Od. 17, 494.

**κλύω**, poet. (akin to *κλώω*), imperf. *ἐκλυνον* with signif. of aor., also imperat. aor. 2 *κλύθι*, *κλύτε*, and with redupl. *κέκλυθι, κέκλυτε*, 1) *to hear, to apprehend*, comm. with accus. *δοῦπον, αὐδὴν*, Il. 4, 455. 13, 757; more rarely with gen. of pers. and part. *ἐκλυνον αὐδίσαντος*, I heard him speaking, Il. 10, 47; with gen. of pers. and thing, Il. 16, 76; *ἐκίψης ὀπός*, Il. 22, 451;

*κέκλυτέ μεν μύθων*, Od. 10, 189. 311. 481. 12, 271. 340; *ἐκ τινος*, to hear of any one, Od. 19, 93; gener. *to learn, to become acquainted with*, Od. 6, 185. 2) *to hear, to listen to*, comm. with gen. of pers., Il. 1, 43. 218; with dat. after *κλύθι* and *κλύτε*, Il. 5, 115. Od. 2, 262, is rather dat. commod., *yield to my desires*; in like manner, *θεά όί ἐκλυνεν ἀρχῆς*, the goddess listened to her prayer, Od. 4, 767. 3) *to hear to any one, to obey*, in connection with *πειθομαι*, Il. 7, 379. 9, 79. Od. 3, 477.

**κλωμακόεις**, *εσσα, εν* (*κλώμαξ*), *stony, rocky*, poet. *Ἰθώμη*, Il. 2, 729. †

**κνάω**, imperf. *κνή*, ep. for *ἐκνή*, *to scrape, to rub, τυρόν*, Il. 11, 639. † (*κνή* is not aor. cf. Butt. Gram. § 105. note 5. Rost p. 234.

**κνέφας**, *αος, τό* (akin to *νέφος*), *darkness, gloominess, espec. the obscurity of evening, evening twilight*, Il. 1, 475. Od. 5, 225; only nomin. and accus.

**κνή**, see *κνάω*.

**κνήμη**, *ή*, the leg between the knee and ankle, *the shank, the tibia*, Il. 4, 147. 519. Od. 19, 469.

**κνημῖς**, *ἶδος, ή* (*κνήμη*), *armor for the legs, greaves*, a covering worn for protection in war. It consisted of two metallic plates, fastened together with buckles or clasps (*ἐπισφύρια*), Il. 3, 330; prob. they were of tin or plated with tin, Il. 18, 613. 21, 392. In Od. 24, 228, *leathern greaves* or *gaiters* are mentioned, a kind of boots worn for a protection against thorns.

**κνημός**, *ός*, a mountain height, a mountain forest, [the Lat. *saltus*, Pass.]; plur. Il. 2, 281. 11, 105. Od. 4, 337; sing. h. Ap. 283.

**κνήστις**, *ιως, ή* (*κνάω*), a scraping knife, a scraper, a rasp, dat. *κνήστι* for *κνήστιν*, Il. 11, 640. †

\* **Κνίδος**, *ή*, *Cnidus*, a town on the promontory Triopium, upon an isthmus, with a temple of Venus, h. in Apoll. 43.

**κνίσση**, *ή*, also *κνίσση*, ed. Spitzn. and Dindorf.), 1) vapor from the fat of burnt meat, the odor or vapor of fat, espec. the sacrificial vapor, Il. 1, 66. 317. 8, 549. 2) fat, espec. the fat of the kidneys, commonly called suet or tallow, in which the sacrifice was enveloped, Il. 1, 460. Od. 3, 457; see Voss, mythol. Brief. 2. p. 316; accord. to Heyne the fat cauld about the stomach and intestines, *omentum*, which is justly rejected by Voss.

**κνισσίεις**, *εσσα, εν* (*κνίσση*), full of the

vapor of fat, full of sacrificial vapor, Od. 10, 10. †

\* κνισσοδιώκης, ὁ (διώκω), fat-smeller, that runs after roast meat, Batr. 231.

κνυζηθμός, ὁ (κνύζω), the whine, howl, or growl of a dog, Od. 16, 163. †

κνυζῶω, fut. ὤσω, aor. ἐκνύζωσα (akin to κνύω); to render obscure, to decloud, τινι ὄσσει, \* Od. 13, 401. 453.

κνώδαλον, τό, 1) any living thing which is monstrous and dangerous of its kind, a monster, a reptile, a wild beast, Od. 17, 317. † 2) Adj. monstrous, horrible, γέρον, h. Merc. 188, according to Voss and Passow. But this is not suitable, hence Herm. conjectures νοχάλον, i. e. φάθυμον.

κνώσσω, poet. to sleep, to slumber, Od. 4, 809. †

Κνωσός, ἡ (also Κνωσσός), the chief town of the island of Crete, on the Cæratius, in Hom. the residence of Minos, at a later period famous for its labyrinth, Il. 2, 646. Od. 19, 178. From this Κνώσιος, ἴη, ἰων, Cnosian, from Cnossus.

κοῖλος, ἡ, ὄν (akin to κύω), 1) hollow, excavated, deep, often epith. of ships. κοῖλος δόμος, the hollow structure, spoken of a wasp's nest, Il. 12, 169; κοῖλος δόρυ, the hollow wood; of the Trojan horse, Od. 8, 507; σπέος, a deep cave, Od. 2) Espec. of places which lie in the valleys between mountains: κοιλὴ ὁδός, a hollow pass, a defile, Il. 23, 419. κοιλὴ Λακεδαιμόνων, the depressed Lacedæmon, Il. 2, 581; metaph. λιμὴν, a harbor encompassed by hills, Od. 10, 92.

κοιμάω (κείμαι), aor. ἐκοίμησα, aor. mid. ἐκοιμησάμην, part. aor. pass. κοιμηθείς, 1) Act. prop. to lay down, to put to rest, to put to bed, τινά, Od. 3, 397; spoken of animals: to put into their lodge, Od. 4, 336. 17, 127. 2) to close in sleep, to lull, ὄσσει, Il. 14, 236; τινά ὑπνῶ, Od. 12, 372; metaph. to calm, to still, to bid be quiet, ἀνέμους, Il. 12, 281; κύματα, Od. 12, 169; to assuage, ὀδύνas, Il. 16, 524. Il) Mid. and aor. pass. to go to bed, to lie down to sleep, to go to sleep, often in Hom. χάλκεον ὕπνον, to sleep the brazen sleep, i. e. the sleep of death, Il. 11, 241; spoken of animals: to seek their haunts, Od. 14, 411.

\* Κοῖος, ὁ, Cæus, son of Uranus and Tellus, husband of Phæbe, father of Latona, h. Ap. 62. (With οἰ shortened in Κοῖοιο.)

κοίρανεώ, poet. (κοίρανος), 1) to be ruler,

to rule, to command, spoken both of war: κατὰ πόλεμον, ἀνὰ μάχην, Il. 2, 207. 5, 824; πολέας διά, Il. 4, 230. πόλεμον κατά κοίρανεύουσιν, Il. 5, 332; and of peace, Il. 12, 319; Ἰθάκην κατά, Od. 1, 247. 2) to dominate, to play the master, spoken of the suitors, Od. 20, 234.

κοίρανος, ὁ (akin to κύρος), ruler, commander, λαῶν, Il. 7, 234. 2) Gener. lord, master, Od. 18, 106.

Κοίρανος, ὁ, 1) a Lycian, slain by Ulysses, Il. 5, 677. 2) a Cretan, from Lyctus, Il. 17, 611.

κοίτη, ἡ (κείμαι), a lair, a bed, Od. 13, 341.

κοῖτος, ὁ = κοίτη, 1) a lair, a bed. 2) the act of going to sleep, sleep, \* Od. 19, 510. 515.

\* κόκκος, ὁ, the kernel of fruits; of the pomegranate, h. Cer. 373. 412.

κολεόν, τό, ep. κουλέον, a scabbard of a sword, made of metal, or decorated with it, Il. 11, 29 seq. Hom. has it only as neut. κολέον, Od. 8, 404. μέγα κουλέον, Il. 3, 372. 11, 30. The nom. κολεός does not occur in Hom.

κολλήεις, εσσα, ετ, poet. κολλάω, glued together, fastened together, ξυστά, Il. 15, 359. †

κολλητός, ἡ, ὄν (κολλάω), glued together, and gener. joined together, διάφρος, ἄρματι ξυστόν, Il. 15, 678; σανίδες, Od. 21, 137. 164.

κόλλουψ, ὀπος, ὁ, the key or peg of a lyre, to which the strings were attached, Od. 21, 407. † (Prop. the thick skin on the neck of oxen.)

κολοῖός, ὁ, the jackdaw, graculus, \* Il. 16, 553. 17, 755 (akin to κολῳός).

\* κολοκύντη, ἡ (also κολοκύνθη), the round gourd, the pumpkin, Batr. 53.

κόλος, ὄν (akin to κυλλός), mangled, maimed; δόρυ, a spear without point, Il. 16, 117. †

κολοσυνερός, ὁ, poet. (akin to κολῳός), noise, tumult, uproar, of men and dogs, \* Il. 12, 147. 13, 472.

κολούω (κόλος), to maim, to cut short, to curtail; only metaph. τὸ μὲν τελέει (τό relates by synec. to μῦθος), τὸ δὲ καὶ μισσηγὶ κολοῖται, one he fulfils, another he cuts short in the midst, i. e. leaves half accomplished, Il. 20, 370. εἰ δ' αἰτοῦ πάντα κολουῖ, Voss 'he destroys his own interests,' Od. 8, 211; δῶρα, to curtail the gifts, Od. 11, 340.

κόλπος, ὁ, 1) the bosom of the human

body. *δέχεσθαι πόλιν*, Il. 6, 483. *παῖδ' ἐπὶ κόλπῳ ἔχειν*, as an expression of tender maternal love, Il. 6, 400. 2) *the bosom, the swell* of the garment formed by the girdle, Il. 22, 80. Od. 15, 469; plur. Il. 9, 570. 3) any thing formed like a bosom, *a gulf of the sea*, Il. 2, 560; the bosom of the deep, Il. 18, 140. Od. 5, 52. h. Ap. 431.

*κρῶάω* (*κολῳός*), *to shriek, to cry, to croak, to wrangle*, spoken of Thersites, Il. 2, 212. †

*κολώνη*, ἡ, *a hill, an elevation*, \* Il. 2, 811. 11, 711.

\* *κολωνός*, ὁ = *κολώνη*, h. Cer. 273.

*κολῳός*, οὐ, poet. *a shriek, a cry, scolding, strife*. *κολῳόν ἐλαύνειν*, to make an uproar, to quarrel, Il. 1, 575. † (accord. to Buttm. Lexil. I. p. 159, akin to *κολοιός*, *κέλω*, *κέλωμαι*; but according to Döderlein L. Hom. Sp. 1. p. 4, *κολῳάω* is a form of *κέλλω*).

*κομάω* (*κόμη*), fut. ἦσω, *to let the hair grow long, to have long hair*, in Il. only part. *Ἀβαντες ὀπιθεν κομόωντες*, the Abantes, long-haired behind, Il. 2, 542 (Strabo assigns as a reason, that no enemy might seize them by the hair); spoken of horses: furnished with manes, Il. 8, 42. 13, 24. 2) Metaph. of fields and plants: *to be overgrown, to be verdant, to wave*, fut. *ἀσταχύεσσι*, h. Cer. 454. \* Il.

*κομέω*, poet. *to take care of, to attend to, to provide for*, *υἱούς, γέροντα*, Od. 11, 250. 24, 212; *ἵππους*, Il. 8, 109. 113; *κῆνας*, Od. 17, 310. 319.

*κόμη*, ἡ, *the hair, the hair of the head*, more rarely plur. *κόμαι Χαρίτεσσιν ὁμοῖαι*, Il. 17, 51 (see ὁμοιος). Od. 6, 231. 2) Metaph. *κόμη ἐλαίης*, the foliage of the olive-tree, Od. 23, 195.

*κομιδή*, ἡ (*κομίζω*), *care, attendance, the care of feeding*, in the Il. spoken of horses, Il. 8, 186. 23, 411; in the Od. spoken of men, and of the care of the garden, Od. 24, 245. 247. *ἐπεὶ οὐ κομιδὴ κατὰ νῆα ἦεν ἐπηετανός*, since in the ship I had not ample care, Od. 8, 232; see Damm and Nitzsch. In the last passage, Passow unnecessarily assumes the signif. 'nourishment, provisions.' So also Voss.

*κομίζω* (*κομέω*), aor. *ἐκόμισα*, ep. σσ, aor. mid. *ἐκομισύμην*, 1) *to take care of, to attend upon, to provide for*, like *κομῶ*, spoken of things and persons: *ἔργα*, Il. 6, 490. Od.

1, 356. 21, 350; *κτῆματα*, to manage possessions, Od. 23, 355; *τινά*, to take care of any one, espec. to entertain as a host, often in the Od. (in the Il. in this signif. only in the mid.). 2) *to take up any thing, to bear away, to carry away*, prim. to take care of, *χλαῖναν, τρυφάλειαν*, Il. 2, 183. 13, 578; and gener. *to bear off, to carry off, to take away*, in a good and bad sense: *νεκρόν*, Il. 13, 196; *ἵππους*, Il.; *ἄκοντα κόμισε χροῖ*, he bore off the spear in his body, i. e. he received it in the body, Il. 14, 456. 463. Mid. *to provide for in one's house, to attend upon, to entertain*, *τινά*, Il. 8, 284. Od. 6, 278. 14, 316. 2) *to take up for oneself, to receive*. *Σιντίες ἐκομίσαντο αὐτόν*, the Sintians took him up, Il. 1, 594; *τινά*, to convey away (from the battle), Il. 5, 359. *ἔγχος ἐνὶ χροῖ κομίσασθαι*, to receive a spear in the body, Il. 22, 286. cf. Act. 2.

*κομπέω* (*κόμπος*), *to resound, to rattle, to clash*, spoken of brass, Il. 12, 151. †

*κόμπος*, ὁ, *a rattling, a noise, a clashing*, a sound arising from striking upon a body; spoken of the tread or stamping of dancers, Od. 8, 380; *ὀδόντων*, of the noise of the tusks of the wild boar, Il. 11, 417. 12, 149.

*κοναβέω*, kindr. from *κοναβίζω*, poet. (*κόναβος*), aor. 1 *κονάβησα*, *to resound, to rattle, to ring*, spoken of brass, Il. 15, 648. 21, 593; *to resound, to re-echo*, *νῆες, δῶμα*, Il. 2, 334. 16, 277. Od. 17, 542. (*κοναβέω* only in the aor.)

*κοναβίζω* = *κοναβέω*, only in the imperf. \* Il. 2, 466. 13, 498. 21, 255.

*κόναβος*, ὁ, poet. *a sound, a clashing, a noise*, Od. 10, 122. † (Prob. from *κόμπος*.)

*κονίη*, ἡ, poet. form *κόνις*, ἡ, 1) *dust*, espec. the powdered dust of the earth, often in plur. *ἐν κονίῃσιν πίπτειν*, Il. *ἐν κονίῃσι βάλλειν τινά*, to cast any one into the dust, i. e. to slay him, Il. 8, 156. 2) *sand, river-sand*, Il. 21, 271. 3) *ashes*, Od. 7, 153. 160. (ι in the arsis of the sixth foot is used by Hom. as long.)

*κόνις*, ιος, ἡ = *κονίη*, *dust*, in connection with *ψάμαθος*, to indicate infinity of number, Il. 9, 385. (*κόνι*, ep. dat. for *κίνι*, Il. 24, 18. Od. 11, 191.) 2) *ashes*, *κόνις αἰθαλόεσσα*, Il. 18, 23.

*κονίσσαλος* or *κονίσσαλος*, ὁ (*κόνις*), *dust, a whirlwind of dust*, \* Il. 3, 13. 5, 503. 22, 401.

*κονίω* (*κόνις*), fut. *κονίσσω*, aor. *ἐκόνισα*,

perf. pass. *κεκόνται*, 1) *to fill with dust, to cover with dust*, with accus. *χάϊτας*, Il. 21, 407; pass. Il. 21, 405; *πεδίον*, to fill the plain with dust, spoken of the flying Trojans, Il. 14, 145; hence *κεκονιμένοι*, covered with dust, Il. 21, 541. 2) *Intrans. to excite dust*, spoken of fleet horses and men; always *κονιόντες πεδίω*, raising a dust through the plain, Il. 13, 820. 23, 372. Od. 8, 122.

*κοντός*, ὁ, *a pole, a stick*, Od. 9, 487. †

\**κοπῶω* (*κόπος*), *to weary, to fatigue*; pass. *to become weary*, Batr. 190.

*Κοπρεύς*, ἦος, ὁ, son of Pelops, from Elis, a herald of Eurystheus, Il. 15, 639 seq.

*κοπρίζω* (*κόπρος*), fut. *ίσω*, *to manure with dung*, Od. 17, 299. †

*κόπρος*, ὁ, 1) *manure, dung*, Od. 9, 329. 17, 297; and gener. *dirt, filth*, Il. 22, 414. 24, 164. 2) *a stable, a yard for cattle*, Il. 18, 575. Od. 10, 411.

*κόπτω*, aor. 1 *έκοπα*, perf. *έκοπα*, aor. mid. *έκοπάμην*, 1) *to strike, to thrust*, *τινά*, spoken of persons fighting, Od. 18, 28. 335. *κώληπα*, Il. 23, 726; with double accus. *τινά παρ'ήιον*, Il. 23, 690; and with dat. instrum. *έππους τόξω*, with the bow, *σκηπανίω*, Il. 10, 514. 13, 60; spoken of a serpent: *κόψε αἰετὸν κατὰ στήθος*, it struck or bit the eagle in the breast, Il. 12, 204; also spoken of the blow with which oxen were stunned when they were to be slaughtered, Il. 17, 521. Od. 14, 425. 2) *to strike off, to cut off*, *κεφαλὴν ἀπὸ δειρῆς*, Il. 13, 203. Od. 22, 477. 3) *to hammer, to forge*, *δεσμούς*, Il. 18, 379. Od. 8, 274. Mid. *to smite oneself*, *κεφαλὴν χερσίν*, to beat one's head, Il. 22, 23.

*Κόρακος πέτρη*, ἡ, *the rock Korax*, in Ithaca, near the fountain Arethusa, accord. to Gell., on the southeast end of the island, still called *Koraka Petra*; accord. to Voss, in the middle of the island upon the east side, on Nefon; Völcker Hom. Geogr. places it on the west side as a part of Neritus, Od. 13, 408. It received its name, accord. to the Schol. from Korax, son of Arethusa, who in a hunt fell from this rock.

*κορέννυμι*, fut. *κορέσω*, ep. *κορέω*, Il. 8, 379. 13, 831; aor. 1 *έκόρεσα*, ep. *σσ*, aor. 1 mid. *έκορεσάμην*, perf. Ion. *κεκόρημαι*, also ep. part. perf. act. with pass. signif. *κεκορηός*, Od. 18, 372; aor. pass. *έκορέσθην*, *to satiate, to satisfy*, *τινά*, any one, Il. 16, 747; with any thing, *τινί*: *κύνας ἡδ' οἰωνοὺς δημῷ καὶ σύγκρεσι*,

spoken of the corpses which lie unburied, Il. 8, 379. 13, 831. 17, 241. Mid. *to satiate oneself, to be sated or satisfied*, also perf. pass. and aor. pass. 1) With gen. *φορβῆς*, Il. 11, 562; *σίτου*, Od. 14, 46; also with *θιμὸν δαιτός*, Od. 8, 98; metaph. *θυλόπιδος κορέσασθαι*, to be sated with battle, Il. 13, 635; also *αἰέθλων*, Od. 23, 350. 2) Often with part. *κλαίονσα έκορέσασατο*, she sated herself with weeping, Od. 20, 59. *κλαίων έκορέσθην*, Od. 4, 541. *έκορέσασατο χεῖρας τάμνων*, he was satiated in his hands with cutting, i. e. tired, Il. 11, 87. *οὐπω κεκόρησθε έλμένοις*, are ye not yet satisfied with being enclosed? Il. 18, 287. (Hom. has not the pres. *κορέννυμι*.)

*κορέω*, fut. *ήσω*, *to sweep, to take care of, to clean*, *δῶμα*, Od. 20, 149. †

*κόρη*, ἡ, ep. *κούρη*, q. v., h. Cer. 439. †

*κορθύνω* (*κόρθις*), *to lift up, only mid. to lift oneself*. *κῆμα κορθύνεται*, the wave lifted itself up, Il. 9, 7. †

*Κόρινθος*, ἡ, *Corinthus*, mentioned Il. 2, 570; later, one of the most flourishing cities of the old world, situated on the isthmus. Accord. to Pausan. 2, 1. 1, built by Ephyræ, daughter of Oceanus, of whom a descendant Corinthus changed the name; accord. to Apd. 1, 9. 3, by Sisyphus, son of Æolus, cf. *Εφύρη*. In Hom. *Κορ.* is a fem., for *ἀφρυνίς* is common gender [doubtful, cf. Strab. ὁ δὲ Κόρ ἀφρυνίς, p. 580]; from this the adv. *Κορινθόθεν*, at Corinth, Il. 13, 664.

*κορμός*, ὁ (*κίρω*), *a piece cut off, a billet, a log*, Od. 23, 196. †

*κόρος*, ὁ (*κορέννυμι*), *satiety, the state of satiety*, *φυλόπιδος γοοῖο*, Il. 19, 221. Od. 4, 103. *πάντων κόρος έστί*, there is a satiety of all, Il. 13, 636.

*κόρος*, ὁ, ep. and Ion. *κοῦρος*, q. v.

*κόρη*, ἡ, ep. and Ion. for *κόρή*, *the temples, the temples of the head*, \* Il. 4, 502. 13, 574.

*κορυθαίξ*, ἱκος, ὁ (*ἰ, αἰσσω*), *helm-shaking, crest-waving*, i. q. *κορυθαίολος*, epith. of Mars, Il. 22, 132. †

*κορυθαίολος*, *ον* (*αἰόλος*), *helm-shaking, crest-waving*, often an epith. of Hector, Il. 2, 816; once of Mars, Il. 20, 38. (Others explain it, 'with variegated helmet,' see *αἰόλος*.)

*κόρυμβος*, ὁ, plur. *τὰ κόρυμβα* (*κορυμφί*), prop. the upper part of a thing, *the point, the top, the peak*. *ἄκρα κόρυμβα νηῶν*, the ex-

the points of the curved stems of the ships = ἀφλαστα (*aplustria*), which were commonly adorned with ornaments, Il. 9, 241. † Thus Heyne after Hesych. Voss, on the other hand, 'the splendid beaks,' after Etym. M. ἀφλαστα μὲν λέγεται τὰ πρυμνήσια, κόρυμβα τὰ πρῶρησια; or the Schol. ἀκροστόλια, 'the ships' beaks which were erected as trophies.' This was, however, a later custom.

κορύνη, ἡ, a club, a mace; σιδηρεή, iron or covered with iron, \* Il. 7, 141, 143.

κορυνητής, ου, ὁ, a mace-bearer, a warrior armed with a club, \* Il. 7, 9, 138.

κόρυς, υθος, ἡ, accus. κόρυθα and κόρυν, Il. 13, 131, 16, 215; the helmet; it was beset with brass, χαλκίρης, χαλκίη, and differed in this respect from the leathern κνήμεν, although this difference is not always regarded, Il. 12, 184. The helmet had a crest, λόφος, made of horse-hair (ἵπποδάσεια, ἵππουρις); this was put into a conical elevation (φάλος), and many helmets had several φάλοι, hence ἀμφίφαλος, τετράφαλος, etc. The helmet itself was fastened with a strap (ὄχτυς) under the neck.

κορύσσω (κόρυς), aor. 1 mid. ep. κορυσσάμενος, perf. pass. ep. κεκορυσμένος, 1) Prop. to put on a helmet, hence gener. to equip, to arm, τινά, Batr. 123. 2) to raise, to excite, πόλεμον, Il. 2, 273; κύμα, Il. 21, 306. Mid. often: 1) to equip oneself, to arm oneself for war, absol. Il. 10, 37. Od. 12, 121; with dat. instrum. χαλκῷ, τείχεσι, Il. 7, 206, 17, 199; in the part. κεκορυσμένος χαλκῷ, Il. 4, 495, 5, 562. Od. 21, 434; metaph. spoken of arms: δοῦρα κεκορυσμένα χαλκῷ, spears armed with brass, Il. 3, 18, 11, 43, 16, 802. 2) to raise oneself, to rise, prop. for battle, metaph. spoken of strife, Il. 4, 442. κύμα κορύσσεται, the wave swells, Il. 4, 424; in the Od. rarely.

κορυστής, ου, ὁ (κορύσσω), prop. one wearing a helmet; then gener. one armed, ἀνὴρ, Il. 4, 457, and often. \* Il.

κορυφή, ἡ (κόρυς), prop. the extreme part of any thing, hence 1) the crown of the head, Il. 8, 83. h. Ap. 309. 2) the top of a mountain, the summit, often plur. with ὄρεος or ὄρεων, Il. and Od.

κορυφῶν (κορυφή), to carry any thing to the highest point, hence mid. to reach the highest point, to tower aloft; only κύμα κορυφούται, the wave towered aloft, Il. 4, 426. †

Κορώνεια, ἡ, a town in Bœotia on the west side of the lake Copais, now Diminia, Il. 2, 503.

κορώνη, ἡ (κορωνός), prop. any thing curved, hence 1) the crow (from the curved beak), always the sea-crow or cormorant, εἰναλή, Od. 5, 66, 12, 418, 14, 306. 2) the ring on the house-door with which it is shut, Od. 1, 441, 7, 90, 21, 46. 3) the curved end of a bow, which was furnished with a knob or ring to which the string was fastened, Il. 4, 111. Od. 21, 138. 4) the curved stern of a ship, see κορωνίς.

κορωνίς, ἴδος, ἡ (κορώνη), curved, beaked, epith. of ships, from the curved stern, Il. often, once Od. 19, 182.

\* Κορωνίς, ἴδος, ἡ, daughter of Phlegyas of Laceria in Magnesia, sister of Ixion, who bore Æsculapius to Apollo on the plain of Dotium, h. 15. cf. Apd. 3, 10, 3.

Κόρωνος, ὁ (appell. κορωνός), son of Cæneus, father of Leonteus, king of the Lapithæ, at Gyrton in Thessaly, Il. 2, 746.

κοσμέω (κόσμος), aor. 1 ep. κόσμησα, aor. mid. ἐκομησάμην, aor. pass. ἐκοσμήθην, 1) to put in order, to arrange, to place in a line, with accus. of warriors: ἵππους τε καὶ ἀνέρας, Il. 2, 554, 704, 14, 379. πάντατα κοσμηθέντες, arranged in five troops, Il. 12, 87. διὰ τριῶν κοσμηθέντες, see διακοσμέω. φθάν μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες, they were drawn up at the trench before the charioteers, Il. 11, 51. (The gen. ἱππῶν depends upon φθάνω, since this contains an idea of comparison, and not upon κοσμέω, cf. Thiersch Gram. § 254. d.) δόρπον, to prepare a repast, Od. 7, 13; αἰοιδήν, h. 6, 59. 2) to adorn, to deck, χρυσῷ, h. Ven. 65; σώμα ἐν ἔντεσι, Batr. 121. Mid. to put in order, with reference to the subject, with accus. πολίτας, Il. 2, 806.

κοσμητός, ἡ, ὅν (κοσμέω), set in order, arranged, πρασιαί, Od. 7, 127. †

κοσμήτωρ, ορος, ὁ, poet. for κοσμητήρ, one who orders, a commander, always with λαῶν, Il. 1, 16. Od. 18, 152.

κόσμος, ὁ (prob. from κομῶ), 1) order, arrangement, suitableness, propriety. κόσμῳ ἔρχεσθαι, to go in order, Il. 12, 225; καθίξιν, Od. 13, 77; espec. κατὰ κόσμον, in order; and strengthened with εὖ, Il. 10, 472, 12, 85, according to propriety, as is befitting; often οὐ κατὰ κόσμον, not according to propriety,

contrary to propriety; ἐρλζειν, εἰπεῖν; hence, ἵππου κόσμος, the arrangement, the construction of the horse, Od. 8, 492. 2) ornament, decoration, of women, Il. 14, 187. h. Ven. 163; of horses, Il. 4, 145.

κοτέω and κοτέομαι, poet. (κότος). Of the act. there occur: pres. indic. aor. 1 part. κοτέσας, h. Cer. 254; ep. part. perf. κεκοτηώς, always κεκοτηότι θυμῷ, comm. mjd. pres., fut. κοτέσομαι, ep. σσ, aor. 1 ἐκοτεσάμην, ep. σσ, to be angry, enraged, with dat. pers., Il. 3, 345. 5, 177. 14, 143. τοῖσιντε κοτέσσεται for κοτέσεται, Il. 5, 747. 8, 391. Od. 1, 101 (cf. Rost, p. 629. Kühner, § 661. 1.); with gen. of the thing: ἀπάτης, on account of deception, Il. 4, 168; and with accus. κοτεσσαμένη τόγῃ θυμῷ, angry in mind at this, Il. 14, 191.

κοτῆεις, εσσα, εν, poet. (κοτέω), wrathful, angry, enraged, (θεός), Il. 5, 191. †

κότος, ὁ, prop. a grudge; then, anger, hatred. κότον ἔχων τινί, to have a grudge against any one, Il. 13, 517. κότον ἐντίθεσθαι τινί, Od. 11, 102. 13, 342.

κοτύλη, ἡ (akin to κοῖλος), prop. any cavity; hence 1) a small vessel for fluids, a cup, a little goblet, Il. 22, 495. Od. 15, 312. 17, 12. 2) the hip-pan, the socket in which the head of the thigh-bone turns, Il. 5, 306. 307.

κοτυληδαῖν, ὄνος, ὁ (κοτύλη), any cavity; espec., a) a little cavity in the arms of seapolypti [like a small cupping-glass, with which they attached themselves to the rocks, Passow], b) the branching arms themselves. πουλύποδος πρὸς κοτυληδοπόφιν (ep. for κοτυληδόσι) πεκιναι λαίγυγες ἔχονται, to the arms of the polypus many pebbles attach themselves, Od. 5, 433; † see πουλύπους.

κοτυλήρυτος, εν (ἀρύω), that may be dipped with a cup, gushing, abundant, αἶμα, Il. 23, 34. †

\* κότυλος, ὁ = κοτύλη, a cup, Ep. 14, 3.

κουλεόν, τό, ep. and Ion. for κολεόν, q. v.

κούρη, ἡ, Ion. for κόρη, a maiden, a virgin, Il. 2, 872; a daughter, Il. 1, 111; Διός, Il. 9, 536; comm. with gen. of a prop. name, alone Il. 6, 247. 2) a bride, Od. 18, 279; always the Ion. form, except h. Cer. 479.

\* κούρηιος, ἦ, ἰον, Ion. for κόρειος (κούρη), appertaining to virgins, youthful, h. Cer. 108.

κούρητες, οἱ (κούρος), youths, Παναχοῖων, \* Il. 19, 193. 248.

Κουρήτες, οἱ, the Curetes, the most an-

cient inhabitants of the south-eastern part of Ætolia, about Pleuron, probably belonging to the Leleges; they were expelled by the Ætolians, for which reason they attacked them in their chief town Calydon, Il. 9, 532. (Prob. from κούρη, tonsure, because they wore short hair, cf. Eustath. ad Il. 19, 193.)

κουρίδιος, ἦ, ἰον, Ion. and poet. (κοῦρος), conjugal, legitimate, connected with πόσις, ἀνὴρ, ἄλοχος or γυνή, in opposition to illicit concubinage; as clearly appears from Il. 19, 298, where Briseis says that it is forbidden her to become the κουριδίῃ ἄλοχος, the lawful wife of Achilles; κουρίδιος πόσις, Il. 5, 414. Od. 11, 430; also κουρίδιος φίλος, as subet. beloved husband, Od. 15, 22; ἀνὴρ κοῦρ., Od. 19, 266; ἄλοχος, Il. 1, 114. Od. 14, 245; γυνή, Od. 13, 43; λέχος, the conjugal couch, Il. 15, 40; κοῦρ. δῶμα, the house of the husband, Od. 19, 580. The comm. explanation youthful, after the Schol. a wife whom one has married as κούρη (Voss, 'youthful spouse, youthful wife'), is refuted by Buttm. Lexil. I. p. 32; although the derivation from κοῦρος, as denoting the bloom of life, or, of free, noble birth, is not rejected. Accord. to Döderlein, κούριος is the Hom. form of the later κύριος.)

κουρίῳ (κοῦρος), to be young, juvenile, only Od. 22, 185. †

κουρίζε, adv. (κουρά), by the hair, Od. 22, 118. †

κούρος, ὁ, Ion. and ep. for κόρος, 1) a youth, a boy, from the earliest age to the vigor of manhood; hence often the young warriors are called κούροι Ἀχαιοῶν, Il. 1, 473 [spoken of one unborn, Il. 6, 59]; Καδμείων, Il. 5, 807; also, a son, κοῦρος Ζήθιοιο, Od. 19, 523. 2) the servants at sacrifices and entertainments, who were always free-born, and often of royal descent, Il. 1, 470. Od. 1, 148. 3, 339.

κουρότερος, ἡ, εν, compar. of κοῦρος, younger; and generally, juvenile, ἀνὴρ, Od. 21, 310; subet. Il. 4, 316.

κουροτρόφος, εν (τρέφω), nourishing boys or youth, epith. of Ithaca, Od. 9, 27. †

κούφος, ἡ, εν, light, fleet, σάνδαλα, h. Merc. 83. The neut. plur. as adv. κοῦφα προδιδβάς, lightly striding along, Il. 13, 158; and compar. κουφότερον μετεφρονέεις, he addressed them more lightly, i. e. more cheerfully, Od. 8, 201.

\* κοχλίας, *ov, ó*, a snail with convoluted shell, Batr. 165.

Κόων, *ωνος, ó*, son of Antenor, a Trojan, slain by Agamemnon, Il. 11, 248-260.

Κόως, *ή*, *ep.* for Κῶς, *q. v.*

κράας, *τό*, *obso.* *nom.* of the *ep.* oblique cases, κράατος, κράατι, etc. see *κάρη*.

κραδαίνω, *ep.* form of κραδάω, to brandish, to hurl; *pass.* αἰχμὴ κραδαινομένη, Il. 13, 504. ἔγχος κραδαινόμενον, Il. 17, 524.

κραδαίω (κράδη), *ep.* form κραδαίνω, (only in *pres. pass. part.* to brandish, to shake, with *accus.* always κραδάων ἔγχος, *δόρυ*, Il. 7, 213. Od. 19, 438.

κραδίη, *ή*, *ep.* for καρδίη.

κραιαίνω, *ep.* length. form of κραινω, *q. v.*

κραινω, oftener the *ep.* lengthened κραιαίνω (κάρη), *imperf.* ἐκραιαίνων, *fut.* κραινέω, Il. 9, 310, another reading for φρονέω, *aor.* 1 ἔκρηνα, *ep.* ἐκρήννα, *imperat.* κρήνηνον, Il., κρήνον, Od.; *inf.* κρήνηναι, Il., κρήναι, Od.; *perf. pass.* κακράνται, *fut. mid.* κραινόμηναι, Il. 9, 626, with *pass. signif.*: 1) to finish, to end, to accomplish, to complete, to fulfil, to perform, with *accus.* ἐπετμῆς, Il. 5, 508; ἐλδωρ τινί, to fulfil a wish for any one, Il. 1, 41. Od. 3, 418; ἔπος, Od. 20, 115; *absol.* Od. 5, 170 (*antith.* νοῆσαι); hence *pass.* οὐ μοι δοκίει τῆδε ὁδῷ κραινέσθαι, it does not seem to me to be accomplished in this way, Il. 9, 626. χρυσῷ ἐπὶ χεῖλεα κεκράνται, the rims are finished with gold, i. e. are gilded (spoken of a mixer), Od. 4, 616. 15, 116; κεκράαντο, Od. 4, 133. 2) to be head, to rule, to reign, Od. 8, 391 (κραινω in the Od., κραιαίνω in the Il. except κραινέσθαι). κραινων ἀθανάτους τε θεοὺς καὶ γαῖαν, h. Merc. 427. Passow explains: he completed the gods and the earth, i. e. he represented them in his song as coming into being, as they really had done. Matth. and Herm. think κραινων corrupt; the latter conjectures κλειων. [Bothe after Hesych. renders κραινων, honorans, celebrans.]

κραιπνός, *ή, óν*, *compar.* κραιπνότερος, 1) sweeping away, snatching away, Βορέης, Od. 5, 385. 2) rapid, fleet, swift, πόδες, πόμποι; metaph. κραιπνότερος νόος, a vehement spirit, Il. 23, 590. As *adv.* often *neut. plur.* κραιπνά, with κραιπνός, Il. 13, 18, 5, 223. (Prob. from ἈΡΙΠΛ, ἀρπάζω.)

\* κραιπνός, *adv.* (κραιπνός), quickly, swiftly, Il. 10, 162. Od. 8, 247.

\* κράμβη, *ή*, cabbage, Batr. 163.

\* Κραμβοφάγος, *ó*, (φαγεῖν), Cabbage-eater, name of a frog, Batr. 221.

Κρανάη, *ή* (appellat. κρανή), Cranaë, an island to which Paris first brought Helen from Lacedæmon, Il. 3, 445. Accord. to the ancient critics, it is either the island Helena in Attica, Eur. Hel. 1690; or a small island in the Laconian gulf, now Marathonisi, Paus. 3, 22. 2. Otftr. Müller Orchom. p. 316, decides in favor of the latter. Others suppose it Cythera.

\* κранаίπεδος, *όν* (πέδον), having a hard, rocky soil, h. Ap. 72.

κραναός, *ή, óν*, hard, rough, stony, rocky, *epith.* of Ithaca, Il. 3, 201. Od. 1, 247.

κρανέσθαι, see κραινω.

κράνεια, *ή*, the cornel-tree, cornus, Il. 16, 767. According to Od. 10, 242, swine were fed with the fruit.

\* κρανείνος, *η, on*, made of the cornel-tree, ἀκόντιον, h. Merc. 460.

κράνιον, *τό* (κράνον), the skull, Il. 8, 84. †

Κράπαθος, *ή*, *ep.* for Κύρπαθος, *q. v.*

ΚΡΑΣ, *ó*, used only in the oblique cases, *gen.* κρῆτός, *dat.* κρῆτί, as a form of κάρη, *q. v.*, the head, the summit. ὑπὸ κράτεσφι, under the head, Il. 10, 156.

κραταιγύαλος, *on*, poet. (γύαλον), furnished with strong arched plates, strong-arched, Δωφῆς, Il. 19, 381. †

κραταιός, *ή, ep.* (κράτος). τότ' ἀποστρέψασκε κραταιὸς αὐτίς, Od. 11, 597. † Accord. to Schol. br. ἡ κραταιὰ δύναμις ὅ ἐστι τὸ βύρος, the preponderance, the weight of the stone, for which also some of the ancients would write κραταί ἕς, then 'its preponderance turned it back.' Aristarchus, on the other hand, took it as an *adv.*: 'then rolled it violently back;' [cf. Nitzsch ad loc.]

Κραταιός, *ή*, the powerful, the mother of Scylla, a nymph, Od. 12, 124.

κραταιός, *ή, óν*, poet. (κράτος), strong, powerful, mighty, Μοῖρα, Il. 5, 83; Θῆρ, Il. 11, 119; φῶς, h. Merc. 265.

κραταιπέδος, *on*, poet. (πέδον), having a firm hard bottom or soil, οὐδας, Od. 23, 46. †

\* κραταίπους, *οδος, ó, ή*, poet. (πούς), strong-footed, Ep. 15, 9.

κρατερός, *ή, óν* (κράτος), *ep.* κάρτερος, strong, mighty, powerful. a) Spoken of persons: Ἀρης, Ἔρις, espec. of warriors; δρᾶς, bold, courageous, Il. 2) Of things: βίλος,



ἰσμήνη, Il.; φύλοπις, Od. 16, 268; μῦθος, a violent, harsh word, Il. 1, 25. 326; [cf. Nāgelsb. ad Il. 1, 25;] from this κρατερός, *strongly, mightily, powerfully, μάχισθαι νεμεσσάν*, Il. ἀγορεύειν, to speak powerfully, with emphasis, Il. 8, 29.

κρατερόφρων, *ον*, gen. *ονος*, poet. (φρήν), of a firm, hard temper, *spirited, courageous, unterrified*, epith. of Hercules, Il. 14, 524; of the Dioscuri, Od. 11, 298; of the lion, Il. 10, 184.

κρατερόωνξ, *νχος, ό, ή*, poet. (δρυς), *strong-hoofed*, ἵπποι, ἡμίονοι, Il. 5, 329. 24, 277; *strong-clawed*, λύκοι, λέοντες, Od. 10, 218.

κράτεσφι, see ΚΡΑΣ.

κρατενταί, *αί*, ep. (κρατίω), the forked supports upon which the spit rested (Voss, the supporting-forks), accord. to Aristarch., stones upon which the roasting spit was laid, Il. 9, 214. †

κρατέω (κράτος), fut. ἦσω, 1) to have might, power; to exercise sway, to command, absol., Il. 5, 175. 16, 172. 2) to rule, to command, with gen., over any one, Il. 1, 79. 288. rarely with dat. νεκύεσσιν, to have dominion amongst the dead, Od. 11, 485; ἀνδράσι, ἀθανάτοισι, Od. 16, 265. 3) With accus., to get any thing into one's power, to hold, to grasp, Batr. 63. 236.

κράτιστος, *η, ον*, ep. κάρτιστος, q. v.

κράτος, *εος, τό*, ep. κύρτος, *strength, might, power*, Od. 1, 70. 359; espec. spoken of bodily strength, Il. 7, 142. 9, 39. 13, 486; of iron: *strength, hardness*, Od. 9, 393. 2) *mastery, superiority, victory*, Il. 1, 509. 6, 387; ἐγγυαλλῆεν τινὶ κράτος, Il. 11, 192. 753; φέρεσθαι, to bear away the victory, Il. 13, 486.

κράτῳς, gen. from ΚΡΑΣ, see κάρη.

κρατὺς, *ό*, poet. (κράτος) = κρατερός, *powerful, mighty*, epith. of Mercury, Il. 16, 184. Od. 5, 49.

\* Κρανγασίδης, *ον, ό* (κραύσας), *Vociferator*, a frog's name, Batr. 216.

κρέας, *ατος, τό*, nom. and accus. plur. κρέα, gen. κρέων, h. 2. 130; κρεῶν, Od. 15, 98; ep. κρεῶν, Il. 11, 551; dat. κρέασιν, Il. 8, 162; *meat, flesh*, in sing. only accus. Od. 8, 477; plur. *pieces of meat*. (The α in the last syllable in κρέα, is short, and in the Od. is also elided, Od. 3, 65. 470.) To be read with synizesis, Od. 9, 347; (see Buttm. Gram. § 54. note 3. Thiersch § 198. Rost Dial. 38.)

κρεῖον, τό (κρέας), a meat-table, a meat-bench, upon which meat was cut up, Il. 9, 206. †

κρείσσω, *ον*, gen. *ονος*, irreg. compar. of ἀγαθός, prop. from κρατίς or κράτος for κράσσω, *stronger, more powerful*, Il. 1, 80; espec. *superior, victorious*, in connection with νικᾶν, Il. 3, 71. 92. Od. 18, 46; sometimes with infin. Od. 21, 345.

Κρειοντιᾶδης, *αο, ό*, ep. for Κρειοντιᾶδης, son of Creon, Il. 19, 240.

κρείων, *οντος, ό*, fem. κρείονσα, *ί*, (prob. from κρῦς, κραίνω), *ruler, commander*, spoken of kings and gods; also of Eteoneus, a servant of noble race, Od. 4, 22; κρείονσα, *ί*, only once, Il. 22, 48.

Κρείων, *οντος, ό*, ep. for Κρείων, father of Megara, ruler in Thebes, Od. 11, 269. 2) father of Lycomedes, Il. 9, 84.

κρέμαμαι, depon. mid. I hang, see κρεμάννυμι.

κρεμάννυμι, fut. κρεμάσω, contr. κρεμῶ, and expanded κρεμῶω, Il. 7, 83; aor. 1 ἐκρέμασα, mid. κρέμαμαι, impf. ἐκρεμάμην, 2 sing. ἐκρέμω and κρέμω, which has been falsely given as aor. 2 mid. 1) to hang up, to suspend, to let hang, τεύχια προτὶ νηὸν, Il. 7, 83; σειρὴν ἐξ οὐρανόθεν, to let a chain hang down from heaven, Il. 8, 19. Mid. to hang, to be suspended, ὅτε τ' ἐκρέμω ὑπόθεν, when thou art suspended on high, \* Il. 15, 18. 21.

\* κρεμβαλιαστὺς, *ύος, ή* (κρεμβαλον), a rattling, a jingling, h. Ap. 162.

κρέων, see κρέας, Od.

κρήγνυς, *ον*, poet. *good, advantageous, profitable*, το κρήγνον ἐπεῖν, Il. 1, 106. † (Accord. Buttm. Lexil. I. p. 26, from χρήσιμος, others think from κέαρ, γάνω, that which rejoices the heart, see Thiersch § 199. 7.)

κρήδεμνον, τό (κρῦς, δέω), prob. a head-band, a veil-cloth, a female head covering, with which the whole face could be covered, and whose long ends were permitted to hang down over both cheeks, Il. 14, 184. Od. 1, 334. Nitzsch ad Od. 5, 346, thinks it perhaps differed from the καλύπτρη, in being attached to the head by a band, while the καλύπτρη was thrown over. Ulysses used the veil of the goddess Ino, as a girdle in swimming, Od. 5, 346. 2) Metaph. Τροίης ἱερὰ κρήδεμνα, the sacred battlements of Troy, which like a band or fillet, encircled and protected the city, Il. 16, 100. Od. 13, 338. b) the

cover of a vessel, since *κάρη* is used to denote the upper part of a thing, *Od.* 3, 392; (*V. the bung.*) still conf. *Od.* 10, 23.

*κρηῆναι*, ep. for *κρήναι*, see *κράνω*.

*κρήθεν*, adv. (syncop. from *κάρη*, *κάρηθεν*), from the head, from above, *Il.* 16, 548. *Od.* 11, 588; see *κατακρήθεν*.

*Κρηθεύς*, *ἦος*, *ὁ*, son of *Æolus* and *Enarete* or *Laodice*, founder of *Iolcus* in *Thesaly*, husband of *Tyro*, brother of *Salmonæus*, father of *Æson*, *Amythaon*, and *Phereas*, *Od.* 11, 236 seq. 253–258.

*Κρήθων*, *ωρος*, *ὁ*, son of *Diocles*, brother of *Orsilochus* of *Phereas* in *Messenia*, slain by *Æneas*, *Il.* 5, 542 seq.

*κρημνός*, *ὁ*, a precipitous verge, any declivity, of a mountain, rock, or trench, \* *Il.* 12, 54. 21, 175. 234.

*κρηναῖος*, *η*, *ον* (*κρήνη*), belonging to a fountain. *Νύμφαι κρηναῖαι*, fountain-nymphs, *Od.* 17, 240. †

*κρήνη*, *ἡ* (akin to *κάρη*), a fountain, a spring, a well, *Il.* 9, 14; *κρήνηνδε*, *Od.* 20, 154.

*Κρής*, *ὁ*, gen. *Κρητός*, plur. *οἱ Κρητες*, the *Cretans*, inhabitants of the island of *Crete*, *Il.* 2, 645. Their reputation as liars, accord. to *Damm*, originated in the fiction of *Ulysses*, *Od.* 14, 200 seq.

*Κρήτη*, *ἡ*, and poet. *αἱ Κρήται*, *Od.* 14, 199, a large island in the Mediterranean sea, famed by the legislation of *Minos* and by the fable of *Jupiter* and *Europa*; now *Candia*. Even in the time of *Homer* it was very populous, for he speaks of it as having a hundred cities, *Il.* 2, 649; in round numbers, however, as in *Od.* 19, 174, he mentions only ninety. From this the adv. *Κρήτηθεν*, from *Crete*, *Il.* 3, 233. *Κρήτηνδε*, to *Crete*, *Od.* 19, 186.

*κρητήρ*, *ἦρος*, *ὁ* (*κράννυμι*), a mixing-vessel, a mixer, the vessel in which the wine was tempered with water, and from which it was poured into the goblets, *Il.* 3, 247. *Od.* 1, 110. 7, 179. 9, 9. 13, 50. The mixer stood upon a tripod, *Od.* 21, 141. 145. 22, 341; was of silver, *Il.* 23, 741. *Od.* 9, 203; and prob. also furnished with a golden rim, *Od.* 4, 615. *Il.* 23, 219.

*κρή*, τό, ep. abbreviated form for *κρήνη*, in nom. and accus. *barley*. [Prob. the original form, see *Buttm.* § 57. note 3.]

*κρίζω*, aor. *ἔκριον* (akin to *κράζω*), to crack, to snap, spoken of a breaking body, *Il.* 18, 470. †

\* *κριθαῖν*, *ἡ*, prob. *barley broth*, *Ep.* 15, 7. *κριθή*, *ἡ*, *barley*, only plur., *Il.* 11, 69. *Od.* 9, 110. Sing. ep. abbrev. *κρή λευκόν*, *Il.* 8, 564. *Od.* 4, 604. 12, 358. It is mentioned as food for horses. Prob. *hordeum vulgare* *Linn.*

*κρίκε*, ep. for *ἐκρίκε*, see *κρίζω*.

*κρίκος*, ep. for *κίρκος*, a ring, placed upon or over the pin on the pole, in attaching the horses to the chariot, *Il.* 24, 272; † see *ἔστωρ*.

*κρίνω*, aor. 1 *ἔκρινα*, aor. 1 mid. *ἐκρινάμην*, perf. pass. *ἔκριμαι*, aor. pass. *ἐκρίθην*, part. *κρινθεῖς* and *κρινθεις*, *Il.* 13, 129. *Od.* 8, 48; 1) to separate, to divide, to sunder, with accus. *Il.* 2, 362; *καρπὸν τε καὶ ἄγνας*, *Il.* 5, 502. 2) to choose out, to select, *ᾠδῆς ἐκ Λυκίης*, *Il.* 6, 188. *Od.* 4, 666. 10, 102; hence part. *κεκριμένος* and *κρινθεῖς*, selected, chosen, *Il.* 10, 417. *Od.* 13, 182; but *οὔρος κεκριμένος*, a decided wind, which blows steadfastly to one point of the compass, *Il.* 14, 19. 3) to decide, to judge, *νίκεια*, *Od.* 12, 440. *σκολιὰς θίμιστας κρίνειν*, to give tortuous sentences, i. e. to pervert the laws in judging, *Il.* 16, 387; spoken also of war: *νείκος πολέμου*, to decide the contest of battle, *Od.* 18, 264; hence pass. *ὁπότε μνηστῆρες καὶ ἡμῖν μένος κρίνηται Ἀρης*, when between the suitors and us the strength of *Mars* shall decide, i. e. when it comes to open conflict, *Od.* 16, 269. Mid. 1) to separate oneself, to withdraw oneself, *Od.* 8, 36. 21, 507; espec. from battle: *κρίνεσθαι Ἄρηι*, accord. to *Wolf*, 'to separate by fighting,' and gener. to contend in open battle, to decide any thing by fighting, *Il.* 2, 385. 18, 209. 2) to select for oneself, to choose for oneself, *ἑταίρους*, *Od.* 4, 408. *Il.* 9, 521. 11, 697. 3) to decide, to judge, as depon. *ὀνειροῖς*, to explain dreams, *Il.* 5, 150.

*Κρίσα*, *ἡ*, later orthography *Κρίσσα*, *h. Ap.* 269, ed. *Herm.* and *Ilgen*; a very ancient city in *Phocia*, north of *Cirrho*, a colony of *Cretans* accord. to *h. Ap.* At a later day, it was destroyed by a decree of the *Amphictyons*, and its territory attached to *Delphi*; still it remained the port of *Delphi*; now *Chriso*, *Il.* 2, 520. Whence *ὁ Κρίσσης κόλπος*, the *Crisean gulf*, on the coast of *Phocia*, now *Mare di Lipanto*. *Strabo* distinguishes *Κρίσα* and *Κίρρα*, but *Pausanias* 10, 37. 4, considers them as one place. With him accords *Outr. Müller Orchom.* S. 495.

κριός, ὁ, a ram, \* Od. 9, 447. 461.  
κριτός, ἡ, ὄν (κρίνω), separated, chosen,  
selected, Il. 7, 434. Od. 8, 258. 12, 439.

κροαίω (κροῖω), to strike, to stamp, spoken  
of a horse, \* Il. 6, 507. 15, 264.

Κροῖσμος, ὁ, a Trojan, slain by Meges, Il.  
15, 523.

\* κροκήϊος, ἡ, ον, poet. (κρόκος), saffron-  
colored, ἄνθος, h. Cer. 178.

κροκόπεπλος, ον (πέπλος), having a saffron-  
colored robe, epith. of Aurora, Il. 8, 1,  
and elsewhere.

κρόκος, ὁ, saffron, a flower which grows  
in the mountains of southern Europe, *crocus  
vernus* Linn., Il. 14, 348. †

Κροκύλεια, τά, a place in Acarnania ac-  
cording to Strabo, or in Ithaca according to  
Steph., Il. 2, 633.

κρόμμον, τό, an onion (*allium cepa* Linn.);  
it is spoken of as food, Il. 11, 630. Od. 19,  
233 (later orthography κρόμμον).

Κρονίδης, ον, ὁ [also αω and εω, h. Cer.  
414. h. 32. 2], son of Saturn = Jupiter, often,  
standing alone, or connected with Ζεύς, Il. 2,  
375. Od. 1, 45.

Κρονίων, ἱανος and ἰονος, ὁ, son of Sa-  
turn = Jupiter, also Ζεύς Κρονίων. (ἴ in nom.  
and gen. Κρονίονος, Il. 14, 247. Od. 11, 620;  
elsewhere ἴ)

Κρόνος, ὁ, Saturnus, son of Uranus and  
Tellus, husband of Rhea, father of Jupiter,  
Neptune, Pluto, Juno, Ceres, and Vesta.  
Before Jupiter, he governed the world, till  
he was dethroned by his sons, and confined  
with the Titans in Tartarus, Il. 8, 479. The  
sons divided the kingdom of their father, Il.  
15, 187. The golden age was during his  
dominion, Hes. Op. 111. (Κρόνος from κρᾶ-  
νω, the finisher, *Perficus*, as the last of the  
Titans, Herm.)

κρόσσαι, αἱ (akin to κόρη), τῶν πύργων,  
the battlements of towers, Schol. ἄκραι, στε-  
φάναι, \* Il. 12, 258. 484. They are distinct  
from ἐπάλξεις. Hdt. 2, 125, compares them  
with ἀναβαθμοί, projecting stones by which  
the wall could be ascended; hence κροσσάων  
ἐπίβαινον, Il. 12, 444. Other critics under-  
stand by it, scaling-ladders.

κροταλίζω (κρόταλον), to clatter, to pro-  
duce a rattling; with accus. ὄχεια, to hurry  
away the chariots with a rattling noise, Il.  
11, 160. †

\* κρόταλον, τό, a clapper, a bell, h. 13, 3.

κρόταφος, ὁ (κροτίς), the temple of the  
head, the temples, Il. 4, 502; comm. plur., Il.  
13, 188, and Od. 18, 378.

κροτέω (κρότος), to cause to clatter or rat-  
tle, ὄχεια, Il. 15, 453. †

Κροννοί, οἱ, a fountain, not far from Chal-  
cia, of a little river in the southern part of  
Elia, with a village of the same name, conf.  
Strab. VIII. p. 351. Od. 15, 295. h. Ap. 425.  
(Barnes has introduced the verse from Stra-  
bo into the Od.; Wolf, on the other hand,  
has included it in brackets.)

κροννός, ὁ, 1) a fountain, a spring, Il.  
22, 208. 2) the basin in which the water is  
collected; the bed of a stream, Il. 4, 454.

κρύβδα, adv. (κρύπτω), secretly, privately;  
with gen. Διός, without the knowledge of  
Jupiter, Il. 18, 168. †

Κρύβδην, adv. i. q. κρύβδα, \* Od. 11, 455.  
16, 153.

κρυερός, ἡ, ὄν (κρύος), cold, chilling;  
metaph. terrific, horrible, φόβος, γόος, Il. 13,  
48. 24, 524. Od. 4, 103.

κρυόεις, εσσα, εν (κρύος), cold, chilling,  
terrific, φόβος, ἰσκή, \* Il. 5, 740. 9, 2.

κρυπτάδιος, ἡ, ον (κρύπτω), concealed,  
secret, φιλότης, Il. 6, 161. κρυπτάδια φρονίς,  
to devise secret plans, \* Il. 1, 542.

κρυπτός, ἡ, ὄν (κρύπτω), concealed, secret,  
κλήϊς, Il. 14, 168. †

κρύπτω, ep. iterat. imperf. κρύπτασαι, Il.  
8, 272, for κρυπτεσθαι, h. Cer. 239; fut. κρύψω,  
aor. 1 ἐκρυψα, perf. pass. κέκρυμμαι, aor. pass.  
ἐκρύφθην, 1) to conceal, to hide, with ac-  
cus. Il. 18, 397. Od. 11, 244; for protection,  
τινὰ σάπει, to cover any one with a shield, Il.  
8, 272. κεφαλὰς κορύθισσιν, Il. 14, 373. 2)  
Metaph. to conceal, to be silent, τινὲ ἔπος, Od.  
4, 350. τὸ δὲ καὶ κεκρυμμένον εἶναι (for the  
imperat.), let the other remain unspoken, Od.  
11, 443. Mid. with aor. pass. to conceal one-  
self, ἐπ' ἀσπίδι, Il. 13, 405. κρύπτων Ἡφαι-  
στ., h. 26, 7, has been explained as reflexive,  
'concealing oneself from Juno,' but unneces-  
sarily; supply σὲ from what precedes, and  
render, 'concealing thyself from Juno.'

κρύσταλλος, ὁ (κρύος), any transparent,  
congealed, or frozen substance, ice, Il. 22,  
152. 14, 477.

κρυφιδόν, adv. (κρύπτω), secretly, in a  
concealed manner, clandestinely, \* Od. 14,  
330. 19, 299.

Κρῶμνα, ἡ, a place in Paphlagonia; ac-

cord. to Strab. at a later day, with Sesamus and Cyturus, it formed Amastria, Il. 2, 885.

κτάμεν, κτάμεναι, κτάμενος, see κτείνω. κτάομαι, aor. 1 ἐκτησάμην, perf. ἔκτημαι, only infin. ἐκτῆσθαι, to gain, to acquire, to earn, to procure, to purchase, with accus. Il. 9, 400; also τινί τι, to obtain any thing for any one, Od. 20, 265; perf. to have acquired, to possess, Il. 9, 402.

ΚΤΑΩ, assumed ground form of the ep. aor. ἔκταν, ἐκτάμην, see κτείνω.

κτέαρ, ατος, τό, only dat. plur. κτεάτεσσι; poet. that which is gained, property, possessions, Il. 5, 154. Od. 1, 218, and often.

κτεατίζω (κτέαρ), aor. 1 ἐκταίσισα, ep. σσ, perf. mid. ἐκταίσσμαι, 1) to acquire for oneself, to procure, with accus. πολλά, Od. 2, 102; δουρί, in war, Il. 16, 57. Mid. to acquire for oneself, h. Merc. 522.

Κτέατος, ό, son of Actor and Molione, or, accord. to fable, son of Neptune, twin brother of Eurytus; Hercules slew him, Il. 2, 601. 13, 185; see Εὐρυτος.

κτείνω, fut. κτενῶ, κτανῶ, ep. κτενίω, έις, and fut. part. κτανόντα, Il. 18, 309; aor. 1 ἔκτεινα, aor. 2 ἔκτανον, aor. 1 pass. 3 plur. ἔκτασθαι for ἐκτάσθαι, Od. 4, 537; ep. aor. act. ἔκταν, 3 plur. ἔκταν for ἔκτασαν, subj. κτῶ, ep. 1 plur. κτέωμεν, infin. κτάμην, κτάμεναι for κτάναι, aor. 2 mid. ἐκτάμην, with pass. signif. infin. κτάσθαι, part. κτάμενος (akin to κτείνω, θτείνω), to slay, to kill, to slaughter, τινά, espec. in battle, rarely spoken of the killing or slaughtering of a brute, Il. 15, 587. Od. 12, 379. Pass. κτείνεσθαι τινί, to be slain by any one, Il. 5, 465; ep. aor. 2 mid. with pass. signif. Il. 3, 375. 5, 301. 15, 558.

κτέρας, τό = κτέαρ, ep. possessions, property, only sing. nom., \* Il. 10, 216. 24, 235.

κτέρεα, τέα (the nom. sing. κτέρος, i. q. κτέαρ, does not occur), prop. possessions; then, every thing bestowed upon one dead as property, and burned with the funeral pile; gener. funeral obsequies, the last offices to the dead, extremi honores; comm. κτέρεα κτερεῖν, Od. 1, 291. 3, 285. Il. 24, 33.

κτερεῖζω, fut. κτερεῖσω, a lengthened form of κτερίζω, Il. 23, 646. 24, 657. Od. 1, 291. 2, 222.

κτερίζω (κτέρεα), fut. κτερίσω, ep. κτεριῶ, aor. ἐκτίρισα, originally = κτεαρίζω, confined in use to the funeral rites of the dead. 1) With accus. to inter with funeral honors one

dead, Il. 11, 459. 18, 334. 22, 236. κτερεῖζαι τινά ἀνδρῶς, to solemnize the interment of any one with funeral games, Il. 23, 646.

2) With the accus. κτέρεα, to perform the obsequies, justa facere, Il. 24, 33. Od. 1, 291.

κτῆμα, ατος, τό, that which is gained, possessions, property, estate, sing. only Od. 15, 19. Plur. in the Il. commonly, treasures, valuables, Il. 9, 382. Od. 4, 127; in the Od. rather, property, estate, Od. 1, 375. 404.

\* κτήνος, εος, τό = κτῆμα, possessions, espec. an ox, plur. oxen, domestic animals, h. 30, 10.

Κτήσιος, ό, son of Ormenus, father of Eumæus, of Syria, Od. 15, 414.

Κτήσιππος, ό (possessing horses), son of Polytherseus of Same, a suitor of Penelope, Od. 20, 288. 22, 279.

κτῆσις, ιος, ή, that which is gained, possessions, property, Il. 5, 158. Od. 4, 687.

κτῆτός, ή, όν (κτάομαι), gained. 2) to be acquired, to be gained, Il. 9, 407. † cf. έλετός.

κτιδεος, έή, εον (κτις), for κτιδιος, pertaining to a weasel. κυνή κτιδή, a head-piece of weasel-skin, \* Il. 10, 335. 458. (Accord. to most critics, κτις or κτις is mustela putorius, a polecat; some define it to be a ferret, viverra.)

κτιζω, fut. λω, aor. 1 ἔκτισα, ep. σσ, to make a country habitable, to settle, to people; to found, to build a city, with an accus. Il. 20, 216; Θήβης έδος, Od. 11, 263. (Akin to κτάομαι.)

κτίλος, ό, prop. adj. tame; then subst. a ram, \* Il. 3, 196. 13, 492.

Κτιμένη, ή, daughter of Laertes, sister of Ulysses; she was married and settled in Same, Od. 15, 362 seq.

κτυπέω (κτύπος), aor. ἔκτυπον, to crack, to rattle, to resound, Il. 13, 140. 23, 119; often Ζεύς ἔκτυπε, Jupiter thundered, Il. 8, 75. Od. 21, 413.

κτύπος, ό (τύπτω), a noise produced by striking or stamping, noise, rattling, uproar; ἵππων, the stamping of steeds, Il. 10, 532. 535; πόδοιν (of men), Od. 16, 6. Il. 19, 363; of the tumult of battle, Il. 12, 238; Διός, the thunder of Jupiter, Il. 15, 379. 20, 66.

κύαμος, ό, a bean, prob. the field-bean, Il. 13, 589. † Batr. 125.

κυάνεος, έή, εον (κύανος), dark-blue, black-blue; and generally, dark-colored, blackish, όφρες (of Jupiter), Il. 1, 528; of Juno, Il. 15.

102; *χαῖται*, spoken of the hair of Hector and Ulysses, Il. 22, 402. Od. 16, 176; *δράκων*, Il. 11, 26; *καλύμμα*, Il. 24, 94; *νέφος*, *νεφέλη*, Il. 23, 188. 5, 345; trop. *κνάντεον*, Τρώων νέφος, Il. 16, 66. *κνάνται φύλλαγγες*, dark squadrons, which move on like dark clouds, Il. 4, 282.

*κῡανόπεζα*, ἡ (πέζα), *having dark-blue feet*, a table with dark-blue pedestal, V., Il. 11, 629.

\* *κῡανόπεπλος*, *ον* (πέπλος), *having a dark-colored robe*, epith. of Ceres, h. in Cer. 320.

*κνατοπρώρειος*, *ον* and *κνανόπρωρος*, *ον* (πρώρα), *having a dark-blue or black prow, black-beaked*, *ηὗς*, Il. 15, 693, and often. (*κνατοπρώρειος* only Od. 3, 299.)

*κῡανος*, ὁ, *a blue cast metal* (according to Voss, *blue cast steel*); Beckmann *Geschicht. der Erfind.* 4 B. p. 356, with Voss, takes it for *steel*; and according to Köpken's *Kriegswissenschaft.* it cannot be denied that the ancients used steel, cf. Il. 23, 850, and Od. 9, 391. As there is no other blue-black metal, either from nature or by art, Homer very probably intends this by *κῡανος*. Millin (*Mineralogie d' Homère*) considers it as *tin* or *lead*, and several ancients (Hesych.) thought it a *dark color*, or a kind of *mineral varnish* or *lacker*. Thus Schneider in *Lex.* This metal was used for ornament, as upon the shield of Agamemnon ten strips, Il. 11, 24; and in Od. 7, 87, in the hall of Alcinous, a cornice of *κῡανος* is mentioned.

*κῡανοχαίτης*, *ον*, ὁ (χαίτη), *having dark hair*, commonly *having dark locks*, epith. of Neptune (once ἵπτος, black-maned, Il. 20, 144.); as subst. *one having black locks*, Il. 20, 144. Od. 9, 536.

*κνανῶπις*, *ιδος*, ἡ (ὤψ), *dark- or black-eyed*, epith. of Amphitrite, Od. 12, 60. †

*κνιβερνάω*, aor. infin. *κνιβερνήσθαι*, *to steer, to pilot*, *πῆα*, Od. 3, 283. †

*κνιβερνητήρ*, *ἱρως*, ὁ = *κνιβερνήτης*, Od. 8, 557. †

*κνιβερνήτης*, *ον*, ὁ (κνιβερνάω), *a pilot, gubernator*, Il. 19, 43. Od. 9, 78.

*κνιβιστάω* (κνιβί), *to place or throw oneself upon the head*, espec. *to plunge head foremost, to dive down*, Il. 16, 745. 749; spoken of fish, \* Il. 21, 354.

*κνιβιστήτης*, *ἱρως*, ὁ (κνιβιστάω), *one who places himself upon his head, or who turns*

*a somerset, a juggler, a tumbler*, Il. 18, 605. Od. 4, 18. 2) *a dicer*, Il. 16, 750.

*κῡδαίνω* (κῡδος), poet. *κῡδάνα*, fut. *κῡδανῶ*, aor. 1 *ἐκῡδήνα*, 1) Prop. *to render famous; to honor, to distinguish, to glorify*, *τινί* with *τιμᾶν*, Il. 15, 612. 2) *to place any one in an enviable condition, to render happy, to beautify, to glorify*, spoken of the body (opposed to *κακῶσαι*): *Αἰνείαν ἀκίοντό π κῡδαινον*, they healed Aeneas and restored his former beauty, Il. 5, 448; (V. 'restored strength and glory to him.') cf. Od. 16, 212. The Schol. explain it: *ἐδόξαζον, λόγῳ παραμύθοιστο*, Damm: *honore efficiebant*, id which suits not *ἀκίοντο*. b) Spoken of the mind, *to rejoice, θυμόν ἀνέκτας*, Od. 14, 438.

*κῡδάλιμος*, *ον*, poet. (κῡδος), *famous, renowned, lauded*, epith. of individual heroes and of entire people, Il. 6, 184. 204. 2) *ambitious, noble*, *πῆρ*, Il. 10, 16. Od. 21, 147; spoken of lions, Il. 12, 45.

*κῡδάνω*, poet. for *κῡδαίνω*, *to honor, to glorify*, *ὁμῶς θεοῖσιν*, Il. 14, 73. † 2) Intrans. = *κῡδιάω*, *to vaunt oneself, to be proud*, imperf. *κῡδανον*, Il. 20, 42.

*κῡδιάεργα*, ἡ (κῡδος), poet. *man-honoring, man-ennobling*, *μάχη*, Il. and once *ἀγορή*, \* Il. 1, 490. [According to Jahrb. Jahn und K. p. 271, it is derived not from *κῡδος*, but from *κῡδαίνω*, hence Hesych. justly: ἡ τοῖς ἀνδράσι δοξάζουσα.]

*κῡδιάω* (κῡδος), intrans. *to boast, to be proud, to be puffed up, to stride proudly*, spoken of warriors, Il. 2, 579. 21, 519 of steeds, Il. 6, 509. 15, 266; for the most part, the ep. part. *κῡδιών*; only *ἐνφροσίνῃ κῡδιόωνσι*, h. 30, 13.

\* *κῡδιμος*, *ον* (κῡδος) = *κῡδάλιμος*, epith. of Mercury, only h. Merc. 46, and repeated nine times.

*κῡδίστος*, *η*, *ον* (irreg. superl. of *κῡδος*, as if formed from *κῡδος*), *most famous, most honorable, most honored*, epith. of Jupiter and Minerva, Il. 4, 415; and of Agamemnon, Il. 2, 434.

*κῡδοιμέω* (κῡδοιμός), fut. *ήσω*, 1) *to make a noise, to raise a disturbance, to make an uproar*, *ἀν' ὅμιλον*, Il. 11, 324. 2) Trans. *to throw into confusion*, with accus. \* Il. 15, 136.

*κῡδοιμός*, ὁ, *noise, tumult, the tumult of battle*, Il., *confusion, panic*, Il. 18, 218. 2)

As a mythic being: *the deity of the tumult of battle*, as companion of Bellona, Il. 5, 593. 18, 535. (Bothe as appellat.) \* Il.

κῦδος, εος, τό, 1) *splendor, glory, honor, praise, dignity*, often connected with τιμή, Il. 16, 84. 17, 251; in the address, κῦδος Ἀχαιῶν, *glory or pride of the Greeks*, Il. 9, 673. Od. 3, 79. 2) *that which gives glory and fame, prosperity, success, fortune*. κῦδος ὀπάειν τινί, Od. 3, 57. 15, 326; in the Il. *success in war, the glory of victory*, Il. 5, 225. 8, 141; *famous bodily strength, lofty courage*, κῦδος καὶ ἀγλαΐη, Od. 15, 78. Il. 1, 405. 5, 906. Nitzsch ad Od. 3, 57.

κῦδρός, ἡ, ὄν, poet. (κῦδος) *famous, famed, glorious*, always fem., epith. of Juno, Latona, Minerva, and of a mortal female, Od. 15, 26. The masc. h. Merc. 461.

Κίδων, ἄνθρωπος, ὁ, plur. οἱ Κίδωνες, *the Cydones*, a people who dwelt on the north-west side of the island of Crete. According to Strab. they were the aborigines of the island, and accord. to Mannert. VIII. p. 679, prob. a division of the Etruscans. Their town Cydonia was prob. situated where stands the present Canea, Od. 3, 292. 19, 176.

κύνειω, poet. old form for κύω, *to become pregnant, to be pregnant with*, with accus. νιόν, spoken of a woman, Il. 19, 117; of a mare, Il. 23, 266; mid. h. 26, 4.

κύθε, see κείθε.

Κυθήρεια, ἡ, an appellation of Venus, either from the island Cythera, which was sacred to her, or from the town Cythera in Cyprus, Od. 8, 288. 18, 192. h. Ven. 6; with Κυπρογενής, h. 9, 8.

Κύθηρα, τά, an island on the Laconian coast, south-west (accord. to Strab. one mile) of the promontory of Malea, now Cerigo. Accord. to later fable, Venus landed upon it when she rose from the foam of the sea, Il. 15, 432. Od. 8, 288. The chief town Cythera, had a noted temple of Venus. From this Κυθηρόθεν, from Cythera, Il. 15, 435; Κυθηρίος, born in Cythera, Il. 10, 268.

κυκάω, part. pres. κυκῶν, ep. for κυκῶν, aor. 1 ἐκύκησα, aor. 1 pass. ἐκυκήθην, 1) *to touch, to mingle, to stir in*, Il. 5, 903; with dat. instrum. τυφὸν οἶνον, Od. 10, 235. Il. 11, 637. 2) *Metaph. to confuse, to throw into confusion, to put into disorder*; only pass. *to be confused, to be thrown into disorder*, Il. 11, 129. 18, 229; of horses: *to be terrified*, Il. 20,

489; of rivers and waves: *to be in uproar, to be turbid*, Il. 21, 235. Od. 12, 238. 241.

κυκείω and κυκίω, see κυκῶν.

κυκῶν, ὦρος, ὁ (κυκάω), ep. accus. κυκίω and κυκίω, ep. for κυκῶνα, *a mixture, a potable mixture or jelly* which was prepared from barley-meal, goat's-milk cheese, and Pramnian wine, Il. 11, 624. 638. 640. In Od. 10, 234. 290, Circe casts in honey. That it was somewhat thick appears from the Od., where it is called σίτος. In h. Cer. 208, it is prepared of barley-meal, water, and pennyroyal. This jelly was taken to strengthen and recruit; and even in later times it was an article of food for the lower classes, Theoph. Char. 4, 1. (On the accus. see Thiersch § 188, 15. Buttm. § 55. note.)

κυκλέω (κύκλος), fut. ἴσω, *to carry on wheels, to carry forth, to convey away*, νεκρούς βοῦσι, Il. 7, 332. †

κύκλος, ὁ, plur. οἱ κύκλοι and τὰ κύκλα, spoken of a chariot,) 1) *a circle, a ring, a circumference*, espec. the circular rim of a shield, κύκλοι, Il. 11, 33. 12, 297; trop. b) *a circle*, spokes of men, ἑφὸς κύκλος, of a popular assembly, Il. 18, 504. c) *δύλιος κύκλος*, the deceitful circle, which hunters form around wild animals, Od. 4, 792; κύκλω, in the circle, Od. 8, 278. 2) *any thing circular*; in form, *a wheel*, which is the signif. of τὰ κύκλα, Il. 5, 722. 18, 375. b) *the disc, the ball* of a planet, h. 7, 6.

κυκλόσθ, adv. (κύκλος), *in a circle, round about*, \* Il. 4, 212. 17, 392.

κυκλοτερής, ἐς (κύκλος), *round, circular*, ἄλλος, Od. 17, 209. κυκλοτερές τείνεν τόξον, *to send the bow to a circle*, Il. 4, 124.

Κύκλωπες, οἱ, sing. Κύκλωψ, ὁ (prop. round-eyed), *the Cyclopes*, in the Od. are a rude, gigantic race, who live in a scattered, nomadic manner, without laws or cities, Od. 9, 106 seq. Polyphemus, the most powerful amongst them, sprung from Neptune, Od. 1, 63 seq. That they were only one-eyed, appears from the circumstance that Polyphemus, after losing his eye, saw no more, cf. Od. 9, 397. 416. The ancients generally place them in Sicily, in the region of Ætna, Thuc. 6, 2. Some regard the Leontines as springing from them. Amongst the moderns Voss places them on the south side of Sicily; Volcker Hom. Geogr. § 58, with great probability, on the south-west coast, near the

promontory Lilybaeon. Distinct from them are the Cyclopes mentioned by Hes. Th. 140, children of Uranus and Tellus, who forge lightning and thunderbolts for Jupiter.

κύκνος, ὁ, a swan, \* Il. 2, 460. 15, 682.

κυλίεσθαι, only pres. and imperf. and aor. 1 pass. ἐκυλίεσθην as if from κυλίω, to roll, to move by rolling, with accus. spoken of waves, δστιᾶ, Od. 1, 162; of the wind, κύμα, Od. 5, 296; metaph. πημάτιν, to bring a misfortune upon any one, Il. 17, 688. Mid. with aor. pass. to roll oneself, to roll away, spoken of a tempest and of waves, Il. 5, 142. 11, 307; of a wounded horse: περὶ χαλκῷ, Il. 8, 86; spoken of men, as an expression of vehement grief; κατὰ κόπρον, to roll in the dirt, Il. 22, 414. 24, 165. Od. 4, 541. Metaph. ῥῶν πῆμα κυλινδεται, ruin is rolling upon us, Il. 11, 347. 17, 99. Od. 2, 163.

Κυλλίνη, ἡ, a mountain in northern Arcadia on the borders of Achaia, having a temple of Mercury, Il. 2, 603. h. Merc. 2, a town in Elis, now Chiarenza.

Κυλλήνιος, ὁ, the Cyllean. 1) epith. of Mercury, Od. 24, 1. 2) an inhabitant of the town of Cyllene in Elis, Il. 15, 518, accord. to Schol. Venet. and Eustath.

Κυλλοποδίων, ονος, ὁ (κυλλός, ποίς), voc. Κυλλοπόδιον, having crooked feet, lame, epithet of Vulcan, \* Il. 18, 371. 21, 331.

κύμα, ατος, τό (κύω), a wave, a swell of rivers and the sea, often plur. κύματα παντοίων ἀνέμων, the waves excited by winds from every direction, (gen. origin.) Il. 2, 397.

κυμαίω, (κύμα), to heave waves, to undulate, only part. πόντος κυμαίνων, Il. 14, 229. Od. 4, 425, and often.

κύμβαχος, ον (κύπτω, κύβη, κύμβη), adj. head forwards, head foremost, headlong. 2) Subst. the upper arch or head of the helmet, in which the crest was inserted, \* Il. 15, 536.

\* Κῦμη, ἡ, a town in Æolis (Asia), a colony of Ætolians, Ep. 1, 2. 4, 16.

κύμινδις, ὁ, a night-hawk, Plin. H. N. nocturnus accipiter; accord. to Il. 14, 291, † it was called in the earlier language χαλκίς, in the later κύμινδις.

Κῦμοδόκη, ἡ (δέχομαι), a Nereid, prop. the wave-receiver, Il. 18, 39.

Κῦμοθόη, ἡ (θοός), a Nereid, prop. wave-swift, Il. 18, 41.

κυνάμνια, ἡ (μῦα), a dog-fly, i. e. accord. to Voss, an impudent fly, a term of reproach

used in regard to women, who like dogs and flies are shameless and impudent. Mars uses it in regard to Minerva and Juno, Il. 21, 394. 421. Others, as Bothe, read κυνόμνια, as is common in prose.

κυνή, ἡ (prop. fem. from κύνεις, subaud. δορά), a dog's-skin, from which head coverings were made; generally, a helmet, a head-piece, without regard to the derivation; the κυνή was made of ox-hide, ταυρεῖη, Il. 10, 258; of weasel's skin, κτιδῆ, Il. 10, 335; and set with metal, χαλκήρης, χαλκοπάργες, also entirely of brass, πάγχυλος, Od. 18, 378; κυνή αἰγίη, a cap of goat's skin, is mentioned, Od. 24, 231, which countrymen wore in laboring. The κυνή Ἰδίδος, Il. 5, 845, rendered the wearer invisible, Il. 5, 845; it was made by the Cyclopes, Apd. 1, 2. 1.

κύσος, ἐή, εον, of a dog, canine, shameless, impudent, Il. 9, 373. †

κυνέω, aor. 1 ἐκυνσα, ep. σσ (from κύω), to kiss, with accus. νύον, Il. 6, 474. Od. 16, 190; γούνατα, χεῖρας, Il. 8, 371. 24, 478; and with double accus. κύσσει μιν κεφαλῇ, Od. 16, 15. 17, 39; (κυνέω only in the pres. and imperf. Od. 4, 522. 17, 35.)

κυνηγέτης, ου, ὁ (ἡγέτης), that leads dogs to the chase, an hunter, Od. 9, 120. †

\* Κύνθιος, η, ον, Cynthian, ὄχθος = Κύνθος, h. Ap. 27.

\* Κύνθος, ὁ, a mountain on the island of Delos, the birth-place of Apollo and Diana, h. Ap. 141; and Κύνθου ὄρος, for Κύνθος, accord. to an emend. of Hollstein's ad Steph. cf. Herm. ad loc.

κυνοραϊστής, ὁ (ραῖω), a dog-louse, a dog-lick, acarus ricinus, Od. 17, 300. †

Κύνος, ἡ, a city in Locris, on a peninsula of the same name, the port of Opus, now Cyno, Il. 2, 531.

κύντερος, η, ον, compar. and κύντατος, η, ον, superl. formed from κύων: more dog-like, metaph. more shameless, more impudent, Il. 8, 483. Od. 7, 216. Superl. κύντατον ἔρδω, to act most impudently, Il. 10, 503.

κυνώπης, ου, ὁ, (fem. κυνώπις, ιδος,) dog-eyed, i. e. shameless, impudent; voc. κυνώπα, spoken of Agamemnon, Il. 1, 159. †

κυνῶπις, ιδος, ἡ, fem. of κυνώπης, dog-eyed, i. e. shameless, impudent, of Helen, Il. 3, 180. Od. 4, 146; of Juno, Il. 19, 396; of Venus, Od. 8, 319.

Κυπαρισσῆες, εστος, ἡ, a town in Tri-

phylia in Elia, on the borders of Messenia, accord. to Strab. in the ancient Macistia, and and in his time an uninhabited place, called ἡ Κυπαρισσία, Il. 2, 593.

κυπαρίσσινος, ἡ, ὅν (κυπάρισσος), made of cypress-wood, Od. 17, 340. †

Κυπάρισσος, ἡ, cypress, cupressus semper virens, which in Greece was very abundant, Od. 5, 64. †

Κυπάρισσος, ἡ, a little town in Phocis on Parnassus, not far from Delphi, or a cypress-grove; accord. to Steph. at an early period *Ereanos*, later *Apollonias*, Il. 2, 519.

κύπερον, τό, a meadow-plant, the *cyperus*, *cyperus longus*, Linn. Heyne ad Il. 21, 351, understands by it, the *fragrant cyperus*, *cyperus rotundus*, Linn. Voss, on the other hand, the *galangal*, pseudo-cyperus, Plin.; it was used as food for horses, Od. 4, 603.

\* κύπειρος, ὁ, prob. = κύπερον, h. Merc. 107.

κύπελλον, τό (κύπτω), a goblet, a beaker, a drinking-cup, often the same with δέπας, comm. of metal, κρύσεια κύπελλα, Il. 3, 248; and Od. 1, 142.

Κύπρις, ἰδος, ἡ, accus. Κύπριδα, Il. 5, 458; and Κύπριν (Κύπρος), Il. 5, 330; *Cypria*, an appell. of Venus, because she was especially worshipped on the island Cyprus, or was supposed to have been born there, \* Il. 5, 422.

\* Κυπρογενής, οὖς, ἡ, one born in Cyprus, epith. of Venus, h. 8, 9.

Κύπρος, ἡ, an island of the Mediterranean sea, on the coast of Asia Minor, noted for the worship of Venus, for its fruitfulness, and its rich mines of metals, now *Cipro*, Il. 11, 21. Od. 4, 83. 8, 362. (v prop. short, but ep. also long.)

κύπτω, aor. 1 ἔκνυα, to bow oneself, to bend forwards, Il. 4, 468. 17, 621. Od. 11, 585.

\* κυρβαίη μάζα, ἡ, a kind of paste or broth, Ep. 16, 6; where Suid. has *κυρβαίη*; Herm. would read: *πικραΐη δ' αἰεὶ κατὰ καρδόπου ἔρπει, μάζαν ἔμμεν, ἰγνὴς mactram calefaciat, ut semper placenta suppetat.*

κυρέω, Ion. and poet. rarely κέρω, imperf. κῦρε for ἔκνυε, Il. 23, 821; aor. 1 ἔκνυσα (ἐκύνησα, ep. 6, 6.), pres. mid. κέρομαι = κυρέω, 1) with dat. to fall by chance upon any thing, to hit, to meet any thing, ἀφάται, Il. 23, 428; *κακῶ κύνεται*, he is fallen into misfortune, Il. 24, 530; *ἐπὶ σῶματι*, spoken of a

lion which meets with prey, Il. 3, 23; *αἶν' ἐπ' αὐχίνῃ κῖρε δουρὸς ἀπὸ κηΐ*, he aimed even at the neck with the spear's point, Il. 23, 821.

2) With gen. to reach any point, to attain, to reach, Ep. 6, 6. (Pres. κυρέω, is not found in Hom.)

κῦρμα, ατος, τό, any thing which one falls upon and finds, a windfall, spoil, booty, plunder, in connection with *ἔλωρ*, Il. 5, 438. 17, 151. 272. Od. 3, 271. 5, 473.

κῦρσας, see κῦρμα.

κυρτός, ἡ, ὅν, bent, curved, crooked, κῦμα, Il. 4, 426. 13, 799. ὦμω, \* Il. 2, 218.

κυρτίω (κυρτός), fut. ὠσω, to bend, to curve, to arch; κῦμα οὐρεὶ ἴσον κυρτωθέν, arched like a mountain, Od. 11, 244. †

κύστις, ιος, ἡ (κύω), a bladder, \* Il. 5, 67. 13, 652.

Κύττωρος, ἡ, a town in Paphlagonia, later the port of Anastria, now *Quiltros*, Il. 2, 853; Strab. τὸ Κύττωρον.

κῦφος, ἡ, ὅν (κύπτω), bent forwards, bowed down, γῆραι, Od. 2, 16. †

Κύφος, ἡ, a town in Perrhaebia (Thessaly), upon a mountain of the same name, Il. 2, 748; elsewhere ἡ Κύφος.

κύω, 1) a later form from κύνω, q. v. 2) the root of κύνω.

κύνω, gen. κυνός, ὁ, ἡ, dat. κυνὶ, ep. κύνωσι, 1) a dog, a bitch; κύνες θηρευταί, hunting dogs; *τραπεζῆες*, table-dogs. It was a heroic custom to take dogs into the assembly, Od. 2, 11. 17, 62. 2) As a term of reproach, to indicate shamelessness, impudence, as of Helen, Minerva, Juno, Il. 6, 344. 356. 8, 423. 21, 481; used of a maid of Ulysses, Od. 18, 338; spoken of men it indicates rage, rashness; of Hector: κύων λυσσότηρ, a raging dog, Il. 8, 299; but also shameless cowardice, espec. in the fem. *κακαὶ κύνες*, ye dastardly dogs (spoken of Trojans), Il. 13, 623. 3) κύων Ἀΐδωο, the dog of Pluto, is Cerberus, Il. 8, 368. 4) κύων Ὠρίωνος, the dog of Orion (the dog-star, *Σείριος*, Hes.), which, with his master was placed amongst the constellations. In hot regions it is the forerunner of fevers and epidemics, Il. 22, 29. 5) a sea-dog, Od. 12, 96.

κῶας, τό, plur. κῶας, dat. κῶων, a soft, hairy skin; a sheep-skin, a fleece. Such skins were spread on the ground, or on chairs and beds, to sit or lie upon, Il. 9, 661, once; Od. 3, 38. 16, 47, and often.



κώδεια, ἡ (κόττα), a head, espec. a poppy-head, Il. 14, 499. † Cf. on the passage the word φῆ.

κωκυτός, ὁ (κωκύνω), howling, lamentation, wailing, \* Il. 22, 409. 447.

Κωκυτός, ὁ, Cocytus, a river in the lower world, which issued fr. the Styx, Od. 10, 514.

κωκύνω, aor. 1 ἐκώκυσσα, to howl, to lament, to wail, to groan, always spoken of women, Il. 18, 37. 71. Od. 2, 361; (in the pres. and imperf. ὤ, Od. 4, 259. 8, 527.)

κώληψ, ἦπος, ἡ (κῶλον), the ham, Il. 23, 726. †

κῶμα, τό (κοιμάω), a deep, sound sleep, Il. 14, 359. Od. 19, 201.

\* κῶμος, ὁ, a feast, a festal entertainment, h. Merc. 481.

\* κώνωψ, ὦπος, ὁ, ἡ, a gnat, Batr. 203.

Κῶπαι, αἱ, Copeæ, an old town on the north side of the lake Copais in Bœotia, now Thypolia, Il. 2, 502.

κώπη, ἡ (ΚΑΠΩ, κάπτω), a handle, hence 1) the hilt of a sword, the hilt of a dagger, Il. 1, 219. Od. 8, 403. 11, 531. b) the handle of an oar, Od. 9, 489. 12, 214; also the oar

itself. [For the last signif. there is no sufficient proof, see Jahrb. Jahn und K. p. 271.] c) the handle of a key, Od. 21, 7.

κωπήεις, εἶσα, ἐν (κώπη), furnished with a handle or hilt, εἶπος, \* Il. 15, 713. 16, 332. 20, 475.

κῶρυκος, ὁ, a leathern sack or wallet, in which provisions were carried, \* Od. 5, 267. 9, 213.

\* Κῶρυκος, ὁ, a steep mountain in Ionia (Asia Minor), which forms a promontory, accord. to Steph. near Troy and Erythræ, h. Ap. 39.

Κῶς, ἐπ. Κῶως, gen. Κῶ, acc. Κῶν, Il. 2, 677; a little island of the Icarian sea, with a town of the same name; it was inhabited by the Meropes, Il. 2, 677. h. Ap. 43. Adv. Κῶνδης, to Cos, Il. 14, 255. 15, 28.

κωφός, ἡ, ὄν (κόπτω, cf. τυφλός, obtusus). 1) blunt, obtuse, powerless, βίλος, Il. 11, 390; espec. 1) obtuse in the senses, deaf, h. Merc. 92. 2) mute, still, κῆμα κωφόν, the mute wave, as a premonition of a coming tempest, Il. 14, 16; κωφὴ γαῖα, the mute, i. e. the senseless earth, Il. 24, 54.

## Λ.

Λ, the eleventh letter of the Greek alphabet; hence the sign of the eleventh rhapsody.

λᾶας, contr. λᾶς, ὁ, gen. λᾶος, dat. λᾶϊ, accus. λᾶαν, dat. plur. λᾶεσσι, a stone, such as warriors hurl at one another in battle, Il. 3, 12. 4, 521. 2) a rock, a cliff, Od. 13, 163. [3) a stone-seat, Od. 6, 267.]

Λάαις, contr. Λᾶς, ὁ, accus. Λᾶαν, an old town in Laconia, 10 stadia from the sea; it was destroyed by the Dioscuri, who from this acquired the name Λαίρῆσαι, Il. 2, 385. (Λᾶς, nom. in Seyl. and Paus. Accord. to Eustath. and Steph. ἡ Λᾶ and ὁ Λᾶς were used in the nom.)

λαβραγόρης, ον, ὁ (ἀγορεύω), talking boldly, pertly, Il. 23, 479. †

λαβρεύομαι, depon. mid. (λάβρος), to speak in a bold, rash, or pert manner, to prate inconsiderately, \* Il. 23, 474; μύθοις, 478.

λάβρος, ον, superl. λαβρότατος, vehement,

strong, violent, rapid, spoken of wind, Il. 2, 148. Od. 15, 293; κύμα, Il. 15, 625; ποταμός, Il. 21, 271; and of rain, λαβρότατος χεῖρ ὕδαρ Ζεὺς, Il. 16, 385. (The deriv. is obscure; the Gramm. derive it from λα and βορά, very voracious, greedy; this is, however, a post-Hom. idea; accord. to Passow from ΛΑΣ.)

λαγχάνω, aor. 2 ἔλαχον, subjunc. λάχω, ἐπ. λειλόχω, Il. 7, 350; perf. λειλόγχα, ἐπ. for ἔλαχα; (3 plur. λειλόγχα, Od. 11, 304, is a conject. of Eustath. instead of the vulgar λειλόγχασι, with a short, Thierrech § 211. 26. Anm.)

1) to receive by lot, to receive by fate or the will of the gods, because, to learn this, recourse was had to lots; and generally, to receive, to obtain. a) With accus. γέρας, Il. 4, 49; οὐρανόν, Il. 15, 192; αἶσαν, Od. 5, 40; πολλά, Od. 14, 233. h. Merc. 420; also κλέψ λαχεῖν, Il. 23, 862; with infin. following, Il. 23, 356. 357. cf. 15, 191; hence absol. ὅς τι λάχῃσιν, who receives the lot, Il. 7, 171. 10,

430. cf. Od. 9, 331. In the perf. *to be master of, to possess, to have*, τιμήν, Od. 11, 304. h. 18, 6. b) With gen. *to become partaker of a thing*, as it were, to obtain part of a thing, δώρων, Il. 24, 76; πτερέων, Od. 5, 311. 2) *to cause to partake of*, to make one a partaker of a thing, τινά τιος; however, the subj. aor. with redupl. has this signif. only in the Il. θανόντα πυρός, to yield the dead the honor of fire, Il. 7, 80. 15, 350. 23, 76. 3) Intrans. *to fall by lot, to become a share*. ἐξ ἐκάστην ἐννία λάγχανον αἶγες, nine goats fell to each ship by lot, Od. 9, 160.

\* λαγών, ονος, ῆ, or ó, prop. a cavity. 2) *the flank* (the space between the hips and the ribs), Batr. 225.

λαγῶός, ó, Ion. and ep. for λαγός, *a hare*; its cry in mating-time is a hollow muttering; when distressed, it is like the crying of a child, Il. 10, 361. Od. 17, 295.

Λαῖρκης, ους, ó, 1) son of Æmon, father of Alcimedon, a noble Myrmidon, Il. 16, 197. 17, 467. 2) An artist in Pylos, Od. 3, 425. (According to Eustath. ó λαοῖς ἐπαρκῶν, who profits the people.)

Λαῖρτης, αο, ó, son of Arcesius, father of Ulysses, king of Ithaca; in his youth he destroyed Nericus; he lived to an advanced age in the country, Od. 11, 186 seq. 24, 219 seq.; and fought with his son against the people of Ithaca, Od. 24, 498.

Λαερτιάδης, ου, ó, son of Laertes = Ulysses, Il. and Od.

λάζομαι, depon. only pres. and imperf. Ion. and ep. for λαμβάνω, *to take, to seize, to grasp, to lay hold of*, with accus. ἥνία χερσὶ, Il. 5, 365. Od. 3, 483; ἀγκὰς θιγατέρα, *to take in the arms, to embrace*, Il. 5, 371; γαῖαν ὀδύξ, *to lay hold of the earth with the teeth, to bite the earth, to perish*, Il. 2, 418; metaph. μῦθον πάλιν, *to take again the word, to answer*, Il. 4, 357. Od. 13, 255.

\* λάζυμαι, a form of λάζομαι, h. Merc. 316. λαθικηδής, ἐς (κῆδος), *that causes to forget trouble, quieting*, μαζός, Il. 22, 83. †

λάθρη, Ion. and ep. for λάθρα, adv. (λαθ-θῶν), *secretly, unobserved*, Il. 2, 515. Od. 4, 92; with gen. λίσθη τινός, without the knowledge of, Il. 5, 269. 24, 72. (λάθρα, h. Cer. 241.)

λάτῃς, ἱγγος, ῆ (dimin. of λάας), *a pebble, a stone*, \* Od. 5, 433. 6, 95.

λαίλαψ, ατος, ῆ, *a tempest with a whirl-*

wind, rain and darkness, *a hurricane*, Il. 4, 278. To it Homer compares his heroes, Il. 11, 747. 12, 375; espec. *a sea-storm*, Od. 9, 68. 12, 314.

λαιμός, ó (λάω), *the throat, the gorge, the gullet*, Il. 13, 388. Od. 22, 15.

λαῖνεος, ἐη, εόν (only Il. 22, 154), and λαῖνος, ον (λάας), *stony, of stone*, οἶδος, Il. 9, 404. λαῖνος χιτών, Il. 3, 57 (cf. ἔννυμι). πάντῃ περὶ τείχος ὀρώρει θεσπιδαῖς πῦρ λαῖνον, everywhere the dreadful fire arose around the wall of stone, Il. 12, 177. Thus Damm explains this passage, constructing λαῖνον with τείχος by hyperbaton. Others (as Voss) construct λαῖνον with πῦρ, and understand it in a trop. signif. 'around the wall arose the dreadful fire of rattling stones.' [Conf. Heyne ad loc.] (Several Gramm. consider this verse as not genuine.)

λαισήϊον, τό (prob. from λάσιος), *the target, a kind of shield*, prob. of leather, and lighter than the ὤσπης, hence πτερόεις, \* Il. 5, 453. 12, 426. cf. Hdt. 7, 91.

Λαιστργόνες, οἱ, sing. Λαιστργών, ονος, *the Laestrygonæ*, an ancient rude race, who lived by grazing cattle. The ancients, Thuc. 6, 2, placed them on the east side of Sicily, where lay the later Leontini (now Lentini); Voss and Volcker, with more probability, place them on the northwest coast. Some of the ancients supposed their place of abode was in Formiæ in lower Italy, Od. 10, 119 seq. cf. Cic. ad Atticus, Il. 13.

Λαιστργόνιος, ἱη, ιον, *Laestrygonian*, Od. 10, 82; in Wolf's ed. Λαιστργονίη stands as pr. name, and τηλέπυλος as adj. Even the ancients were not agreed about the name of the city; it is best to take τηλέπυλος as the pr. name, as Voss translates it, and even Wolf in Od. 23, 318. Cf. Λάμος. Nitzsch, however, ad loc., prefers Λαιστργονίην as pr. name.

λαῖμα, ατος, τό (λαίμης), *the deep, an abyss*; always with αἰὼς or θαλάσσης, the abyss of the sea, Il. 19, 267. Od. 4, 504; and gener. *the waves of the sea*, often Od.

λαῖφος, εος, τό, *a rugged garment, an old mantle*, \* Od. 13, 399. 20, 206. 2) *a sail*, h. Ap. 206. (Akin to λαῖπος.)

λαιμηρός, ῆ, όν, *quick, rapid, fleet*, espec. γούνατα, Il. 20, 358. (= αἰμηρός, conf. εἰβω and λείβω, see Thiersch Gram. § 158. 12.) \* Il.

λάχε, ep. for ἔλαχε, see λάσκω.

Λαχεδαίμων, ονος, ἡ, *Lacedæmon*, 1) Prop. the name of the country, later *Laconia*, which in heroic times was settled only in country villages and residences. As it forms a wide basin between two mountains running down from Arcadia, it is called hollow; κοίλη, abounding in hollows, cavernous, κητώεσσα, Il. 2, 581. 2) the chief town of Lacedæmon = Σπάρτη, Od. 4, 1; or, accord. to Buttm. Lexil. II. p. 97, the country also, as a collection of villages.

λακτίζω (λάς), to strike with the heel, and generally, to thrust, to strike, ποσὶ γαῖαν, Od. 18, 99; to struggle, to writhe, \* Od. 22, 88. Batr. 90.

\* Λακωνίς, ἰδος, ἡ, adj. *Laconian*, γαῖα, h. in Ap. 410.

λαμβάνω, aor. 2 ἔλαβον, ep. ἔλλαβον and λάβον, aor. 2 mid. ἐλαβόμην, ep. ἐλλαβόμην, infin. λελαβέσθαι, only in the aor. 1) to take, to grasp, to lay hold of, with accus. ἔγχος χειρὶ or χερσὶ, ἥλια ἐν χεῖρεσσι, Il. 5, 853. 8, 116. The part taken hold of stands in the gen. τινὰ ποδῶν, by the feet, Il. 4, 463; γούνων, by the knees, Od. 6, 142. The gen. often alone: ἑανοῦ, ποδῶν, γενέλιον; meta h. spoken of external and internal states: τρόμος ἔλλαβε γνῖα, Il. 8, 452; in like manner, χόλος, πίνθος, with double accus. Il. 4, 230. 16, 335. 2) to take, to receive, to take possession of, τὶ ἐκ πεδίου, Il. 17, 621; espec. in a bad signif.: to take any one prisoner, Il. 5, 159. 11, 126; to make booty of, ἵππους, Il. 10, 545; πτήματα, Od. 9, 41; in a good signif.: to acquire, κλῆος, Od. 1, 298. 3) to receive, to receive into one's house, Od. 7, 255, rarely. The part. λαβὼν apparently often stands superfluously. λαβὼν κύσσε χεῖρα, he kissed his hand, prop. having taken it, Od. 24, 398. Mid. to take any thing for oneself, to seize upon any thing, with gen. σχεδὺς, Od. 5, 325; with accus. Od. 4, 388.

Λάμος, ὁ (gorge), king of the Læstrygonæ, founder of the city Telepulos, accord. to Eustath. and the ancients generally, son of Neptune, conf. Ovid. Metam. 14, 23. (Some take Lamos for the name of the city Λόμου πολίεθρον, like Ἰλίου πόλιν, Il. 5, 642; cf. Τροίης πολ., Od. 1, 2.) Od. 10, 81.

λαμπετάω, poet. = λαμπν, to shine, to blaze; only part. pres. λαμπετόωντι πυρὶ, Il. 1, 104. Od. 4, 662.

Λαμπετίδης, ου, ὁ, ep. for Λαμπίδης, son of Lampus = Dolops, Il. 15, 526.

Λαμπετή, ἡ (the shining), daughter of Helios and Neara, who with her sister pastured the herds of her father in Trinacia, Od. 12, 132. cf. 374.

Λάμπος, ὁ, 1) son of Laomedon in Troy, father of Dolops, a counsellor, Il. 3, 147. 30. 237. 15, 825. 2) a horse of Aurora, Od. 23, 246.

λαμπρός, ἡ, ὄν, superl. λαμπρότατος, ἡ, α (λάμπω), shining, gleaming, beaming, spoken of the heavenly bodies, Il. and Od.; of brass, Il. 13, 132. The neut. sing. as adv. Il. 5, 613, 265.

λαμπτήρ, ἦρος, ὁ (λάμπω), a light, a lighter, a vessel in which dry wood was burned for a light, \* Od. 8, 307. 243. cf. 16. 63.

λάμπω and λάμπομαι, fut. φω, 1) to give light, to shine, to glimmer, to beam, to flash, prop. spoken of fire, comm. of brass, Il. 10, 154. πᾶς χαλκῷ λάμφ', viz. Hector, Il. 11, 66; of the eyes: ὀφθαλμῶ οἱ πυρὶ λάμπουσιν, the eyes flashed with fire, Il. 13, 474. Mid. in Il. and Od. only in the part.; spoken of persons and things: λάμπειτο δοῦρος αἰχμῇ, Il. 6, 319; χαλκός, Il. 20, 134; of Hector: λαμπόμενος πυρὶ, τεύχεσσι, Il. 15, 623. 20, 46; but also λαμπομένη κόρυς, δαῖς, Od. 19, 45. λάμπειτο φλόξ, h. Merc. 113.

λανθάνω, ep. and Ion. oftener λήθω, ep. iterat. λήθεσκε, Il. 24, 13; fut. λήσω, aor. 2 ἔλαθον, ep. λάθον, subj. ep. λείαθω, mid. λανθάνομαι, only imperf. oftener ep. and Ion. λήθομαι, aor. 2 ἐλαθόμην, ep. ἐλαθόμην, perf. mid. λείλασμαι; λανθάνω in the imperf. only three times, Il. 13, 721. Od. 8, 93. 532; and imperf. mid. once Od. 12, 227. 1) Act. 1) to be concealed, to remain concealed or unobserved, τινά, from any one: οὐ λήθει δῖος νόον, Il. 15, 461. Oftener there stands with it, a) A particip. οὐ σε λήθω κινήμενος, I do not moving remain concealed from thee, i. e. I do not move without being observed by you, Il. 10, 279. 13, 273. Od. 8, 93. 12, 17. b) With ὅτι: οὐ μὲ λήθεις, ὅτι θεῶν τις ἐῖρε, it was not concealed from me, that some one of the gods conducted thee, Il. 24, 563. c) The part. aor. often stands as adv. εἰς λαθῶν, he leaped covertly down, Il. 12, 390. 2) Trans. to cause one to forget a thing, only in the subj. aor. 2 with redupl. τινά τινας, Il.

15, 60. cf. *ἐλάνθανω*. II) Mid. *to forget*, with gen. often *ἀλκῆς, χάρμης*, II.; *ἀθανάτων*, Od. 14, 421. 2) *to neglect, to omit*, II. 9, 537.

λάξ, adv. *striking with the heel, or thrusting with the foot*, also *λάξ ποδί*, II. 10, 158. Od. 15, 45.

Λαόγορος, ὁ, 1) son of Onetor, a Trojan, slain by Meriones, II. 16, 604. 2) son of Bias, a Trojan, II. 20, 460.

Λαοδάμας, αντος, ὁ (subduer of the people), 1) son of Antenor, a Trojan, slain by Ajax, II. 15, 516. 2) son of king Alcinous in Scheria, an excellent pugilist, Od. 8, 116 seq.

Λαοδάμεια, ἡ, daughter of Bellerophon, who bore Sarpedon by Jupiter. Diana, being angry, slew her, II. 6, 197 seq. 205.

Λαοδίκη, ἡ, 1) daughter of Priam in Troy, wife of Helicaon, II. 6, 252. 2) daughter of Agamemnon, II. 9, 145. 287 (on account of her beauty, in the tragic poets *Electra*).

Λαοδόκος or Λαόδοκος, ὁ (receiving the people), 1) son of Antenor, a Trojan, II. 4, 87. 2) a Greek, a friend of Antilochus, II. 17, 699.

Λαοθόη, ἡ, daughter of Altes, king of the Leleges, mother of Lycaon, II. 21, 85. 22, 48. (Damm, 'a concursu populi ad eam spectandam'.)

Λαομεδοντιάδης, ου, ὁ, son of Laomedon = Priam or Lampus, II. 3, 250. 15, 527.

Λαομέδων, οντος, ὁ, son of Ilus, father of Tithonus, Priam, Lampus, etc., II. 5, 268. 20, 237. Neptune and Apollo served him, at the command of Jupiter, for a year, at wages. The former built the walls of Troy; the latter kept his herds. When they demanded their wages, he refused to pay them, and wished to sell them as slaves, II. 21, 441. cf. 7, 452. They left him in anger; Neptune sent a ravaging sea-monster, and Apollo a pestilence. According to the oracle, the anger of the gods could only be appeased by exposing his daughter Hesione, as a victim, to the monster. This was done. Hercules delivered her, but Laomedon did not give him the promised reward; therefore Hercules sacked Troy and slew him, II. 5, 638 seq. 20, 145. cf. *Ἡρακλῆς*.

λαός, ὁ, the people, as a mass or collection of men. 1) Espec. plur. *troops, army*, sometimes *infantry*, in opposition to *ἵπποι*, II. 7, 342. 9, 708. 18, 153; or the army in the

ships, II. 9, 424. 2) In the Od. often *λαοί*, rarely *λαός*, people. *λαοὶ ἀγροῖωται*, country people, II. 11, 676. *λαοὶ ἱταροί*, II. 13, 710.

λαοσσός, ου, ep. (σεύω), *exciting the people, urging the people to battle, exciting the nations*, epith. of Mars, of Eris, II. 17, 398. 20, 48; of Minerva, II. 13, 128. Od. 22, 210; of Apollo, II. 20, 79; of Amphiarus, Od. 15, 244.

λαοφόρος, ου, ep. (φέρω), *bearing the people; ὁδός*, the public road, II. 15, 682. †

λαπάρη, ἡ, the flank (between the ribs and hips), II. 6, 64, and often.

Λαπίθαι, οἱ, the *Lapithæ*, an ancient warlike race, about Olympus and Pelion in Thessaly, known by their contest with the Centaurs at the marriage of Pirithous, II. 1, 266. 12, 128. Od. 21, 295 seq.

λάπτω, ψω, poet. *to lap*, to lick up, as cats and dogs drink; spoken of wolves: *γλώσσησιν ὕδαρ*, II. 16, 161. †

Λαῖρισα, ἡ (fortress, a Pelasg. word), a town of the Pelasgians in Æolia, in Cyme, later called *Phryconis*, II. 2, 841. 17, 301.

λάραξ, ακος, ἡ, a chest, a box, and gener. a repository for keeping any thing, II. 18, 413; an urn in which the bones of Hector were placed, \* II. 24, 795.

λάρος, ὁ, a voracious sea-bird, a mew, larus, Linn., Od. 5, 51. †

λαρός, ἡ, ὄν, superl. irreg. *λαρώτατος*, Od. 2, 350; *agreeable, palatable, delicious, sweet*, spoken of taste, *δεῖπνον, δόρπον, οἶνος*. *λαρὸν οἱ αἵμ' ἀνθρώπου*, sweet to it (the gnat or musquito) is the blood of man, II. 17, 572. (*λάω, capio*, hence *acceptus*; or from *λάω*, to wish.)

\* *λασιανύχην, ενος, ὁ (αὐχὴν)*, having a hairy neck, epith. of the bull, h. Merc. 224; of the bear, h. 6, 46.

λάσιος, ἰη, ιον, *thick-haired, shaggy, hairy*, spoken of men: *λάσια στήθεα, λάσιον κῆρ*, the hairy breast and the hairy heart, as a mark of manhood and of distinguished bodily vigor, II. 1, 189. 2, 851; *woolly, ὄϊς*, II. 24, 125; *γαστήρ*, Od. 9, 433.

λάσκω, poet. aor. 2 *ἔλακον*, ep. *λάκον*, perf. *λέληκα*, part. *λεληκός*, fem. *λελακυία*, aor. 2 mid. *λελάκοντο*, h. Merc. 145. 1) *to sound, to crack, to snap, to creak*, spoken of hard bodies which are struck; of brass, II. 14, 25. 20, 277. *λάκω ὅστια*, the bones cracked, II. 13, 616. 2) *to cry, to bark*, spoken of the

cry of the falcon, Il. 21, 141; of the barking of Scylla, Od. 12, 85.

λαυκανίη, ἡ (λάω, λάβω), the gorge, the gullet, \* Il. 22, 325. 24, 642.

λαῖρη, ἡ, a lane, a street, a way between houses, \* Od. 22, 128. 137. (From λάω, λάβω, a gorge-like opening.)

λαφύσσω (λάπτω), to swallow greedily, to devour, αἶμα καὶ ἔγκατα, spoken of lions, \* Il. 11, 176. 17, 64. 18, 583.

λάχε, ep. for ἔλαχε, see λαγγάνω.

λάχεια, ἡ, Od. 9, 116. 10, 509; as an epith. of νῆσος, ἀκτὴ, Eustath. Apoll. Etym. M. explain it by εὐγεως ἢ εὐσκαφος, and derive it from λαχαίνειν, having good arable land. More correct is the reading of Zenodotus: νῆσος ἐπειτ' ἐλάχεια and ἀκτὴ τ' ἐλάχεια, a little island, a little coast. Thus Voss, cf. Thiersch Gram. § 201. 14. c.

λάχνη, ἡ, wool, woolly hair, spoken of the human hair and beard, Il. 2, 219. Od. 11, 320; of a mantle, Il. 10, 134.

λαχνῆεις, εσσα, εν (λάχνη), woolly, hairy, shaggy, φῆρες, στῆθια, Il. λαχνῆεν δέσμα σνός, the bristly skin, Il. 9, 548; ὄροφος, the hairy reed, Il. 24, 451.

λάγνος, ὁ = λάχνη, wool, Od. 9, 445. †

λάω, an ancient ep. word found only in three places; accord. to the best Gramm. it signifies, to see, to look at. κύων ἔχε ἑλλόν, ἀσπαίροντα λάων, (a dog held a fawn, looking at him palpitating,) Od. 19, 229; and v. 230: ὁ μὲν λάε νεβρόν ἀπόγγων, choking he looked at the fawn. Clearer still is αἰετός ὁζὺν λάων, h. Merc. 360. It is the root of γλαύσσω, and of ἀλαός, blind. Some explain it as meaning to seize, from the root ΛΑΛΩ = λαμβάνω, ἀπολαίω.

λέβης, ητος, τό (λείβω), prop. a vessel for pouring, a basin, a caldron. 1) a vessel for boiling, made of brass, often connected with τρίπους, and prob. smaller than the tripod, Il. 9, 123. 21, 362. 23, 267. 2) a wash-basin, in which, before eating, water (χερῶνι) was carried to strangers, in a golden ewer. It was frequently made of silver, and ornamented with artificial work, Od. 1, 137. 3, 440; also for bathing the feet, Od. 19, 386.

λέγω, fut. λέξω, aor. 1 ἔλεξα, fut. mid. λέξομαι, aor. 1 mid. ἐλέξαμην, ep. sync. aor. ἐλέγμην, imperat. λέξο and λέξο, aor. 1 pass. ἐλέχθην, 1) Act. ep. to lay any one down, to put to bed, τινά, only in the aor. 1 act. Il. 24, 635; me-

taph. to quiet, to soothe, Διὸς ῥόον, Il. 14, 252. 2) to lay single things together, to pick up, to gather, to collect, ὅστιά, Il. 23, 239. 24, 72; αἵμασιās, Od. 15, 359. 24, 224. 3) to place single things in a row, i. e. to count, to count out. ἐν δ' ἡμέας πρῶτονις λέγε κήτεσιν, he counted us first amongst the sea-calves, Od. 4, 452; hence pass. ἐλέχθην μετὰ τοῖσιν, I was counted with these, Il. 3, 188. 13, 276. 4) to recount, to relate, τί, often, espec. Od. τί τιπ. only ὀνειδέα τι, to utter reproaches against any one, Il. 2, 222. 11) Mid. 1) to lie down, to place oneself, to lie, aor. 1 mid. and the sync. aor. 2 and imperat. λέξο, λέξο. a) to lay oneself down to sleep, Il. 14, 350. Od. 10, 320. λέξασθαι ὕπνῳ, Il. 4, 131; εἰς εἶπν. Od. 17, 102. b) to place oneself, to lie down, (in ambush,) περὶ ἄστυ ἐς λόχον, Il. 9, 67. Od. 4, 413. 453. 2) to pick up for oneself, to gather, ξύλα, Il. 8, 507. 547; hence, to pick out for oneself, to select, Τρώας, Il. 2, 125. 21, 27; ἄνδρας, Od. 24, 108. 3) to lay oneself with, to count oneself amongst, to count for oneself. ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην, I counted myself as the fifth amongst them, Od. 9, 335. λέκτο ἀριθμόν, he counted the number for himself, Od. 4, 451. 4) to recount any thing, to relate, to talk of, μῆκετι ταῦτα λεγόμεθα, let us speak no more about these things, Il. 2, 435. 13, 292. cf. 275. Od. 3, 240. The Schol. explain μῆκε ταῦτ. λεγ. by παθήμεθα, κείμεθα; hence Wolf, 'let us not lay our hands in the lap, but cf. Buttm. Lexil. II. p. 86. (Buttm. Lexil. II. p. 91. takes for the signif. to lay, the theme ΛΕΧΩ, hence λέχος, λόχος,) and for the other signif. the theme λέγω.)

λείανω, ep. for λείανω (λείος), fut. λειανίω, aor. 1 ἐλείηνα, to make smooth, to smooth, to polish, κέρα, Il. 4, 111; κέλευθον, to smooth the way, Il. 15, 261; χορόν, Od. 8, 260.

λείβω (akin to εἰβω), aor. 1 ἔλειψα, to drop, to pour, to pour out, to shed, δάκρυα, espec. to pour out wine as a libation to a deity, οἶνον τι, Il. 10, 579. Od. 2, 432; and absol. Il. 24, 285.

λειμών, ὠνος, ὁ (λείβω), any moist place, a meadow, a field, a pasture, Il. 2, 461. Od. 4, 605.

λειμωνόθεν, adv., from the meadow or pasture, Il. 24, 451. †

λεῖος, η, ον, smooth, polished, spoken of the trunk of a poplar, Il. 4, 484; level, plain,

of places: *πεδίον, ὁδός*, and with gen. *χῶρος* *λείος πετράων*, a place free from rocks, Od. 5, 443. *ποιεῖν λεία θεμίλιον*, to level the foundation (of the wall), Il. 12, 30.

*λείουσι*, see *λείων*.

*λείπω*, fut. *λείψω*, aor. 2 *ἔλιπον*, perf. *λείποινα*, aor. mid. *ἐλείπομην*, perf. pass. *λείεμμαι*, aor. 1 pass. *ἐλείφθην*, h. Merc. 195; aor. 2 pass. *ἐλίπην*, Il. 16, 507; fut. pass. *λείεψομαι*, Il. 24, 742. 1) Act. a) *to leave, to quit, to forsake, to leave behind*, with accus. of persons, things and places, *θάλαμον, Ἑλλάδα*, Il. *λείπειν φῶς, ἡέλιον*, to leave the light of the sun, i. e. to die, Il. 18, 11; on the other hand, *τὸν λίπα θυμός, ψυχή; ψυχὴ λείλοιπε*, subaud. *ὁστέα*, ('the soul left the bones,' Voss,) Od. 14, 134; in like manner, v. 213; in *πάντα λείλοιπε*, supply the accus. *ἐμέ*, all things have left me. (Some Gramm. take *λείλοιπε* as intrans.; this, however, is foreign to the Homeric *usus loquendi*.) Again, *τί τινα*, to bequeath, to leave behind, any thing to any one, Il. 2, 106. 722 seq. b) *to abandon, to leave in the lurch*, Il. 16, 368; *ἔλιπον ἰοὶ ἄνακτα*, the arrows left the king, i. e. failed him, Od. 22, 119. II) Mid. and pass. 1) *to be left behind, to be forsaken*, spoken of persons and things, Il. 2, 700. 10, 256; hence, *to remain, to survive*, Il. 5, 154. 12, 14. Od. 3, 196. 2) *to remain back or behind* (in the course), *ἀπὸ τινοῦ*, far from any one, Il. 9, 437. 445; espec. in foot and chariot races, Il. 23, 407. 409. Od. 8, 125; with gen. of the person, *to remain behind any one*, Il. 23, 523. 529. *δορυὸς ἐρωήν*, a spear's cast,) hence, *λειπόμενος οἰῶν*, remaining behind the sheep, Od. 9, 448; *ὅπ' ἄλλων*, h. Ven. 76. (In I. 16, 507, *εἰτε λῖπεν ἔγματ' ἀνύκτων λῖπεν* stands for *ἐλίπυσαν*, aor. 2 pass. (Schol. Ven. *ἐλείφθησαν*.) The Myrmidons held up the panting horses, which strove to fly, after the chariots were left by the kings. The reading of Zenodot. which Voss follows, after they had left the chariots.)

*λειριόεις, εἶσαι, ἐν (λειριον)*, resembling a lily, having the color of a lily, only metaph. *χρῶς*, lily-white, i. e. tender skin, Il. 13, 830; *ὄψ*, the tender (clear-chirping, V.) voice of the cicada, Il. 3, 152.

\* *λείριον, τό*, a lily, espec. the white, h. Cer. 427.

*λείστός, ἧ, ὅν (λείζομαι)*, Ion. and poet. for *ληϊστός*, q. v.

\* *Λειγῆτωρ, οὖρος, ὁ (ἀντίρ)*, Licker, name of a mouse, Batr. 205.

\* *Λειχομίλη, ἧ (μίλη)*, Lick-mill, one that licks up the flour in the mill, name of a mouse, Batr. 29.

\* *Λειχοπίναξ, ακος, ὁ (πίναξ)*, Plate-licker, name of a mouse, Batr. 106.

*Λειώδης, ον, ὁ*, son of *Ἄερος*, a prophet and suitor of Penelope. He was opposed to the impiety of the suitors; still Ulysses slew him, Od. 21, 144. 22, 310.

*Λειώκοιτος, ὁ*, 1) son of Arisbas, a Greek, slain by *Ἄνεας*, Il. 17, 344. 2) son of Euenor, a suitor of Penelope, Od. 2, 242. 22, 294. *λείων*, see *λείων*.

*λέκτρο*, ep. for *ἐλεκτρο*, see *λέγω*.

*Λεκτόν, τό* (more correctly *Λέκτρον*), a promontory on the Trojan coast, at the foot of Ida, opposite Lesbos, now *Cap Baba*, Il. 14, 283 (h. Ap. 217, it stands incorrectly; hence Ilgen would read *Λεύκνυς*, Herm. *Λεύκος*).

*λέκτρον, τό (λέγω)*, 1) a couch, a bed, comm. in the plur. Il. and Od. *λέκτρονδε*, to bed, *ἵνα*, Od. 8, 292.

*λελαβέσθαι, λελάβησι*, see *λαμβάνω*.

*λελάσθην, λελάσθοντο*, see *λανθάνω*.

*λελάκοντο, λελακνῖα*, see *λάσκω*.

*λελάσμαι*, see *λανθάνω*.

*λελάχητε, λελάχωσι*, see *λαγχάνω*.

*Λέλεγες, οἱ*, the *Leleges*, an ancient race on the southern coast of Troas, about Pedasus and Lyrnessus, opposite Lesbos, Il. 10, 429. 20, 96. After the destruction of Troy, they migrated to Caria. Accord. to Manert, they together with the Curetes were of Illyrian origin, and dwelt originally in Acarnania, Aetolia, etc. Prob. they were a Pelasgian race, having their earliest place of settlement in Greece.

*λεληκώς*, see *λάσκω*.

*λελίημαι*, an old perf. with pres. signif.: *to strive, to hasten*, only part. *λελινμένος*, used as an adj. *eager, zealous, impetuous, boisterous*, Il. 12, 106. 16, 552; with *ὄφρα*, Il. 4, 465. 5, 690. (From *λελύομαι* for *λελίημαι*, see Thiersch Gram. § 233. 85.) \* Il.

*λελογχα*, see *λαγχάνω*.

*λέξιο* and *λέξο*, see *λέγω*.

*Λεοντείς, ἦος, ὁ*, son of Coronus, one of the Lapithæ, a suitor of Helen; he went to Troy with twenty ships, Il. 2, 745. 23, 841.

*λέπαδνον, τό*, the yoke-strap; comm. in the

plur., accord. to App. Lex. the leathern straps with which the yoke was fastened under the necks of the draught-animals, and connected with the girth; but in Homer, the straps with which the yoke was made fast to the end of the pole. These straps served perhaps also to govern the horses, Il. 5, 730. 19, 393; cf. Köpke Kriegsw. d. G. S. 137.

λεπταλός, ἑν, poet. (λεπτός), slender, weak, delicate, φωνή, Il. 18, 571. †

λεπτός, ἡ, ὄν (λέπω, prop. peeled), 1) thin, fine, delicate, commonly spoken of the products of the loom, Il. 19, 595. Od. 2, 95; of brass, Il. 20, 275; of barley, trodden fine, Il. 20, 497; εἰσιθμῆ, a narrow entrance, Od. 6, 264. 2) little, slender, weak, μήτις, Il. 10, 226.

\*λεπτουργός, ἐς (ἔργον), wrought finely, h. 31, 14.

\*λέπυρον, τό (λέπος), a rind, a husk, a shell, καρύοιο, Batr. 131.

λέπω, aor. ἔλεσα, to peel off, to strip off, with accus. φύλλα, Il. 1, 236. †

Λέσβος, ἡ, an island of the Aegean sea, opposite the Adramyttian gulf, having a town of the same name, now Metellino, Il. 24, 544. Od. 3, 169; from which 1) Adv. Λεσβόθεν, from Lesbos, Il. 9, 664. 2) Λεσβίς, ἡ, Lesbian; subst. a Lesbian female, Il. 9, 129.

λέσχη, ἡ (λέγω), 1) talk. 2) a place frequented for talk and gossip; a rendezvous for idlers and loungers, Od. 18, 329. †

λευγαλός, ἑν, ἑόν (from λυγρός, as πυνκάλμιος from πυνκός), bad, sad, miserable, lamentable, miser. 1) Of persons: πτωχός, Od. 16, 273. 17, 202. 20, 203. λευγαλοί ἐσόμεσθα, we shall be miserable, i. e. weak, Od. 2, 61. 2) Of things: miserable, wretched, θάνατος, a wretched death, in distinction from a natural death, Il. 21, 281. Od. 5, 312; πόλεμος, Il. 13, 97. λευγ. ἔπεα, harsh words, Il. 20, 109. λευγ. φρένες, an evil mind, Il. 9, 119. (Accord. to the Schol. act. mischievous, see Nitzsch ad Od. 2, 61.)

λευγαλέως, adv. sadly, lamentably, Il. 13, 723. †

λευκαίνω (λευκός), to make white, ὕδωρ ἐλάττειν, Od. 12, 172. †

Λευκάς, ἄδος, ἡ, πέτρῃ, the Leucas-rock, i. e. white-rock, is prop. a rock on the coast of Epirus, where the ancients placed the entrance into the lower world, also = Λευκαδία,

now S. Maura. In Hom. Od. 24, 11, it is farther west, near Oceanus, but still to be regarded as this side of it, on the light-side of the earth.

λευκάσπις, ἰδος, ὁ, ἡ (ἀσπίς), having a white shield, epith. of Deiphobus, Il. 22, 294. †

\*Λευκίππη, ἡ, daughter of Oceanus and Tethys, h. Cer. 418.

\*Λευκίππος, ὁ, 1) son of Perieres, brother of Aphareus. 2) son of Enomaus in Elis, who loved Daphne, h. Ap. 212.

Λευκοθήη, ἡ, i. e. white-godless, a name of Ino, after she was reckoned amongst the sea-deities. She was the daughter of Cadmus, king of Thebes, and being pursued by her raging husband Athamas, she precipitated herself with her son Melicertes, from the rock Moluris on the Corinthian isthmus into the sea, Od. 5, 334. cf. Apd. 3, 4. 2.

λευκός, ἡ, ὄν (λάω, λέυσσω), compar. λευκότερος, 1) shining, gleaming, bright, clear. Il. 14, 185; αἶγλη, λέβης, hence also: λευκὸν ὕδωρ, clear water, Il. 23, 292. Od. 5, 70; espec. white-shining; πόλις, κάρηνα, ὀδόντες. Il. 2) Most commonly: white, whiteish, in manifold degrees. λευκότεροι χιόνος, spokes of steeds, Il. 10, 437; γάλα, Il. 5, 902; ὅστια. Od. 1, 161; ἄλφιτα, Il. 11, 640; χροῖς, Il. 11, 573; λευκοὶ κοινισάλα, white with dust, Il. 5, 503.

Λεῦκος, ὁ, 1) a companion of Ulysses, Il. 4, 491. 2) a river in Macedonia, h. Ap. 217; accord. to Ilgen for Λίκτιον.

\*λευκοχίτων, ὄνος, ὁ, ἡ (χιτών), white-clad, ἡπαρ, the liver wrapped in a white net, Batr. 37.

λευκοῦλενος, ὄν, ep. (ῶλεν), having white elbows, white-armed, epith. of Juno, and of many women, Il. and Od.

λευρός, ἡ, ὄν (λείος), Ion. level, smooth, χῶρος, Od. 7, 123. †

λεύσσω, poet. (λάω), prop. to emit light, then, to see, to look; absol. πρόσσω καὶ ὀπίσσω, forwards and backwards, i. e. to be prudent, wise, Il. 3, 110; ἐπὶ πόντον, ἐς γαῖαν, Il. 5, 771. Od. 9, 166. b) With accus. to set, to behold, Il. 1, 120. 16, 70. 127. Od. 6, 157. 23, 124.

λεγεποίης, ὄν, ὁ, fem. λεγεποίη, ἡ, ep. only accus. λεγεποίην (ποίη), overgrown with long grass, suitable for making beds, abounding in grass, as masc. epith. of the river Αἰρεός, Il. 4, 383; as fem. of the towns Πελας, Τευ-

mesus and Onchestus, Il. 2, 697, h. Ap. 224. [The fem. *λεχειοίη* is without proof; cf. Eustath. ad Il. 2, 679; cf. also Ὀγχησιός and Τευμησός, which Crusius has correctly indicated as masc.; and although with Passow he has marked *Πτελεός* as fem., it should, accord. to Strabo, Steph. B. and Eustath., be either masc. or neut.]

*λέχος, εος, τό (λέγω, AEX), 1) a couch, a bed* in the plur. *a bedstead*, Il. 3, 391. Od. 1, 440, espec., *a) the nuptial bed*, Od. 8, 269. Il. 3, 411. 15, 39, hence: *the nuptial embrace*, in the construct. *λέχος προσύνειν, ἀντιᾶν*, Il. 1, 31. Od. 3, 403. *b) a death-bed*, for laying out a corpse, Il. 18, 233. 24, 589, and often.

*λεχόςδε*, adv. *to bed*, Il. 3, 448.

*λείων, οντος, ό*, dat. plur. ep. *λείουσι*, (ep. form *λῆς*), *a lion*, often as a comparison for heroes, Il. once for *λείωνα*: Ζεὺς σε λείοντα γυναιξὶ θύξει, Jupiter made thee a lioness, i. e. a destroyer, for women, spoken by Juno, of Diana, because the sudden death of women was ascribed to the arrows of Diana, Il. 21, 483.

*λήγω*, fut. *λήξω*, aor. *ἔληξα*, ep. *λήξα*, 1) Intrans. *to cease, to desist, to leave off*, absol. Il. 21, 218; *ἐν σοὶ μὲν λήξω, σὺ δ' ἄρξομαι*, in thee I will leave off and begin, i. e. I confine myself especially to thee. *a) With gen. to desist from, to rest from, χάλοιο, ἔριδος, φόνοιο, χοροῖο, ἀπατάων*. *b) With part. λήγω ἀείδων*, I cease singing, Il. 9, 191. Od. 8, 87; *ἐναρξίζων*, Il. 21, 224. h. Ap. 177. 2) Transit. only poet. *to cause to cease, to quiet, to allay*, τί, any thing, *μῖνος*, Il. 13, 424. 21, 305. *b) τί τινος: λήγειν χεῖρας φόνοιο*, to stay the hands from slaughter, Od. 22, 63; (*λήγω*, akin to *λέγω*, to lay.)

*Λήδη, ή*, ep. for *Λήδα*, daughter of Thestius, wife of Tyndareus; she bore to Jupiter, who visited her in the form of a swan, Helen, Castor and Pollux, Od. 11, 298; (accord. to Damm. from *λήδος*, a thin robe.)

*ληθάνω*, poet. form in tmesis, see *ἐκλανθάνω*.

*λήθη, ή* (*λήθος*), *forgetfulness, oblivion*, Il. 2, 33. †

*Λήθος, ό*, son of Teutamus, king of the Pelasgians in Larissa, Il. 2, 843. 17, 288.

*λήθω*, mid. *λήθομαι*, ep. ancient form of *λανθάνω*, q. v.

*ληϊάς, άδος, ή*, pecul. poet. fem. of *ληϊδῖος* (*ληΐς*), *a female captive*, Il. 20, 193. †

*ληϊβότειρα, ή*, fem. from *ληϊβότηρ*, poet. (*βόσκω*), *crop-devouring*, σίς, Od. 18, 29. †

*ληΐζομαι*, depon. mid. (*ληΐς*), fut. *ληΐσομαι*, aor. 1 *ἐλήισαμην*, ep. 3 sing. *ληΐσσατο*, *to lead away as booty, to plunder*, to obtain in war, spoken of persons: *τινά*, Il. 18, 28. Od. 1, 398; spoken of things: *πολλά*, Od. 23, 357.

*λήϊον, τό*, *a crop, a harvest*, standing in the field, Il. 2, 147. Od. 9, 135.

*ληΐς, ίδος, ή*, Ion. and ep. for *λεΐα*, *plunder, booty in war*, spoken of men and cattle, Il. 9, 138. 280. Od. 3, 106; (from *λαός*, as common property, divided amongst the warriors.)

*ληϊστήρ, ήρος, ό* (*ληΐζομαι*), *a spoiler, a plunderer*, espec. *a sea-robber, a pirate*, \* Od. 3, 73. 9, 254. Piracy and coast-robbery, according to Homeric ideas were not disgraceful, cf. Thuc. 1, 5.

\* *ληϊστής*, οὔ, ό = *ληϊστήρ*, h. 6, 7.

*ληϊστός, ή, όν* (*ληΐζομαι*), ep. also *λεϊστός, ή, όν*, *plundered, robbed; capable of being plundered*, *ληϊστοὶ βόες*, Il. 9, 406; *ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λεϊστή*, the soul of man is not to be plundered, so that it return again, Il. 9, 408; cf. *ἐλετός*.

*ληΐτωρ, ορος, ό* = *ληϊστήρ*, Od. 15, 427. † *ληΐτης, ίδος, ή* (*ληΐς*), *one who makes booty, the bestower of spoil*, epith. of Minerva, Il. 10, 460. †

*Λήϊτος, ό*, son of Alectryon, leader of the Boeotians before Troy, Il. 2, 494; wounded by Hector, Il. 17, 601.

*λήκυθος, ή*, *an oil-flask, an oil-cruet*, \* Od. 6, 79. 215.

\* *Λήλαντον πεδίον, τό*, the *Lelantian plain*, a fruitful plain in the western part of the island of Eubœa, near Eretria, on the river Lelantus, having warm baths and iron mines, h. Ap. 220.

*Λήμνος, ή*, an island in the northern part of the Aegean sea, having in Homer's time perhaps a town of the same name, sacred to Vulcan on account of the volcano Moasyclus, now *Stalimene*, Il. 1, 594. 2, 722. Od. 8, 283.

\* *ληρός, ή* and *ό*, any tub-like vessel; espec. *a trough*, for watering cattle, *a watering-place*, h. Merc. 104.

\* *λησίμβροτος, ον*, poet. (*βροτός*), *stealing unawares upon men, deceiver, thief*, h. Merc. 339.

*λήσω, λήσομαι*, see *λανθάνω*.

\* *Λητοῖδης, ον, ό*, son of Latona = *Apollo*, h. Merc. 253.



**Λητώ**, οὗς, ἡ, voc. **Λητοῖ**, *Latona*, daughter of the Titan *Cæus*, and *Phœbe*, mother of *Apollo* and *Diana* by *Jupiter*, Il. 1, 9. Od. 6, 318; she cures the wounded *Æneas*, Il. 5, 447. On the way to *Delphi* she was violently attacked by *Tityus*, Od. 11, 580. (Accord. to *Herm. Sopiaia*, akin to *λήθειν*.)

**λιάζομαι**, depon. pass. aor. 1 *ἐλιάσθην*, ep. *λιάσθην*, prop. *to bend*, comm. 1) *to bend sideways, to bend outwards, to retire, to retreat*, for the most part spoken of men, *ὑπαύθα*, Il. 15, 520. 21, 255. *δεῖρο* *λιάσθης*, Il. 22, 12; and so also *νόσφι* *λιασθείς*, Il. 1, 349. 11, 80; *ἐκ ποταμοῖο, ἀπὸ πυρκαϊῆς*, to run out of the river, to go away from the funeral pile, Od. 5, 462. Il. 23, 231; and with gen. alone, Il. 21, 255. *ἀμφὶ δ' ἄρα σφι* *λιάζετο κύμα*, Il. 24, 96; absol. *to retire*, Od. 4, 838. 2) *to bend down, to sink, to fall, to slip*, only ep. *ποτὶ γαίῃ*, Il. 20, 418. *πρηγὴς ἐλιάσθη*, Il. 15, 243. *περὰ πικρὰ* *λιασθεν* for *ἐλιάσθησαν*, the thick wings sank, Il. 23, 879 (see *Buttm. Lexil. I. p. 72*).

**λιαρός**, ἡ, ὄν (*χλιαίνω, ἱαίνω*), *warm, tepid, αἶμα, ἴδιω*, Il. 11, 477. 846. Od. 24, 25; οἶρος, a soft wind, Od. 5, 268. 2) *Gener. mild, gentle, agreeable*, *ὑπνος*, Il. 14, 164.

**Λιβύη**, ἡ, *Libya*, in *Hom.* the country west of *Egypt* as far as *Oceanus*; later entire *North Africa*, Od. 4, 85. 14, 295.

**λίγα**, adv. from *λιγύς* for *λίγισα, loudly, clear-sounding*, comm. with *κωκύειν*, Il. 19, 284; with *αἰδέειν*, only Od. 10, 254.

**λιγαίνω** (*λιγύς*), *shrill-crying, to cry loudly*, spoken of heralds, Il. 11, 685. †

**λίγω**, aor. *λίγξ*, see *λίζω*.

**λίγδην**, adv. poet. (*λίζω*), *grazing, scratching*; *βύλλειν χεῖρα*, to wound the hand superficially, Od. 22, 278. †

**λιγέως**, adv. from *λιγύς*, q. v.

\* **λιγύμολπος**, ὄν (*μολπή*), *clear-singing*, *Νύμφαι*, h. 18, 19.

**λιγυπνίων**, ὄντος, ὁ, poet. (*πνέω*), *clear or loud-blowing, roaring, ἄτης*, Od. 4, 567. †

\* **λιγυπνοιός**, ὄν (*πνοιή*) = *λιγυπνίων*, h. Ap. 28.

**λιγυρός**, ἡ, ὄν (lengthened from *λιγύς*), *clear-sounding, whistling, roaring*, spoken of the wind, Il. 5, 526. 13, 590; *clear-snapping or cracking*, spoken of a whip, Il. 11, 52; *clear-sounding*, of a bird, Il. 14, 290; *loud-singing*, of the *Sirens*, Od. 12, 44. 183.

**λυγύς**, εἶα, ὅ, ep. and Ion. in fem. *λγεια*,

poet. *clear or loud-sounding*, spoken of any fine, sharp, and piercing sound. 1) Of inanimate things: *clear-whistling, roaring*, of the wind, Il. 13, 334. Od. 3, 176; *clear-ringing*, of the lyre, Il. 9, 186. Od. 8, 67. 2) Of living beings: of the muse, Od. 24, 62. h. 13, 2; espec. of *Nestor*, *clear-voiced, ἄγορητής*, Il. 1, 248; adv. *λιγέως*: *aloud, loudly*, often with *κλαίειν*, Il. 19, 5; of wind: *φυσᾶν*, to blow loudly, Il. 23, 218. *λιγέως ἄγορεύειν*, to speak impressively, emphatically, Il. 3, 214. (On the accentuation *λίγεια*, Ion. for *λιγεία*, see *Thiersch Gram. § 201. c.*)

**λιγύφθογγος**, ὄν, poet. (*φθογγή*), *clear-sounding, clear-voiced*, epith. of heralds, Il. 2, 50, and once Od. 2, 6.

**λιγύφωνος**, ὄν, poet. (*φωνή*), *clear-voiced, loud-crying*, spoken of the eagle, Il. 9, 350. † **λίζω**, only aor. 1 *λίγξ* for *ἐλίγξ*, to *twang*, Il. 4, 125. †

**λίην**, Ion. and ep. for *λίαν*, adv. 1) *exceedingly, very much*, for the later *ἄγαν*, with verbs and adjunct. Il. 1, 553. Od. 3, 227. 4, 371; more rarely, *great, strong*, οὐτι *λίην*, Il. 13, 284. 14, 368. 2) Frequently *καὶ λίην* stands at the beginning of a sentence with emphasis, for *καὶ μάλα*, and certainly, by all means, yes certainly. *καὶ λίην οὐτός γε μῖνος θνιμόν τ' ὀλέσειν*, certainly he would have lost his strength and his life, Il. 8, 357. *καὶ λίην κείνος γε τοῖκότι κείται ὀλέθρου*, Od. 1, 46. 3, 203. 9, 477. (ι is prop. short, but in *καὶ λίην* always long.)

**λίθαξ**, *ακος*, ὁ, ἡ (*λίθος*), *stony, rocky, hard, πέτρη*, Od. 5, 415. †

**λιθάς**, *αδος*, ἡ = *λίθος*, a stone, a rock, \* Od. 14, 36. 23, 193.

**λίθεος**, ἡ, ὄν (*λίθος*), *of stone*, Il. 23, 202. Od. 13, 107.

\* **λιθοόρητος**, ὄν (*ῥήτις*), having a hard shell, *stone-cased, χελώνη*, h. Merc. 48.

**λίθος**, ὁ, twice ἡ, Il. 12, 287. Od. 19, 494; a stone, as an image of what is hard and unfeeling, Il. 4, 510. Od. 23, 103; espec. a field-stone thrown by warriors at each other, Il., in the plur. *λίθοι, οἱ*, stone seats, Il. 18, 504. Od. 3, 406. b) a rock, Od. 3, 296. 13, 156. (In later writers ἡ *λίθος*, a precious stone.)

**λικμάω** (*λικμός*), to cleanse grain with the winnowing-fan, to *winnow, καρπὸν*, Il. 5, 500. †

**λικμητήρ**, ἡρος, ὁ, poet. (*λικμάω*), a winnower, a grain-cleaner, Il. 13, 590. †

\* *λίκνον*, τό, a winnowing-fan, probably of osier basket-work, h. Merc. 21, 63.

*λικριφίς*, adv. poet. from the side, sidewise, αἰοσσειν, Il. 14, 463. Od. 19, 451.

*Λικύμνιος*, ὁ, son of Electryon and Midea, uncle of Hercules; he was slain by the son of that hero, Tlepolemus, by mistake, Il. 2, 663. (Accord. to Herm. *Subolescentius*.)

*Λίλαια*, ἡ, a city of Phocis, at the source of the Cephissus, now *Lellen*, Il. 2, 523.

*λilαίωμαi*, depon. ep. (λι—λάω), only pres. and imperf. to desire ardently, to strive for, to long for, to wish. 1) With infin. poet. also spoken of inanimate things, of the spear, Il. 21, 168; uncomm. is *λilαιομένη πόσιν εἶναι*, i. e. τοῦ εἶναι αὐτόν οἱ πόσιν, desiring that he might be her husband, Od. 1, 15; conf. Thiersch § 296. 2. b. 2) to long for, to desire earnestly, with gen. *πολίμοιο, ὁδοῖο*, Il. 3, 133. Od. 1, 315. 12, 328. (From this the ep. perf. *λελήμαι*.)

*λίμνη*, ἑνος, ὁ (λείβω), a haven, a bay, in general ὄρμος, the inner portion of it, Il. 1, 432. Od. 2, 391.

*λίμνη*, ἡ (λείβω), properly, water which washes a neighboring shore; hence 1) a pool or lake, Il. 2, 711. 865. 5, 709; also, water overflowing from a river or the sea, a marsh, or a sound (fretum), between two neighboring shores, gener. the sea, Il. 24, 79. 13, 21. 32. *περικαλλῆς λίμνη*, in Od. 3, 1, accord. to ancient critics, is a part of Oceanus; accord. to Voss, from a fragment of Æschylus in Strab. I. p. 33, a pool in which Helius bathes his horses, and from which he mounts the heavens; Nitzsch ad Od. p. 131, explains it generally, as the water of Oceanus standing near the shore.

\* *Λιμνήσιος*, ὁ, an inhabitant of the marsh, a frog's name, Batr. 229.

\* *λιμνοχαρής*, ἑς, gen. ἑος (χαίρω), delighting in a marsh, epith. of the frog, Batr. 13.

\* *Λιμνόχαρις*, ὁ, a friend of the marsh, a frog's name, Batr. 211.

*Λιμνώρεια*, ἡ, daughter of Nereus and Doris, Il. 18, 41.

*λίμως*, ὁ (prob. from *λείπω, λείμμαι*), hunger, famine, Il. 17, 166. Od. 4, 369; as fem., h. Cer. 12; according to the Gramm. Doric.

*Λίνδος*, ἡ, a town on the island Rhodes, with a temple of Minerva, now *Lindo*, Il. 2, 656.

*λινοθήρηξ*, ηκος, ep. (θώραξ), having a linen cuirass, epith. of Ajax, son of Oileus, and of Amphius, Il. 2, 529. 830.

*λίνον*, τό, flax. 2) any thing made of flax: a) thread, γαρη; espec. an angling-line, Il. 16, 408; metaph. the thread of life, which the Fates spin for men, Il. 20, 128. 24, 210. Od. 7, 198. 3) a fisher's net, Il. 5, 487. 4) linen, *λινόιο ἄωτον*, Il. 9, 661. Od. 13, 73; see ἄωτον, plur. h. Ap. 104.

*Λίνος*, ὁ, an ancient hero or a country youth, slain by Apollo because he engaged in a contest with him, Paus. 9, 29. 3. From this, as later, is distinguished the singer of Thebes, son of Apollo and a Muse (Calliope or Urania), teacher of Orpheus and Hercules, Hes. fr. 1. Apd. 1, 3. 2. From this,

*λίνος*, ὁ, the *Linus song*, a song named after the hero or the famous mythic bard Linus (see *Λίνος*), which was originally serious and sad, but later of a joyful character, Hdt. 2, 79. Athen. XIV. p. 619. C.; gener. singing, a song, spoken of a song in vintage, Il. 18, 570. † *λίνον δ' ὑπὸ καλὸν ᾄειδε*, he sang beautifully the Linus song. Thus Aristarch. and amongst the moderns, Voss, Heinrichs, Spitzner. Others, as Köppen, Heyne, take *λίνον* as the accus. from *τὸ λίνον*, thread, the string of a lyre (since these strings were first made of thread), and construe, *ὑπὸ λίνον καλὸν ᾄειδε*, he sang beautifully to the string of the lyre. (This construction is not to be received, for the very reason that thread does not make good lute-strings.)

*λίπα*, ep. *λίπ' ἐλαίῳ ἀλείψαι*, Il. 18, 350; and *ἀλείψασθαι*, Il. 10, 577. 14, 171; *χρῖσαι* and *χρῖσασθαι*, Od. 3, 466. 6, 96. 10, 364; to anoint oneself with oil. Accord. to Herodian in Eustath. *λίπα* is origin. dat. from *τὸ λίπα*, oil, fat, gen. *αιος*, dat. *λίπαϊ, λίπῃ*; later, this dat. was by use shortened to *λίπα* (*ἐλαιον* is adj. from *ἐλαία*, olive; hence *λίπ' ἐλαίῳ*, with olive oil), see Buttm. Gram. § 58. p. 90. Kühner § 270. Others consider *λίπα* an adv. fat (as an abbrev. from *λιπαρά*), hence *λίπα ἀλείφειν*, to anoint with fat, see Thiersch Gram. § 198. 2.

*λιπαροκηρήδεμνος*, ον (*κηρήδεμνον*), having a shining head-band, splendidly veiled, Χάρης, Il. 18, 382. † h. Cer. 25.

*λιπαροπλόκαμος*, ον (*πλόκαμος*), having anointed or shining tresses, Il. 19, 126. †

*λιπαρός*, ἡ, ὅν (*λίπαις*), superl. *λιπαρῶς*

τος, h. Ap. 38; originally 1) *fat, anointed*. Wealthy persons anointed themselves after bathing, and also on festival occasions, especially the head, face, and hair; hence λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα, spoken of the suitors, Od. 15, 332. 2) *shining, beaming, splendid, beautiful*, nitidus, spoken of the external form, πόδες, comm. of men, and of Juno, Il. 14, 186; κρήδεμνα, the splendid veil, Od. 1, 334, 16, 416; but, the gleaming battlements, Od. 13, 388. λιπαραὶ θέμιστες, the glorious, splendid tributes, Il. 9, 156. b) *agreeable, happy*, espec. spoken of age, Od. 11, 136, 19, 368; hence adv. λιπαρῶς, happily, γηράσκειν, Od. 4, 210.

λιπαύω (λιπάς), ep. λιπύω, to be fat, to shine, an old reading for ἐνυπόω, Od. 19, 72. †

λίς or λῖς, ep. for ὁ λέων, a lion, a defect. subst. of which except the nomin. we have only the accus. λῖν, Il. 11, 480. Spitzner ad Il. 15, 275, prefers λῖς.

λίς, ἡ, ep. abbrev. form for λισσῆ, smooth. λῖς πέτρῃ, \* Od. 12, 64, 79. 2) λῖς, ὁ, for λῖνς, occurring only in the dat. sing. λῖτι and accus. λῖτα, an old ep. defect. = λῖνον, linen; in the phrase ἐάνῳ λῖτι κάλυψαν, they covered him with costly linen, Voss. Il. 18, 352, 23, 254 (spoken of the linen with which the dead was shrouded); and accus. sing. ὑπὸ λῖτα πετάσσας καλόν, Od. 1, 130. cf. Od. 10, 353. Il. 8, 441; spoken of linen cloth spread upon seats and over a chariot. Thus Apoll., Heyne, Buttm. Gram. p. 91. Thiersch Gram. § 197, 60. Wolf, on the contrary, in Anal. IV. p. 501, Passow, Rost, and Nitzsch ad Od. 1, 130, take λῖτα as accus. plur. from an old neut. λῖ, ep. for λισσόν, λείον, smooth cloth with embroidered figures = λῖτα, Thuc. 2, 97. In favor of this are the epithets καλόν, δαίδαλόν, Od. 1, 130, which are generally construed with θρόνος, and never with λῖτα, Il. 18, 390. Od. 10, 314, 366.

λίσσομαι, more rarely λίτομαι, poet. dep. mid. ep. imperf. ἐλλισόμην, and iterat. λισσέσκετο, fut. λίσσομαι, aor. 1 ἐλίσάμην, ep. ἐλλισάμην, Od.; imperat. λίσαι, aor. 2 ἐλιτόμην, from the optat. λιτοίμην, Od. 14, 406; infin. λιτέσθαι, Il. 16, 47. 1) Absol. to supplicate, to entreat; ὑπὲρ τινος, by any one, thus ὑπὲρ τοκέων, ὑπὲρ ψυχῆς καὶ γούνων, Il. 15, 660. Od. 15, 261; and gen. alone, Od. 2, 68. 2) to beg, to implore, to adjure. a) With accus. of the person: τινά; the object

of the entreaty stands α) In the infin. σὺ σε λίσσομαι μένιν, Il. 1, 174, 283. 4, 379; or in the accus. with the infin. Il. 9, 511. Od. 3, 30; sometimes also ὅπως follows, Od. 3, 19, 327. β) In the accus. οἱ αὐτῷ θανάτῳ λιτέσθαι, to implore death for oneself, Il. 16, 47; and with double accus. ταῦτα οὐχ ἑμέας ἐτι λίσσομαι, these things I no longer entreat of you, Od. 2, 210. cf. Od. 4, 347. λίσσεσθαι τινα γούνων, Il. 9, 451, supplicating to embrace the knees, for the comm. λαβὼν γούνων, Il. 6, 45. (λίτομαι stands only h. 15, 5, 18, 48.)

λίσσός, ἡ, ὄν, poet. form of λῖος, smooth, always λισσῇ πέτρῃ, \* Od. 3, 293, 5, 412. cf. λῖς.

λίστρεύνω (λίστρον), to level, to dig, to dig about, φυτόν, Od. 24, 227. †

λίστρον, τό, a spade, a mattock, for digging the earth; a shovel for cleaning the ground, Od. 22, 455. † (From λισσός.)

λῖτα, see λῖς.

Λιταί, αἱ (cf. λιτή), prayers, personified as mythic beings, daughters of Jupiter, and sisters of Ate. They are penitent and humorous deprecations after the commission of a fault; hence the poet describes them as lame, wrinkled, squint-eyed maidens, since man only unwillingly, after a fault, betakes himself to deprecation, Il. 9, 502 seq. [Conf. Jahrb. Jahn und K., p. 272.]

λιτανεύω (λιτή), fut. εὔσω, 1) to beseech, to entreat, espec. as a suppliant for protection, Od. 7, 145; γούνων, to entreat by one's knees, Od. 10, 481. cf. Il. 24, 357; with infin. following, Il. 23, 196. 2) With accus. of the pers. to beseech or supplicate any one, Il. 9, 581, 22, 414. (The λ is doubled with an augm. ἐλλιτάνευε.)

λιτή, ἡ, the act of supplication, entreaty, prayer, Od. 11, 34. † Plur. αἱ Λιταί, q. v.

λιτί, see λῖς.

\* λίτομαι, a rare pres. for λίσσομαι, q. v.

λό' for λός, see λοῖω.

λοβός, ὁ (prob. from λῖπω), the lower part of the ear, the lobe of the ear, Il. 14, 182. † h. 5, 8.

λόγος, ὁ (λέγω), a saying, a word; plur. words, discourse, only twice, Il. 15, 393. Od. 1, 57; but also in the Hymn. and Batr.

\* λόγχη, ἡ, a lance, a spear, Batr. 129.

λός, ep. for ἔλος, see λούω.

λοέσσαι, λοεσάμενος, see λούω.

λοετρόν, τό, ancient ep. for λουτρόν (λοῖω),

a bath, the act of bathing, always plur.; commonly *θερμά λοετρά*, warm bath, Il. 14, 6; but *λοετρά Ὠκεανοῖο*, Il. 18, 489. Od. 5, 275. The contr. form stands only in h. Cer. 50.

*λοετροχόος*, *ον*, old ep. for *λουτροχόος* (*χέω*), prop. *pouring out water for bathing*; *τρίπους*, a bathing-kettle, i. e. a three-footed kettle, in which water for bathing was warmed, Il. 18, 346. Od. 8, 435; subst. *ἡ λοετροχόος*, the maid who prepares a bath, Od. 20, 297.

*λοῖω*, ep. form of *λοῦω*, from which *λοίσσαι*, *λοίσσασθαι* etc., see *λοῦω*.

*λοιβή*, *ἡ* (*λείβω*), *dropping, pouring out*; only in a religious sense, *that which is poured out, a libation*, comm. with wine; connected with *κλίσσα*, Il. 9, 500. Od. 9, 349.

*λοιγίος*, *ον*, poet. (*λοιγός*), *bad, sad, ruinous, mischievous*; *ἔργα*, pernicious things, Il. 1, 518; *οἶω λοίγ' ἔσσεσθαι*, I think it will be ruinous, \* Il. 21, 533.

*λοιγός*, *ὁ*, (akin to *λυγρός*), *destruction, mischief, ruin, death*, \* Il. 1, 67. 5, 603. 9, 495; spoken of the destruction of the ships, \* Il. 16, 80.

*λοιμός*, *ὁ* (akin to *λύμη*), *pestilence, a pestilential and deadly sickness, contagion*, \* Il. 1, 61. 97.

*λοισθήϊος*, *ον*, ep. for *λοισθιος* (*λοῖσθος*), *relating to the last*, *λοισθήϊον ἄεθλον*, a prize for the last, Il. 23, 785; also subst. *τὰ λοισθήϊα*, \* Il. 23, 751.

*λοῖσθος*, *ον* (*λοιπός*), *the last, the extreme*, Il. 23, 536. †

*Λοκροί, οἱ*, the Locrians, inhabitants of the district of Locris in Hellas, who were divided into two races: the Epicnemidian or Opuntian at Mount Cnemis, and the Ozolæ, on the Corinthian gulf. The first only are mentioned by Hom., Il. 2, 527.

\* *λοξοβάτης*, *ον, ὁ*, *going obliquely*, an epithet of the crab, Batr. 297.

*λοπός*, *ὁ* (*λέπω*), *a shell, a rind, a skin*; *προμήϊοιο*, an onion-skin, Od. 19, 233. †

\* *λονέω*, ep. form of *λούω*, from which *έλουέω*, h. Cer. 290.

\* *λουτρών, τό*, contr. for *λουτρόν*.

*λούω*, ep. resolved *λοῖω*, *λουέω*, imperf. *έλουέον*, aor. 1 *έλουσα*, ep. *λουῖσα*, infin. *λοῖσαι*, part. *λούσας*, ep. *λοίσσας*, fut. mid. *λοῖσσομαι*, aor. 1 *έλουσάμην*, ep. *λουσάμην*, with this the infin. *λοῖσσασθαι*, part. *λουσάμενος*, perf. pass. *λέλουμαι*, Il. 5, 6. In the pres. and imperf. are found the common and shortened

forms *λούεσθαι* and *λούσθαι*, Od. 6, 216; imperf. *έλούεον*, Od. 4, 252; also an old aor. 2 *έλουον*, from the root *ΛΟΩ*, from which *λός*, Od. 10, 361; *λόον*, h. Ap. 120; *to wash, to bathe*, always spoken of human beings, *τινά ποταμοῖο φοῖουσιν*, Il. 16, 669; of horses only, Il. 23, 282. Mid. *to wash or bathe oneself*, very often *έν ποταμῷ*, Od. 6, 210; and *ποταμοῖο*, in the river, Il. 6, 508. 15, 265; spoken of Sirius: *λελουμένος Ὠκεανοῖο*, having bathed in Oceanus, i. e. when he rises, Il. 5, 6.

*λοπάδια*, see *καταλοπάδια*.

*λοφίη*, *ἡ* (*λόφος*), *the neck, with long, stiff hair*, spoken of the boar: *the bristles*, Od. 19, 446. †

*λόφος*, *ὁ* (*λέπω*), 1) *the neck*, prim. of draught-animals, which was rubbed by the yoke in drawing, Il. 23, 508; then, of men, Il. 10, 573. 2) *a crest*, commonly made of the mane of horses, which was placed in a conical elevation (*φύλος*) upon the helmet, Il. 6, 469; having colored hair, v. 537. Od. 22, 124. 3) *a hill, an elevation*, Od. 11, 596. 16, 471. h. Ap. 520. In this signif. it is not found in the Il.

*λογάω* (*λόχος*), aor. infin. *λογῆσαι*, fut. mid. *λογήσομαι*, part. aor. 1 *λογησάμενος*, 1) *to lay an ambuscade*, Il. 18, 520. Od. 4, 487. b) With accus. *to waylay any one, to lie in ambush* for any one, Od. 14, 181. 15, 28. Mid. as depon. *to place oneself in ambush*, Od. 4, 388. 463. 13, 268; with accus. *τινά*, to waylay any one, only Od. 4, 670.

\* *λογέω* (*λόχος*), fut. *σω*, *to bring into the world, to bear*, spoken of the mother, h. Merc. 230.

*λόχη*, *ἡ* (*λόχος*), *a lair, a thicket*, Od. 19, 439. †

*λόχονδε*, adv. (*λόχος*), *to an ambuscade*, Il. 1, 227. Od. 14, 217.

*λόχος*, *ὁ* (from *λέγω* or *ΛΕΧΩ*), 1) *concealment, ambush*, prim. spoken of place, Il. 1, 227. 11, 379; of the Trojan horse: *κοῖλος* or *πυκνός λόχος*, Od. 4, 227. 8, 515. 11, 525. 2) *ambuscade*, as an action, *the act of waylaying*, Il. 18, 513. 24, 779. Od. 4, 441; *λόχος γέροντος*, the way to sieze the old man, Od. 4, 395. 3) *ambuscade*, spoken of the force composing it, Il. 4, 392. 6, 189. *λόχον ἀνδρῶν ἐξίξασθαι*, to place oneself in the ambush of men, Il. 13, 285. 8, 522; hence, generally, 4) *a troop, a company of warriors*, Od. 20, 49.

\* Λύγξ, ὁ, gen. λυγρός, a *lynx*, h. 18, 24.

λύγος, ὁ, *Abraham's balm*, vitex agnus castus, Linn., a kind of shrub, like willow; and gener. a willow, a rod, an ozier twig, Od. 9, 427. 10, 167; διδῆ μόσχοισι λύγοισι, he bound them with tender willows: thus Heyne, Il. 11, 105; for Apoll. explains μόσχοι by ἀπαλαῖς καὶ νεαῖς. Others consider λύγοισι as an adj., and μόσχοισι as subst., as Köppen and Voss: with willow rods, cf. μόσχος.

λυγρός, ἡ, ὅν (λύζω), that which causes sighs; *sad, gloomy, lamentable, miserable, wretched*. 1) Spoken prim. of human conditions: ὀλεθρος, γῆρας, δαῖς, ἄλγος; τὰ λυγρά, sad things, Il. 24, 531. Od. 14, 226; εἴματα, miserable garments, Od. 16, 457; apparently active, *pernicious, destructive*, φάρμακα, γαστήρ, Od. 4, 230. 17, 473. 2) Of men: *sad, miserable*, i. e. weak, cowardly, Il. 13, 119. Od. 18, 107; but = bad, destructive, Od. 9, 454. Adv. λυγρῶς, *miserably, wretchedly*, πλήσσειν, Il. 5, 763. † Cf. λευγαλός.

λύθεν, ep. for ἐλύθησαν, see λύω.

λύθρον, τό or λύθρος, ὁ (λύμα), prop. a *stain of blood*; in Hom. the blood which flows from wounds, the blood of slaughter; accord. to the Gramm., blood mixed with dust, Il. 11, 169; always dat. αἵματι καὶ λύθρῳ πεπалаγμένος, defiled with blood and the dust of battle, Il. 6, 268. Od. 22, 402. 23, 48.

λυκάβας, αὐτος, ὁ, the year, \* Od. 14, 161. 19, 306 (probably from λύκη and βαίνω, the course of light, the progress of the sun; Eustath. strangely derives it from λύκος and βαίνω, because the days follow one another like wolves, which in passing over a river are said to seize one another by the tail.) [Accord. to Jahrb. Jahn und Klotz, p. 272, *light-walker*, the composit. requiring an act. signif.]

Λύκαστος, ἡ, a town in the southern part of Crete, Il. 2, 647.

Λυκάων, ονος, ὁ, 1) ruler of Lycia, father of Pandarus, Il. 2, 826. 4, 88. 2) son of Priam and Laothoë, Il. 3, 333. Achilles took him prisoner, and sold him to Lemnos; he escaped, and was finally slain by Achilles, Il. 21, 35 seq.

λυκίη, ἡ, sc. δορά, prop. adj. from λύκος, a *wolf-skin*, Il. 10, 459. †

Λυκηγενής, οὗς, ὁ (Λυκία, γένος), one born in Lycia (V. Lycian). Apollo was a national deity of the Lycians, Il. 4, 101. 119. Another deriv. is from λύκη, light, the father of the light, in allusion to the rising sun. This contravenes the usus loq. because γενής in compos. is always passive. [Accord. to K. O. Müller Gesch. Hallen. St. 2 Th. S. 302. Λυκηγενής = *light-born*, not one born in Lycia, cf. h. Apoll. 440 seq. See Jahrb. Jahn und K. p. 272.]

Λυκίη, ἡ, Lycia, 1) a district in Asia Minor, between Caria and Pamphylia, named by the Gramm. *Great Lycia*, Il. 2, 87. 2) a district in the north of Asia Minor, at the foot of Ida, from the river *Æsepus* to the city Zelen. This the Gramm. call *Less Lycia*, Il. 5, 173. Also adv. 1) Λυκίηθεν, from Lycia. 2) Λυκίηδε, to Lycia.

Λύκιοι, οἱ, the Lycians, 1) the inhabitants of the district of Great Lycia, who were governed by Sarpedon, Il. 2, 876. 6, 194. 2) the inhabitants of the district of Little Lycia, led by Pandarus, Il. 15, 486.

Λυκομήδης, ονς, ὁ, son of Creon, a Boeotian, one of the seven heroes, who commanded the watch at the trench, Il. 9, 84. 12, 366. 17, 345. 346.

Λυκοόργος, ὁ, ep. for Λυκοῦργος, 1) son of Dryas, king of the Edones in Thrace, the insulter of Bacchus. He persecuted the god, so that he fled to Thetis in the sea. The gods for a punishment made him blind, and he lived but a short time, Il. 6, 130 seq. 2) son of Aleus, king of Arcadia, grandfather of Agapenor, he slew Arethous, and presented his club to Ereuthalion, Il. 7, 142 seq. (According to Damm, from λύκος and ὄργη, *wolf-spirited*; more correctly from ἔργον, *wolf-slaying*, cf. Hdt. 7, 76.)

λύκος, ὁ, a *wolf*, often used as a figure of ferocity and greediness, Il. 4, 471. 16, 156. Od.

Λυκοφόντης, ον, ὁ, 1) a Trojan, slain by Teucer, Il. 8, 275. 2) Another reading for Πολυφόντης, q. v.

Λυκόφρων, ονος, ὁ, son of Mastor, from Cythera, a companion of Telamonian Ajax, Il. 15, 430 seq.

Λύκτος, ἡ, an ancient town in Crete, east of Cnossus, a colony of Lacedæmonians, Il. 2, 647. 17, 611; in Polyb. Λίττος, (accord. to Herm. *Crepusca*.)

**Λύκων**, **ωνος**, **ὁ**, a Trojan slain by Penelope, Il. 16, 335 seq.

**λύμα**, **ατος**, **τό** (λύω, λούω), *uncleanliness, dirt, filth, defilement*, Il. 14, 171; the dirty water which is poured away after a purification, \* Il. 1, 314.

**λυπρός**, **ή**, **όν** (λυπηρός), *sad, wretched, miserable*, epith. of Ithaca, Od. 13, 243. †

\* **λύρη**, **ή**, a lyre; a seven-stringed instrument, said to have been invented by Mercury, h. Merc. 423. It had, in like manner with the cithara, two sides, which however were less curved. Its sounding-board was shaped like the turtle-shell, for which reason it did not stand upright, but was held between the knees. Its tone was stronger and sharper than that of the cithara, see Forkel's *Gesch. der Mus.* I. p. 250.

**Λυρνησός**, **ή** (Λυρνησός), a town in Mysia (Troas), in the kingdom of Thebes, the residence of king Mynes, Il. 2; 690. 19, 60. 20, 92.

**Λυσανδρος**, **ὁ**, *Lysander*, a Trojan, wounded by Ajax, Il. 11, 491.

**λύσιμελής**, **ές** (μίλος), *relaxing the limbs, ὑπνος*, \* Od. 20, 57. 23, 343.

**λύσις**, **ιος**, **ή** (λύω), *the act of loosing, resolving*; hence, *setting free, liberating, θανάτου*, from death, Od. 9, 421; espec. *ransoming* from slavery, Il. 24, 655.

**λύσσα**, **ή**, *frenzy, madness*, always spoken of warlike rage, \* Il. 9, 239. 21, 542.

**λυσσητήρ**, **ήρος**, **ὁ**, *one furious or frenzied, a raver, κύων*, Il. 8, 299. †

**λυσσώδης**, **ες** (είδος), *like one raving or mad*, spoken of Hector, Il. 13, 53. †

**λύχνος**, **ὁ** (ΛΥΚΗ), a light, a lamp, Od. 19, 34, † and Batr.

**λύω**, fut. λῦσω, aor. 1 ἔλυσα, fut. mid. λήσομαι, aor. 1 ἐλύσάμην, perf. pass. ἐλύμαι, 3 sing. optat. λελύτο for λελύτο, Od. 18, 238; aor. pass. ἐλύθην, and ep. pass. aor. without union vowel ἐλύμην, from this: λύτο and λύντο. 1) Act. to loose, i. e. 1) to unbind or make loose any thing from an object, with accus. θωρηκα, ζωστήρα, ζωνήν, Od. 11, 245, cf. ζωνή, frequently, ἱστία, πρυμνήσια, Od. (not in the Il.), ἀσκόν, Od. 10, 47. b) Spoken of horses: to unyoke, to unharness, ἵππους ἐξ ὀπιᾶς ὀρέων, ὑπὸ ζυγοῖ, ὑφ' ἄρμασιν, Il. 5, 369. 8, 504. 543. 18, 244. c) to release, to free from fetters, Il. 15, 22; metaph. τινὰ κακότητος, to release any one from misery, Od.

5, 397; espec. to liberate, to release any one from imprisonment, τινὰ ἀπολύων, for a ransom, Il. 11, 106; without ἀπολύων, Il. 1, 20. 29. 2) to dissolve, to dismiss, to loose, ἀγορήν, Il. 1, 305. Od. 2, 257; pass. λύτο δ' ἀγών, Il. 24, 1; νείκεα, to dismiss contest, Il. 14, 205. Od. 7, 74; metaph. λύειν γυῖα, γούνατα, to loose the limbs, i. e. to relax them, to deprive them of power, Il. 4, 469. 5, 176. 16, 425 seq.; frequently = to kill, also λύειν μῆνος, Od. 3, 450; but spoken also of one fatigued, sleeping, terrified, pass., Il. 7, 16. 8, 123; λύθην δέ οἱ ἄψα πάντα (of sleep), Od. 4, 794; λύτο γούνατα καὶ ἤτορ, knees and heart trembled, Od. 4, 703; again: λύθῃ ψυχή, μῆνος, Il. 5, 296. 8, 315, hence generally: to dissolve, to destroy, to ruin; λείνται σπάρα, the ropes are ruined, Il. 2, 135; λύειν κάρηνα, κρήδεμνα πόλιος, to destroy the citadels, the battlements, Il. 2, 118. 16, 100. Od. 13, 368. II) Mid. 1) to unloose for oneself, ἱμάντα, Il. 14, 214; ἵππους, to unyoke his horses, Il. 23, 7. 11; τεῖχεα ἀπ' ὤμων, to take off the arms for themselves, viz. from the dead, Il. 17, 318. 2) to ransom any one for oneself, θυματίρα, Il. 1, 13. 10, 378. Od. 10, 294. (υ is short, long only before σ, twice υ in the pres. and imperf. Od. 7, 74. Il. 23, 513.)

**λωβάομαι**, depon. mid. (λώβη), aor. 1 ἐλωβησάμην, to treat with insult, to abuse, to revile, Il. 1, 232. 2, 242; with accus. τινὰ λώβην, to offer an insult to any one, \* Il. 13, 623.

**λωβέω** (λώβη) = λωβάομαι, to insult, to deride, to revile, τινά, \* Od. 23, 15. 26.

**λώβη**, **ή**, insulting treatment, in word and deed, abuse, insult, injury, indignity. λώβην τίσαι, to expiate the injury, Il. 11, 142; and ἀποδοῦναι, Il. 9, 387; in connection with αἶσχος, mockery and insult, Il. 13, 622. Od. 18, 225; an occasion of insult, Il. 3, 42. 7, 97.

**λωβητήρ**, **ήρος**, **ὁ** (λωβάομαι), 1) a reviler, Il. 2, 275. 2) a vile man, a villain, \* Il. 24, 239.

**λωβητός**, **ή**, **όν** (λωβάομαι), shamefully treated, insulted. λωβητόν τινα τιθέναι, to overwhelm one with insult, Il. 24, 531. †

**λωίτερος**, **η**, **ον**, see λωῖον.

**λωίων**, **ον**, gen. ονος (λῖω), irreg. compar. of αγαθός, more desirable, more agreeable, better, only in the neut. Il. 1, 229. 6, 339; from which a new compar. λωίτερος, **η**, **ον**, with ἄμεινον, Od. 1, 376. 2, 141.

λώπη, ἡ, poet. (λέπω), a covering, a wool-len garment, a robe, Od. 13, 224. †

λωτεύντα, see λωτοίς.

λωτοίς, εσσα, εν, poet. (λωτός), overgrown with lotus, πεδία λωτεύντα, contr. for λωτοῦντα from λωτόεντα, plains full of lotus-trefoil, Il. 12, 283. † Aristarch. here wrote λωτοῦντα; others consider it as a particip. of a verb not elsewhere found, λωτίω = λωρίζω.

λωτός, ὁ, 1) the lotus, lotus-trefoil, a species of trefoil used as food for horses, growing in the moist low-lands of Greece and Troy; according to Voss, ad Virg. Georg. 2, 84, trifolium melilotus Linn. Il. 2, 776. 14, 384. Od. 4, 603. 2) the lotus-tree, later also called the Cyrenian lotus, a kind of tree with a sweet fruit, on the African coast, upon which some of the inhabitants chiefly lived. According to Hom. Od. 9, 84, it was the food of the Lotophagi. This species of tree is described by Hdt. 2, 96; he compares its fruit in size with the berry of the mastic-tree, and in taste with the date. According

to Sprengel. Antiq. Botan. p. 51, it is the rhamnus lotus Linn., or Zizyphus lotus. It is now known in Tunis and Tripoli under the name jujuba. From the words ἄνθρον ἡ δαρ, Od. 9, 84, it has been incorrectly concluded that Homer intended a plant; cf. Migne. Hom. Flor. p. 18.

Λωτοφάγοι, οἱ, the Lotophagi, i. e. the lotus-eaters (see λωτός), a peaceable, hospitable people, to whom Ulysses came from Cythera, after a ten days' voyage, Od. 9, 84. Without doubt, they must be sought on the Lybian coast, according to Völcker's Hom. Geogr. p. 100, at the Syrta Minor. Accord to Hdt. 4, 177, they were upon a cape not far from the Gindanes; according to most ancients, on the island Meninx, now Zerbi.

λωφάω (λόφος), fut. ἔσω, prop. spoken of draught-cattle, which being unyoked, and having the neck at liberty, rest; generally, to rest, to recruit, Il. 21, 292; πακῶν, to recruit oneself from miseries, Od. 9, 460; see πατ-λωφάω.

## M.

Μ, the twelfth letter of the Greek alphabet; in Hom. the sign of the twelfth rhapsody.

μ', 1) With apostroph. for με. 2) Rarely and only ep. for μοι, as Il. 9, 673; cf. Thiersch Gram. § 164. 2. Anm. 2.

μά, a particle of asseveration, connected with the accus. of the deity or thing by which one swore. It stands 1) Prim. in negative clauses: οὐ μὰ γὰρ Ἀπόλλωνα, no, by Apollo, Il. 1, 86. 23, 43. Od. 20, 339. 2) Connected with ναί, it stands affirmatively: ναί μὰ τόδε σκήπτρον, verily, by this sceptre, Il. 1, 234.

\* μάγειρος, ὁ (μάσσω), a cook, Batr. 40.

Μάγνητες, οἱ, sing. Μάγνης, ητος, ὁ, the Magnes, inhabitants of a district of Thessaly, Magnesia, a Pelasgian race, deriving its origin from Magnes, son of Æolus, Il. 2, 756.

\* μάζα, ἡ (μάσσω), kneaded dough and barley-bread prepared from it, νεφθαίη μάζα, Ep. 15, 6.

μαζός, ὁ, a breast, a pap, distinct from

στῆθρον and στῆθος, Il. 4, 528. 2) Chiefly of a woman, the maternal-breast, Il. 22, 80. 83. 24, 58. Od. 11, 448.

ΜΑΘΩ, obsol. root of μανθάνω.

μαία, ἡ, mother, a friendly mode of addressing aged women, \* Od. 2, 349. 19, 16 (later, a wet-nurse,). h. Cer. 147.

Μαῖα, ἡ, poet. also Μαΐας, ἄδος, ἡ, Od. 14, 435; Maja, Maia, daughter of Atlas and Pleione, mother of Mercury by Jupiter, h. Merc. 3.

Μαίανδρος, ὁ, Meander, a river in Ionia and Phrygia, famed for its manifold sinuosit-ies, which flows into the Icarian sea, near the city Miletus, now Meinder, Il. 2, 869.

Μαΐας, ἄδος, ἡ = Μαῖα, q. v.

Μαιμαλίδης, ου, ὁ, son of Mæmalus = Pisandrus, Il. 16, 194.

μαιμάω (μαίω), poet. aor. 1 ep. μαίμησα, often in the ep. form μαιμῶσαι, μαιμῶσα for μαιμῶσι, μαιμῶσα, to desire earnestly, to rush impetuously, to rage, Il. 15, 742; αἰχμῇ μου

μῳῶσα, the rushing spear, Il. 5, 661. 15, 542. περὶ δοῦρατι χεῖρες μαιώσιν, Il. 13, 78. cf. v. 75; metaph. μαιμησὶ οἱ ἦτορ, violently was his heart agitated, Il. 5, 670.

μαιώω, μαιώωσα, see μαιάω.

μαιῶς, ἄδος, ἡ (μαίνομαι), a frenzied, raging female, Il. 22, 460. † h. Cer. 386.

μαίνομαι, depon. pass. (ΜΑΝ), only pres. and imperf., 1) to become frenzied, to rave, to be furious, to rage. a) Comm. spoken of the gods and men, in regard to an attack in battle, Il. 5, 185. 6, 101. Od. 11, 537; also of anger, Il. 8, 360; of Bacchus: to be under the influence of divine enthusiasm, of prophetic frenzy, Il. 6, 132; of the drunken, Od. 18, 406. 22, 298. b) Of inanimate things; of hands and of the spear, Il. 16, 75. 245. 8, 111; of fire, Il. 15, 606.

μαίρομαι, depon. mid. (ΜΑΝ), to touch, espec. to seek, to search into, Od. 14, 356. h. Cer. 44; with accus. κενθμῶνας, Od. 13, 367; only pres. and imperf. (ἐπὶ χερσὶ μᾶσσασθαι, Od. 11, 591, belongs to ἐπιμαίρομαι.) \* Od.

Μαῖρα, ἡ (the sparkling), 1) daughter of Nereus and Doris, Il. 18, 48. 2) daughter of Proetus and Antea, a companion of Diana; she was, at a later period, when she bore Locrus by Jupiter, slain by the goddess, Od. 11, 326.

Μαίων, υἱος, ὁ, son of Hæmon, a Theban, leader of the ambushade with Polyphontes, Il. 4, 394 seq.

\* μάκαιρα, h. Ap. 14; see μάκαρ.

μάκαρ, αἰος, ὁ, ἡ, pecul. poet. fem. μάκαιρα, superl. μακάριστος, η, ον, 1) happy, blessed, prim. spoken of the gods, θεοὶ μάκαρες, Il. 1, 339; but οἱ μάκαρες, the happy dead, Od. 10, 299. 2) Spoken of men: happy, i. e. rich, opulent, Il. 3, 182. 11, 68. Od. 1, 217. 6, 158. στίο δ' Ἀχιλλεῦ, οὔτις ἀνὴρ μακάριστος, in comparison with thee was no one the most happy, or, no one was so entirely happy as thou, Od. 11, 483, where the compar. would naturally be expected; see Thiersch Gram. § 282. 5.

Μάκαρ, αἰος, ὁ, son of Æolus, king of Lesbos, Il. 24, 544. h. Ap. 37.

μακαρίζω (μάκαρ), to esteem happy, τινά, any one, \* Od. 15, 538. 17, 165.

μακεδνός, ἡ, ον, poet. μακεδανός, long, slender, epith. of the poplar, Od. 7, 106. †

μάκελλα, ἡ (κίλλω), a broad mattock, a shovel, a spade, Il. 21, 259. †

μακρός, ἡ, ὄν (μᾶκος=μήκος), compar. μακρότερος, η, ον, poet. μᾶσσων, ον, Od. 8, 203; superl. μακρότατος, η, ον, ep. μήκιστος; long. 1) Spoken of space: long, i. e. far-reaching, δόρυ, ἔγχος; but also of distance up and down: high, Ὀλυμπος, οἶρεα, ἐρινίος; μάκρη φρεῖατα, deep wells, Il. 21, 197; again: far, μακρὰ βιβύς, βιβῶν, far-striding, Il. 3, 22. 7, 213; spoken of the voice: μακρὸν αὐτεῖν, to cry afar, i. e. aloud, Il. 3, 81. 5, 101. 2) Spoken of time: long-lasting, ἡματα, νύξ, Od.; εἰλδωρ, a long-cherished wish, Od. 23, 54.

μάκων, see μηκάομαι.

μάλα, adv., compar. μᾶλλον, superl. μάλιστα, A) μάλα, very, exceedingly, entirely. a) Strengthening a single word (adv., adj., and verb): μάλα πάντες, entirely all: μάλα πάγχυ, altogether; εὖ μάλα, very well; μάλα αἰεί, for ever and ever; with compar. μάλα πρότερος, much before or earlier, Il. 10, 124. [b] With ἄλλά, having a compar. force = sed potius, but rather, Od. 6, 44. c) Establishing and affirming an entire clause: gladly, certainly, by all means, μάλ' ἔφομαι, gladly will I follow, Il. 10, 108. cf. Od. 4, 733. Often ἡ μάλα, yes certainly, and ἡ μάλα δῆ. ἄλλά μάλα, but rather, Od. 4, 472; εἰ μάλα, εἰ καὶ μάλα, although greatly, comm. with optat., and μάλα πῶρ, καὶ μάλα περ, with particip. in the same signif. B) Compar. μᾶλλον, more, more strongly, more vehemently. It is often strengthened by πολύ, ἔτι, καί, also καὶ μᾶλλον, and rather, much more, Il. 8, 470. 13, 638. Od. 18, 154. b) rather, Il. 5, 231. Od. 1, 351. c) Also with compar. μᾶλλον ἤτεροι, still [much] more easy, Il. 24, 243. d) On the omission of μᾶλλον with βούλομαι, see this word. C) Superl. μάλιστα, most, most strongly, for the most part, chiefly, especially, exceedingly, with the positive as a periphrastic superl. Il. 14, 460; it also stands for the purpose of strengthening it with a superl. ἔχθιστος μάλιστα, Il. 2, 220. 24, 334.

μαλακός, ἡ, ὄν (μαλός), compar. μαλακώτερος, soft, mild, gentle, tender. 1) Spoken of corporeal things: εὐνή, κώας. μαλακῇ νειός, a mellow fallow-field, Il. 18, 541; λειμῶν, Od. 5, 72. 2) Metaph. soft, mild, gentle, θάνατος, ὕπνος, Il. 10, 2. Od. 18, 202; ἔπεια, Il. 6, 337; of the slain Hector Achilles says: ἡ μάλα δῆ μαλακώτερος ἀμφοφάσθαι ἔκτωρ.



certainly, Hector is now much more easy to be handled, Il. 22, 373. Adv. *μαλακῶς*, gently, softly, Od. 3, 350. 24, 255.

\* *μαλάχη*, ἡ (μαλάσσω), *mallows*, Batr. 161.

*Μάλεια*, ἡ, ep. for *Μαλία*, Od. 9, 80; and *Μαλειῶν ὄρος*, Od. 3, 287; *Μαλειῶν*, Od. 14, 137; *Malea*, a promontory in the south-eastern part of Laconia, dangerous to navigators, now *Cap Malio di St. Angelo*, Od. and h. Ap. 409.

*μαλερός*, ἡ, ὄν (μάλα), *fierce, violent*, strong, epith. of fire, \* Il. 9, 242. 20, 316. 21, 375.

*μαλθακός*, ἡ, ὄν (poet. for *μαλακός*), *soft, tender*, ἄνθος, h. 30, 15; metaph. *cowardly*, αἰχμητής, Il. 17, 588. †

*μάλιστα*, *μᾶλλον*, superl. and compar. of *μάλα*.

*μᾶν*, Dor. and old ep. for *μήν*, as a particle of asseveration: *truly, certainly, by all means, verily*. 1) Standing alone, Il. 8, 373; ἄγρει μᾶν, up! on! 2) Strengthened: ἡ μᾶν, yea verily, Il. 2, 370. 3) With negat. οὐ μᾶν, surely not, certainly not, Il. 12, 318; μὴ μᾶν, Il. 8, 512. Od. 11, 344; see *μῆν*.

*μανθάνω* (M169.2), aor. 2 *ἔμαθον*, ep. *μάθον* and *ἔμαθον*, only in the aor. *to learn, to have learned*, i. e. *to understand*, *κακά ἔργα*, Od. 17, 226. 18, 362; and with infin. Il. 6, 444.

\* *μαντείη*, ἡ (μαντεύομαι), *prophecy, the act of prophesying*, h. Merc. 533; plur. 472.

*μαντεῖον*, τό, Ion. and ep. *μαντήϊον*, *prophesying, a response, an oracle*, Od. 12, 272. †

*μαντεύομαι*, depon. mid. *μάντις*, *to communicate an oracle, to prophesy*, Il. 2, 300; with accus. *κακά*, Il. 1, 107; *τινὶ τι*, Il. 16, 859; without accus. Il. 19, 420; and gener. *to predict*, Od. 2, 170.

*Μαντινέη*, ἡ, ep. and Ion. for *Μαντίνεια*, *Mantinea*, a town in Arcadia on the river Ophis, north of Tegea, Il. 2, 607.

*Μάντιος*, ὁ, son of Melampus and brother of Antiphates, Od. 15, 242 seq.

*μάντις*, ιος, ὁ (from *μαίνομαι*), prop. *one entranced*, one inspired by a deity, who unveils the future; *a seer, a prophet*, who penetrates the future, both with and without external omens. This name also often comprehends those who divine by birds, dreams, and sacrifices, Il. 1, 62. Od. 1, 201.

*μαντοσύνη*, ἡ, *the art of prophecy, the*

*art of divination*, Il. and Od.; also plur. Il. 2, 832.

(*μάομαι*), see *μαίομαι*.

*Μαραθών*, ὠρος, ὁ and ἡ, a village and borough in Attica, on the eastern coast, later famed for the overthrow of the Persians, named from the fennel (*μάραθρον*) growing there, Od. 7, 80.

*μαραίνω*, aor. 1 *ἐμάρᾶνα*, h. Merc. 140; aor. pass. *ἐμαράνθη*, 1) Act. *to extinguish, to burn out*, h. Merc. 140. 2) Pass. *to be extinguished, to burn out, to cease to burn*, \* Il. 9, 212. 23, 228.

*μαργαῖνω* (μαργός), *to rave, to be frantic, to be boisterous*, ἐπὶ τινα, Il. 5, 882. †

*μάργος*, η, ον, *raving, raging, boisterous*, Od. 16, 421; *γαστήρ*, Od. 18, 2; *foolish, irrational*, \* Od. 23, 11.

*Μάρις*, ιος, ὁ, son of Amisodarus, a Lycian, wounded by Antiochus, Il. 16, 319. 327.

*μαρμαίρω* (μαίρω), *to glimmer, to twinkle, to shine, to sparkle*, for the most part spoken of the splendor of metals, Il. 12, 195. ὁμασι *μαρμαίροντα*, the sparkling eyes (of Venus). \* Il. 3, 397.

*μαρμαίρεος*, ἑη, εον (μαρμαίρω), *gleaming, shining, beaming*, spoken of metals especially, ἄντις, Il. 17, 594. 18, 480. ἄλς *μαρ*, the gleaming sea (in a calm), Il. 14, 273.

*μάρμαρος*, ὁ (μαρμαίρω), in Hom. *stone, a block of stone*, with the idea of shining, Il. 12, 380. Od. 9, 499; and adj. *πέτρος μαρμαρος*, the gleaming stone, Il. 16, 735.

*μαρμαρυγή*, ἡ (μαρμαρύσσω), *splendor, radiancy, twinkling*, metaph. the quivering, rapid movements of the feet, spoken of dancers, Od. 8, 265. † h. Ap. 203.

*μάρναμαι*, depon. mid. Ion. and poet. infin. *μαρνασθαι*, only pres. and imperf. like *ίσταμαι*, pres. optat. *μαρνομένην*, Od. 11, 513 (prob. from *μάρη*), *to fight, to do battle, to contend*, a) Comm. spoken of war: *τινὶ*, dat. of pers. with one, comm. against one, Il. 9, 327. Od. 22, 228; rarely ἐπὶ *τινι*, Il. 9, 317. 17, 148; and dat. instrum. *χαλκῷ, ἔγχει*; *περὶ τιος*, about or over one, Il. 16, 497; but *περὶ ἐριδος*, to contend from discord, Il. 7, 301. b) *to contend, to dispute*, with words, Il. 1, 257.

*Μάρπησσα*, ἡ, daughter of Evenus, wife of Idas. She was carried away by Apollo, but Idas received her again, Il. 9, 557; see Idas [*Ἰδης*], and Evenus. (From *μάρπη*, one seized.)

**μάρπτω**, poet. fut. **μάρψω**, aor. 1 **ἐμαρψα**, 1) *to lay hold of, to seize, to hold*, with accus. Od. 9, 289; **ἀγκάς τινα**, to embrace any one with the arms, Il. 14, 346; **χεῖρας σκαίῃ**, Il. 21, 489. 2) *to touch, to overtake*, **τινὰ ποσὶ**, Il. 21, 564; **χθόνα ποδοῖν**, to touch the earth with the feet, Il. 14, 228; spoken of the lightning of Jupiter: **μάρπτειν ἔλκεα**, to inflict wounds, Il. 8, 405. 519; metaph. **ἕπνος ἔμαρπτε αὐτόν**, sleep overtook him, Il. 23, 62. Od. 20, 56; **γῆρας**, Od. 24, 390.

**μαρτυρίη**, ἡ (**μάρτυρ**), *witness, testimony*, Od. 11, 325. †

**μάρτυρος**, ὁ, ep. for **μάρτυς**, *a witness*, in the sing. only Od. 16, 423; often in the plur. **μάρτυροι ἔστων** (plur. with dual), Il. 1, 338.

\* **μάρτυς**, υῖος, ὁ, *a witness*, h. Merc. 372.

**Μάρων**, υἱος, ὁ, son of Evanthes, priest of Apollo at Ismarus in Thrace, who presented Ulysses with wine, Od. 9, 197 seq.

**Μάσης**, ηῖος, ἡ, a town in Argolis, later the port of Hermione, Il. 2, 562.

**μάσσω**, ὁ, ἡ, neut. **μάσσω** or **μάσσον**, irreg. compar. of **μακρός**, *longer, greater*, Od. 8, 203.

**μάσταξ**, αἶος, ἡ (**μαστάζω**), 1) that with which one chews, *the mouth*, Od. 4, 287. 23, 76. 2) *food, nourishment*, espec. that which birds place in the beaks of their young. **νεοσσόισι προφέρει μάστακ' for μάστακα** (τροφὴν, Schol.), Il. 9, 324. Others explain, **μάστακ**, in the beak.

**μαστιζῶ** (**μάστιξ**), aor. ep. **μάστιξα**, *to wield the whip, to whip, to lash*, ἵππους, Il. 5, 768; often with infin. **μάστιξεν δ' ἐλάαν**, he whipped, in order to drive, Il. 5, 366. Od. 3, 484. (Another form is **μαστίω**.)

**μάστιξ**, υἱος, ἡ (**μάσσω**), ep. also **μάστις**, from this dat. **μάστει** for **μάστι**, Il. 23, 500; accus. **μάστιν**, Od. 15, 182; *a whip, a scourge*, for driving horses, Il. 5, 226. 748. 2) Metaph. *strife, punishment*, Διός, Il. 12, 37. 13, 812.

**μάστις**, ἡ, Ion. and ep. for **μάστιξ**, q. v.

**μαστίω**, poet. for **μαστιζῶ**, to lash, Il. 17, 622. Mid. spoken of lions: **οὐρῇ πλευρὰς μαστίεται**, he lashed his sides with his tail, \* Il. 20, 171.

**Μαστορίδης**, υἱος, ὁ, son of Mastor = *Halitherses*, Od. 2, 158; = *Lycophron*, Il. 15, 430. 438.

**Μάστωρ**, υἱος, ὁ, 1) father of Lycophron from Cythera, Il. 2) father of Halitherses, Od.

\* **μασχάλη**, ἡ, *the shoulder, and the armpit*, h. Merc. 242.

**ματάω** (**μάτην**), aor. 1 **ἐμάτησα**, *to be inactive, to delay, to loiter*, Il. 16, 474. 23, 510; spoken of horses: **μὴ—ματήσεται** for **ματήσεται**, \* Il. 5, 233.

**ματεύω** (**ΜΑΣΩ**), poet. = **μαστεινῶ**, *to seek, to look up*, Il. 14, 110. †

\* **μάτην**, adv. *in vain, to no purpose*, h. Cer. 309.

**ματιή**, ἡ (**μάτην**), *a vain undertaking, a fruitless attempt, levity, folly*, Od. 10, 79. †

**μάχαιρα**, ἡ (akin to **μάχη**), *a large knife, a dagger, a sabre*, which hung beside the sword, and which was used particularly in slaughtering victims, *a sacrificial knife*, Il. 3, 271. 18, 597; Machaon also used it for cutting out an arrow, \* Il. 11, 844.

**Μαχάων**, υἱος, ὁ, voc. **Μαχᾶων**, son of Æsculapius, ruler of Tricca and Ithome in Thessaly, distinguished for his medical skill, Il. 2, 732. Chiron had given his father healing remedies, Il. 4, 219.

**μαχειόμενος**, ep. see **μάχομαι**.

**μαχεούμενος**, see **μάχομαι**.

**μάχη**, ἡ, 1) *a battle, a combat, a contest, a fight*, comm. spoken of a battle between heroes. **μάχεσθαι μάχην**, to fight a battle, Il. 15, 673. 18, 533; also spoken of a duel, Il. 7, 263. 11, 542. 2) *contest, quarrel, dispute*, with words, Il. 1, 177. Hom. mentions four contests in particular: the first between the Simois and Scamandrus, Il. 4, 446. 7, 305; the second between the city of Troy and the Grecian ships, Il. 8, 53-468; the third on the Scamandrus, from Il. 11, -18, 242; the fourth embraces the deeds of Achilles, and ends with Hector's death, Il. 20-22. Il. and Od.

**μαχήμων**, ον (**μαχόμεαι**), *eager for battle, warlike*, κραδίη, Il. 12, 247. †

**μαχητής**, ον, ὁ (**μαχόμεαι**), *a warrior, combatant*, Il.; with ἀνὴρ, Od. 18, 261.

**μαχητός**, ἡ, ὄν (**μάχομαι**), *to be attacked, to be combated, that may be vanquished*, κακόν, Od. 12, 119. †

**μαχλοσύνη**, ἡ (**μάχλος**), *incontinence, luxury, voluptuousness, sensuality*, Il. 24, 30, spoken of Paris. Aristarchus wished to strike out the word, because it is elsewhere used only of women; but without reason; on the contrary, it suits Paris very well, cf. Il. 3, 39.

**μάχομαι**, Ion. and ep. **μαχόμεαι**, depon

mid. fut. *μαχέσσομαι* and *μαχήσομαι* (the Att. fut. *μαχοῦμαι* is not Homeric), aor. *έμαχεσάμην*, *έμαχησάμην*, pres. *μαχέομαι*, *μαχέονται*, Il. 2, 366. *μαχέεται*, Il. 20, 26. *μαχέοιτο*, *μαχέοντο*, Il. 272, 344; in pres. part. for metre's sake, *μαχεύμενος* and *μαχεύμενος*. The fut. and aor. Wolf always writes with *η*; only in the infin. aor. 1, for metrical reasons, stands *μαχίσσασθαι*, Il. 3, 20, 433, 7, 40; and optat. *μαχίσσαιο*, Il. 6, 329. According to Buttm. Gram. p. 291, in the aor. *έμαχεσάμην*, not *έμαχησάμην*, accords with the MSS., which Spitzner follows. 1) *to contend, to fight, to war, to battle*, a) Espec. in a contest both between whole armies and between single warriors, Il. 3, 91, 435, 19, 153; comm. *τινί*, with or against any one, *έπί τινι*, Il. 5, 124, 244; *άντία τινός*, Il. 20, 80, 88; *έναντίον τινός*, Il. 3, 433; *πρός τινα*, Il. 17, 471; but *σύν τινι*, with any one, i. e. with any one's aid, Od. 13, 391. Of the thing for which one fights we have commonly *περί τινος*, also *περί τινι*, Il. 16, 568. Od. 2, 245; *άμφι τινι*, Il. 3, 70, 16, 565; and *έίνεκά τινος*, Il. 2, 377; sometimes a dat. instrum. is added: *τόξοις, άξίησι*. 2) Gener. *to contend, to fight*, without reference to war: *άνδράσι περί δαιτί*, about a repast, Od. 2, 245; spoken of a contest with beasts, Il. 16, 429, 758. b) Spoken of a prize-combat: *πύξ*, to contend with the fist, Il. 23, 621. c) Spoken of contest of words, with *έπέσι*, Il. 1, 304, 5, 875; and without *έπ.* Il. 1, 8.

*μάψ*, adv. poet. = *μάτην*, 1) *in vain, fruitlessly, to no purpose*, Il. 2, 120. *μάψ όμόσαι*, Il. 15, 40. 2) *without reason, foolishly, inconsiderately*, often *μάψ, άτάρ ού κατά πόσμον*, foolishly and indecently, Il. 2, 214. Od. 3, 138. (Prob. from *μάρω*, *μάπω*.)

*μαψιδίως*, adv. poet. = *μάψ*, Il. 5, 374. Od. 3, 72, 7, 310.

\* *μαψιλόγος*, on, poet. (*λέγω*), *speaking in vain or without sense*, h. Merc. 546.

*ΜΑΩ*, an obsolete root, of which some forms remain, 1) Perf. *μέμαα*, with pres. signif. sing. obsol. for which *μέμονα*, *ας*, *ε* (cf. *γέγονα* with *γέγαα*) is used, dual *μέματον*, plur. 1 *μέμαμεν*, 3 plur. *μεμάασι*, imperat. *μεμάτω*, part. *μεμαώς*, gen. *μεμάωτος* and *μεμάωτος*, 3 plur. plupf. *μέμασαν*, *to strive for*, 1) *to rush eagerly to any thing, to dash impetuously on*, Il. 8, 413; *πρόσσω*, Il. 11, 615; *έγχειρσι*, Il. 2, 818; *έπί τινι*, Il. 8, 327, 20,

326. Often the part. *μεμαώς*, as an adj. or connected with another verb: *in haste, impetuously, zealously, earnestly*. 2) *to desire ardently, to long for*. a) Commonly with the infin. pres., Il. 1, 590, 2, 543. b) With gen. of thing: *έριδος, άυτής*, Il. 5, 732, 13, 197, 20, 256; *μέμονα*, comm. with infin., Il. 5, 482, 7, 36. 3) It also gives tenses to *μαίομαι*, q. v.

*Μεγάδης*, on, ó, son of Megas = *Peripus*, Il. 16, 695.

*μεγάθυμος*, on, poet. (*θυμός*), *high-minded, noble-hearted*; espec. *brave, courageous*, epith. of brave men and nations, Il. 2, 541; of a bull, Il. 16, 488; of Minerva, Od. 8, 520, 13, 121.

*μεγαίρω* (*μέγας*), aor. 1 *έμέγηρα*, prop. to regard any thing as too great, with the idea of vexation, envy; hence, 1) *to envy, to grudge, to deny* any thing to any one, as too great for him, *τινί τι*, Il. 23, 865. Od. 3, 55. *Δαναοίσι μεγήρας* (sc. *βίόν*), Il. 15, 473; and with infin. *μηδέ μεγήρης ήμιν τελευτήσαι τάδε έργα*, esteem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and gener. *to refuse, to deny*, Il. 7, 408. *ούτι μεγαίρω*, I hinder it not, Od. 8, 207. Il. 8, 54. 2) *to ward off, to hold back, τί τινος*, any thing from any one; spoken of Neptune: *αίχμήν βιότοιο μεγήρας*, diverting the spear from the life (viz. of Antilochus), accord. to Buttm. Lexil. I. p. 260. Il. 13, 563 (refusing the life, V.). [Signif. no. 2, accord. to Jahrb. Jahn und K., p. 272, is unnecessary, since no. 1 suits the passage cited, as also Il. 4, 54. Od. 8, 206, equally well.]

*μεγακήτης*, *ες* (*κήτος*), prob. that which has a great hollow or belly, and gener. *razz*, *very great, prodigious, ηής*, Il. 8, 222; *πόντος*, Od. 3, 158; *δειλφίη*, Od. 21, 22.

*μεγαλήτωρ*, ορος, ó, ή (*ήτωρ*), *great-hearted, high-minded, magnanimous, courageous*, epith. of heroes and of whole nations, Il. 13, 302. Od. 19, 176; *spirited, proud, θυμός*, Il. 9, 109. Od. 5, 298.

*μεγαλίζομαι*, mid. (*μέγας*), *to make oneself great, to elevate oneself, to be proud, θυμέ*, Il. 10, 69. Od. 23, 174.

\* *μεγαλοσθενής*, *ές* (*σθένος*), *very strong*, Ep. 6.

*μεγάλως*, adv. (*μέγας*), *greatly, very*. *μύλα μεγάλως*, *very greatly*, Il. 17, 723. Od. 16, 432.

μεγαλωσί, adv. (μέγας), in a great space, always μέγας μεγαλωσί, great and long, Il. 16, 776. Od. 24, 40.

Μεγαμηδείδης, ον, ὁ, son of Megamedes. So is the father of Pallas called, h. Merc. 100.

Μεγαπένθης, εος, ὁ (sorrowful), son of Menelaus by a female slave; he was married to the daughter of Elector, Od. 4, 10, 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Μεγάρη, ἡ, Megara, daughter of king Creon, in Thebes, wife of Hercules, Od. 11, 268, 269.

μέγαρον, τό (μέγας), a large room, a hall, hence espec. 1) the assembling-room of the men, the men's hall. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by pillars, and it was lighted by a front and side door, Od. 1, 270, 22, 127. cf. Od. 1, 127-130, 133. 2) Gener. any large room, as that of the mistress, of the maids, Il. 3, 125. Od. 18, 98, 19, 60. 3) in plur. a house, a dwelling, a palace, Il. 1, 396, 5, 805. Od. 2, 400.

μέγαρόνδε, adv. to the house, to the dwelling. \* Od. 16, 413. 21, 58.

μέγας, μεγάλη, μέγα, compar. μείζων, ον, superl. μέγιστος, η, ον, 1) great, spoken of extension in various ways: high, long, wide, broad, of animate and inanimate things, thus \*Ὀλυμπος, οὐρανός, αἰγιαλός, πύλας, etc. 2) great, i. e. strong, powerful, mighty, spoken of the gods; also, ἄνεμος, κράτος, κλῆος. μέγα ἔργον, a great, i. e. a difficult work, Od. 3, 261. 3) too great, immoderate. λίην μέγα εἰπεῖν, to say something too great, Od. 3, 227. The neut. sing. and plur. μέγα and μεγάλα as adv. greatly, very, strongly, powerfully; μέγα with verbs and adj. μέγα ἐξοχος, very conspicuous; also with comparat. and superl. μέγ' ἀμείνων, far better, Il. 2, 239, 23, 315; and μέγ' ἄριστος, by far the best, Il. 2, 82, 763; plur. μεγάλα with κτυπεῖν, εἵχεσθαι, etc.

Μέγας, ὁ, a noble Lycian, Il. 16, 695.

μέγεθος, εος, τό (μέγας), size, height, always spoken of the size of the body, comm. with εἶδος and κάλλος, Il. 2, 58. Od. 6, 152, 18, 219.

Μέγης, ητος, ὁ, son of Phyleus, sister's son of Ulysses, commander of the Dulichi-

ans and of the inhabitants of the Echinades, Il. 2, 625, 13, 692, 15, 302.

μέγιστος, η, ον, see μέγας.

μεδῶν, οντος, ὁ, fem. μεδέουσα, ἡ, poet. for μίδων, a ruler, a sovereign, masc. spoken of Jupiter: Ἰδῆθεν, Δωδώνης, \* Il. 16, 234. Fem. a female ruler, Σαλαμίως, h. 9, 4.

Μεδεών, ὄρος, ὁ, a city in Bœotia, near mount Phenicius, Il. 2, 501.

μῆδομαι, depon. (prop. mid. of μῆδω), fut. μεδήσομαι, Il. 9, 650. † 1) to take care of, to have charge of, to think of, to consider about, with gen. πολέμοιο, κοίτου, Il. 2, 384. Od. 2, 358; δόρποιο, Il. 18, 245; νόστοιο, Il. 9, 622. Od. 11, 110; often ἀλκῆς, to think of defence, Il. 2) to prepare any thing for any one, to invent, to plot, κακά τι, Il. 4, 21, 8, 458.

μῆδων, οντος, ὁ, prop. part. pres. from μῆδω, as subst. one who cares for, ruler, sovereign, sing. only ἄλλος μῆδων, Od. 1, 72; elsewhere always ἡγήτορες ἡδὲ μῆδοντες.

Μῆδων, οντος, ὁ, 1) son of Oileus and Rhene (Il. 2, 727), step-brother of Ajax; he dwelt in Phylace, whither he had fled, because he had slain his step-mother's brother. He was the leader of the warriors from Mythone when Philoctetes remained behind in Lemnos. Æneas slew him, Il. 2, 727, 13, 693 seq. 15, 332. 2) a Lycian, Il. 17, 216. 2) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him, Od. 4, 677, 22, 357.

μεθαιρέω (αἰρέω), aor. μεθέιλον, ep. iterat. form μεθέλεσκον, to take, to catch, spoken of a ball: ὁ δ' ἀπὸ χθονὸς ὑψοῦ ἀερόεις, φηδῶς μεθέλεσκε, subaud. σφαῖραν, the other, springing high from the earth, caught it with ease, Od. 8, 374. † (Thus Damm and Voss.)

μεθάλλομαι (ἄλλομαι), only part. aor. sync. μετάλμενος, to leap over, to spring upon or to, absol. Il. 5, 336, 11, 538; to leap after, \* Il. 23, 345.

μεθείω, ep. for μεθῶ, see μεθήμι.

μεθέλεσκε, see μεθαιρέω.

μεθίμεν, ep. for μεθῆναι, see μεθήμι.

μεθέπω (ἔπω), part. aor. 2 act. μετασπόν and mid. μετασπόμενος, 1) Act. intrans. to be behind, to go behind, hence 1) to pursue, to follow, τινά ποσά, Il. 17, 190. Od. 14, 33.

b) *to seek, to seek for*, with accus. Il. 8, 126; spoken of regions: *to visit*, absol. *to arrive*, Od. 1, 175. 2) Trans. with double accus. *to let go behind, to drive behind*; ἵππους Τυδείδῃ, *to drive the horses behind Tydides*, Il. 5, 329. II) Mid. *to follow, to pursue, τινά*, only Il. 13, 567.

μέθιμαι (ἦμαι), *to sit in the midst*; with dat. μνηστῆσι, *in the midst of the suitors*, Od. 1, 118. †

μεθιμοσύνη, ἡ (μεθίμων), *negligence, remissness*, \* Il. 13, 108. 121.

μεθίμων, ὢν (μεθίμημι), *negligent, remiss, lazy, surly*, Il. 2, 241. Od. 6, 25.

μεθίμημι (ἦμημι), infin. pres. ep. μεθιέμεναι and μεθιέμεν, fut. μεθήσω, aor. 1 μεθήκα, μεθήκα. Of the aor. 2 subj. μεθῶ, ep. μεθείω: optat. μεθίην, infin. μεθέμεν for μεθεῖναι. Of the pres. indic. μεθιῶ, 2 and 3 sing. μεθιῖς, μεθιῖ: of the imperf. 2, 3 sing. μεθιεις, μεθιεις; but 3 plur. μεθιειν for μεθιεσαν, *to neglect*, 1) Trans. with accus. 1) *to let loose, to let go* (any thing bound or detained); τινά, *to let a prisoner go*, Il. 10, 449. cf. Il. 16, 762; spoken of missiles: ἰόν, Il. 5, 48; τὸ ἐς ποταμόν, *to let any thing fall into the river*, Od. 5, 460; metaph. χόλον τινός, *to give up anger about any one*, Il. 15, 138; Ἀχιλλῆϊ, *to remit wrath against Achilles*, Il. 1, 283; κῆρ ἄχτος, *to free the heart from care*, Il. 17, 539. 2) *to abandon, τινά*, Il. 3, 414. Od. 15, 212. εἴ με μεθείη ῥίγος, Od. 5, 471. 3) *to give, to permit, to yield, νίκην τινί*, Il. 14, 364; and with infin. ἐρύσαι, *to permit to draw*, Il. 17, 418. II) Intrans. 1) Absol. *to be negligent, to relax, to become weary, to loiter, to linger*, often absol. Il. 6, 523. 10, 121, also Od. 4, 372; βίη, *in strength*, Il. 21, 177. 2) *to neglect, to desist, to cease from*; with gen. πολέμοιο, *from war*, Il. 4, 240. 13, 97; in like manner ἀλκῆς, μύχης, βίης, Od. 21, 126; χόλοιο Τελεμάχῳ (against Telem.), Od. 21, 377. b) With infin. and part. rarely in Hom. μάχεσθαι, *to cease to fight*, Il. 13, 234. 23, 434. κλαύσας μεθέηκε, *he ceased weeping*, Il. 24, 48. (On quantity, see ἦμη.)

μεθίστημι (ἴστημι), fut. μεταστήσω, 1) Act. transit. *to transfer, to transpose, to change, to exchange, τινί τι*, Od. 4, 612. 2) Mid. intrans. *to transfer oneself*, i. e. *to go elsewhere*, with dat. ἐτάροισι, Il. 5, 514.

μεθομιλέω (ὁμιλέω), *to have intercourse, to associate; τινί*, with any one, Il. 1, 269. †

μεθορμάω (ὀρμάω), only part. aor. παρ. μεθορμηθεῖς, *to drive after*. 2) Pass. *to follow, to pursue*, Od. 5, 325. Il. 20, 192.

μέθυ, νος, τό, any strong, intoxicating drink, espec. wine, Il. 7, 471. Od. 4, 756.

\* μεθύστερος, ἡ, ὢν (ὑστερος), *after, later*, the neut. as adv. h. Cer. 205.

μεθύω (μέθυ), only pres. and imperf. *to drink unmixed wine*, Od. 18, 240. 2) Metaph. *to be thoroughly soaked*. βοεῖη μεθιουσα ἀλοφῇ, *ox-hide soaked with fat*, Il. 17, 390.

μειδιάω, only in aor. 1 ἐμειδῆσα, ep. μειδῆσα; and μειδιάω, from which only part. pres. μειδιῶν, ep. for μειδιῶν, *to smile*; on the other hand, γελῶν, *to laugh aloud*, h. Cer. 204; βλοσυροῖσι προσώπασα, Il. 7, 212; Σαρδάνιον, Od. 20, 803; see this word.

μειδιάω, see μειδιάω.

μεῖζων, ὢν, irreg. compar. of μέγας.

μεῖλας, ep. μέλας, Il. 24, 79; † only μεῖλανι πότινι, see ὁ Μέλας πότις.

μεῖλια, τά (μέλι, μειλίσσω), any thing gladdening, rejoicing, espec. gratifying presents, \* Il. 9, 147. 289; spoken of the gifts which a father gives to his daughter as a portion.

μεῖλιγμα, ατος, τό (μειλίσσω), any thing which serves to soothe or please. μειλίγματα θυμοῦ, dainties, which the master takes for the dogs, Od. 10, 216. †

μεῖλινος, ἡ, ὢν, poet. for μέλιτος, q. v. \* Il.

μειλίσσω, only pres. (akin to μέλι, prop. to make sweet), hence 1) Act. *to please, to rejoice*, espec. *to soothe, to calm*; νεκρὸν πῖρος, *to appease the dead by fire* (the funeral pile), Il. 7, 408. The dead, according to the views of the ancients, were angry if their obsequies were not soon attended. 2) Mid. *to enjoy oneself, to rejoice*, h. Cer. 291. b) *to be gentle, to use gentle words, to address kindly*, Od. 3, 96. 4, 326.

μειλίγη, ἡ (μειλίχος), *gentleness, mildness, kindness*; πολέμοιο, *the slackness of the battle*, Il. 15, 741. †

μειλίχος, ἡ, ὢν and μεῖλος, ὢν (μειλίσσω), prop. sweet; hence mild, gentle, kind, affectionate. a) Spoken of persons (of whom alone μειλίχος is used, except Od. 15, 374). Il. 17, 671. 21, 300. b) μειλίχος μῦθος, Il. 10, 288; and μῦθοισι ἐπίσσει μειλίχοις προσειδῶν, *to address any one with friendly words*,

Il. 6, 343. Od. 6, 143; and *μειλιχίους* alone, Il. 4, 256; *αἰδώς*, Od. 8, 172.

*μείρομαι*, from which *ἔμμορε* as 3 sing. aor. 2, only Il. 1, 278; elsewhere 3 sing. perf., perf. pass. *εἴμαρται*, to allot to oneself, to receive as a share, to receive, with accus. *ἡμισυ μείροε τιμῆς*, the half of the honor, Il. 9, 616.

b) With gen. in the aor. and perf. act. to participate in, to obtain, *τιμῆς*, Il. 1, 278. 15, 189. c) Perf. pass. *εἴμαρται*, together with the pluperf., it is appointed by fate, with accus. and infin., Il. 21, 281. Od. 5, 312. 24, 34.

*μείς*, ὁ, gen. *μηρός*, Ion. for *μῖν*, the nom. *μείς* is found, Il. 19, 111. h. Merc. 11, a month. Neither the names nor the length of the months are definitely given; the only limiting expression is: *τοῦ μὲν φθίνοντος μηνός*, *τοῦ δὲ ἱσταμένου*, when this month ends and that begins, Od. 14, 162. 19, 307.

*μείων*, neut. *μείον*, irreg. compar. of *μικρός*. *μελαγχροῖς*, ἐς, poet. = *μελάγχροος* (χρόα), of a black color, having a dark skin, Od. 16, 175. † See *μελανόχροος*.

*μελαθρον*, τό (*μέλας*), the ceiling of a room, but espec. the central projecting beam under the roof, through which the smoke passed, (*ἀπὸ τοῦ μολαινεσθαι*, accord. to Et. M.), Od. 8, 279. 22, 240. 2) the roof-timber, roofing, Od. 19, 544; hence, 3) Gener. a roof, a covering, and like tectum, for a dwelling, Il. 2, 414. 9, 204. Od. 18, 250. *αἰδεσσαι μέλαθρον*, reverence thy roof, (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable,) Il. 9, 640.

*μελαθρόφιν*, Ion. and ep. for *μελάθρον*, Od. 8, 279. †

*μελαίνω* (*μέλας*), to blacken, only mid. to blacken oneself, to become black, *χρόα*, as to the skin (from blood), Il. 5, 354; spoken of the newly ploughed fallow-field, \* Il. 18, 548.

*Μελάμπον*, οδος, ὁ, son of Amyntaon and Idomene, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphiclus from Phylace in Thessaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225 seq. 11, 287 seq.

*μελάνδετος*, ον (*δῶν*), poet. bound with black, *φάσανον* (accord. to the Schol. having a black, i. e. iron handle; it is better to

explain it of the sheath, as encompassed with iron), Il. 15, 712. †

*Μελαρεύς*, ἦος, ὁ, father of Amphimedon in Ithaca, Od. 24, 103.

*Μελανθέυς*, ἦος, ὁ, in the nom. and voc., and *Μελάνθιος*, ὁ, in the remaining cases; son of Dolius, the scandalous goat-herd of Ulysses; he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212 seq. 22, 472 seq.

*Μελάνθιος*, ὁ, 1) = *Μελανθέυς*. 2) a Trojan, Il. 6, 36.

*Μελανθώ*, οῦς, ἡ, daughter of Dolius, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 320. 19, 60; her death is related, Od. 22, 421 seq.

*Μελάνιππος*, ὁ, 1) a Trojan, slain by Teucer, Il. 8, 276. 2) son of Hicetaon, slain by Antilochus, Il. 15, 547 seq. 3) a Trojan, slain by Patroclus, Il. 16, 695. 4) an Achaian, Il. 19, 240.

*μελανόχροος*, ον, poet. for *μελάγχροος* (χρόα), of a black color, Od. 19, 246. †

*μελανόχρως*, οος, ὁ, ἡ = *μελανόχροος*; κύαμοι, black beans, Il. 13, 589. †

*μελάνδρος*, ον, poet. (*ῥῥωρ*), having black, dark water, *κρήνη*, Il. 9, 14. Od. 20, 158.

*μελάνω*, poet. = *μολαίνομαι*, to blacken oneself, to become dark, spoken of the sea, *μελάνει πόντος ὑπ' αὐτῆς* (sc. *φρικῆς*), ed. Wolf, Il. 7, 64. † This explanation of Eustath. is rejected by Spitzner, because verbs in *αἰνώ* and *άνω* have always in Homer a trans. signif. He has therefore adopted the reading of Aristarch. *μελάνει δὲ τε πόντος*, sc. *Ζέφυρος*.

*μελῦς*, *μέλαινα*, *μελᾶν*, gen. *μέλανος*, *μολαίνης*, *μέλανος*, poet. form *μέλας*, Il. 24, 79; in dat. compar. *μελάντερος*, 1) black, dark-colored, dark, spoken not merely of actual black color, but of what seems to the eye black, as *αἷμα*, *οἶνος*, *ῥῥωρ*, *γᾶς*, Il. 2, 699; *ἥπιμος*, Od. 14, 97. 2) black, dark, dusky, *ἔσπερος*, Od. 1, 423; *ρίξ*, Il. 8, 503. 3) Metaph. black, dark, gloomy, horrible, *θάνατος*, Il. 2, 834; *Κίρ*, Il. 2, 859; *ὀδύναι*, Il. 4, 117. Neut. as subst. *τὸ μέλαν δρόνός*, poet. *μελάνδρον*, the heart, the marrow of the oak, Od. 14, 12. [Cf. Jahrb. Jahn und K. p. 272.]

*Μέλας*, ανος, ὁ, son of Portheus, brother of Ceneus, Il. 14, 117.

*Μέλας πόντος*, ὁ, ep. *Μέλας π.*, Il. 24, 79.

The Schol. in part understand by this the *black bay*, (also called ὁ Καρδιανὸς πόντος), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne, Bothe. From the connection it appears more correct with Wolf and Voss to take μέλλας as an appell., since the poet seems to have no particular point in view.

μέλδω, to *melt*, to *dissolve*, mid. μέλδομαι, to *become melted*, to *melt*. λέβης κνίσση μελδόμενος, a kettle melting with fat, i. e. in which fat is melting. Heyne and Spitzner read with Aristarchus: κνίσσην μελδόμενος (act. for μέλδων), melting the fat; so also Voss, Il. 21, 363. †

Μελέαγρος, ὁ (from μέλει and ἄγρᾱ, who cares for the chase), son of Ceneus and Althæa, husband of Cleopatra; he collected heroes for slaying the Calydonian boar in Ætolia. Between the Curetes and Ætoliens a strife arose touching the head and skin of the slain boar. As long as Meleager took part, the Ætoliens were successful; when however he, incensed by the imprecations of his mother, withdrew, then the Curetes besieged Calydon itself. At last, upon the prayer of his wife, he took part again in the contest, and repulsed the Curetes, Il. 9, 541. see Ἀλθαία.

μελεδῆμα, ατος, τό, poet. (μελέδη), *care*, *anxiety*, always plur., Il. 23, 62. μελεδήματα πατρός, anxieties about one's father, Od. 15, 8.

\* μελεδών, ὤνος, ἡ = μελεδώνη, h. Ap. 532.

μελεδώνη, ἡ, poet. *care*, *trouble*, Od. 18, 517. †

μέλει, see μέλω.

μελεῖστί, adv. (μέλος), *limb by limb*, Il. 24, 409. † [According to Bothe and Nitzsch, found also Il. 24, 409. Od. 9, 291.]

μέλεος, εἰ, εον, *idle*, *vain*, *unprofitable*, αἶνος, Il. 23, 795. ὀρμή, Od. 5, 416; *inactive*, Il. 10, 480. Neut. as adv. *vainly*, Il. 16, 336. 21, 473.

\* μελετάω (μέλω), aor. 1 ἐμελίτησα, 1) to *care*. 2) to *take care of*, to *practise*, with accus. h. Merc. 557.

\* Μέλης, ητος, ὁ, a river in Ionia near Smyrna, where Homer is said to have been born, h. 8, 3. Ep. 4, 7.

μέλι, ιτος, τό, *honey*, Il. 1, 249; vessels of

honey and fat were placed upon the funeral piles, Il. 23, 170. Od. 24, 68.

Μελίβοια, ἡ, a town in Magnesia (Thesaly), at Mount Othrys, Il. 2, 717.

μελίγηρς, υ (γῆρς), *sweet-voiced*, *sweet-toned*, ὄψ, Od. 12, 187. † αἰοδή, h. Ap. 519.

μελίη, ἡ, the *ash*, fraxinus excelsior, Il. 13, 178. 16, 767. 2) a *spear's shaft* made of ash, and often the *spear* itself, Il. 2, 543. Od. 14, 281.

μελιγδής, ἐς (ἡδύς) *sweet as honey*, *honey-sweet*, οἶνος, πυρός, often metaph. *sweet*, *lovely*, θυμός, Il. 10, 495; νόστος, ὕπνος, Od. 11, 100. 19, 551.

μελίκηρτος, ον, Ion. for μελίκατος (κεράωνυμι), *mixed with honey*; τό μελίκηρτον, a *honey-mixture*, a drink of milk and honey, which was presented to the souls of the dead and to the infernal deities, \* Od. 10, 519. 11, 27.

μέλιнос, ἰνη, ινον, ep. μέλινος (μελίη), *ash-ens*, made of *ash-wood*, μέλινος οὔδος, Od. 17, 339; in the Il. always μέλινος, as epith. of ἔγκος, δόρυ.

μέλισσα, ἡ (μέλι), a *bee*, Il. 2, 87. Od. 13, 106.

Μελίτη, ἡ, daughter of Nereus and Doris, Il. 18, 42. [2) a companion of Proserpine, h. Cer. 419.]

\* μελίτωμα, ατος, τό (μελιτώ), *honey-cake*, Batr. 39.

μελίφρων, ον (φρήν), by its *sweetness delighting the soul*, *heart-refreshing*, οἶνος, πυρός, σῖτος, Il. and Od., metaph. ὕπνος, Il. 2, 34.

μέλλω, only pres. and imperf. prim. signif. to *consider*, in eo esse, ut, an auxiliary verb, which for the most part stands with the infin. fut., more rarely with pres. and aor. aor. It must be rendered, *shall*, *will*, *should*, *would*, *must*, *may*, according as it expresses the purpose of a man, or something dependent upon the will of another, or upon the condition of things; hence, 1) to *will*, to *purpose*, to *design*, to *think*, to *be about to do*, to indicate the human will. ἐμελλε διεξιμέναι πεδίονδε, he was about to go out, Il. 6, 393; ἐμελλε στρέψουσθαι ἐκ χώρας, he designed, was on the point of, going away, Il. 6, 515. cf. 6, 52. 10, 336. Od. 11, 553; rarely with infin. pres. Il. 10, 454. Od. 6, 110. 19, 94; and aor. Il. 23, 773. 2) to *be destined*, to *be about*, a) According to the will of a deity or of fate: οὐ τελέεσθαι ἐμελλε, it should not be, i. e. was

not to be fulfilled, Il. 2, 36. cf. Od. 2, 156. Il. 5, 686; with infin. pres. Il. 17, 497; with infin. aor. ἔμελλε—λιτέσθαι, he was about to supplicate, Il. 16, 46. b) According to human arrangement, Il. 11, 700. c) According to the situation of things, Il. 11, 22. Od. 6, 135; οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους ἔδμεναι, thou wert not about to devour the companions of a timid man, Od. 9, 475. 3) to be obliged, must. a) Accord. to right and duty: καὶ λίην σίγ' ἔμελλε κηχέσθαι κακὰ ἔργα, vengeance was about to overtake thee, Od. 9, 477. b) Accord. to probable consequence, i. e. may, might, sometimes to seem, οὕτω που Διὶ μέλλει φίλον εἶναι, thus it seemed pleasing to Jupiter, Il. 2, 116. μέλλω που ἀπέχθεσθαι Διὶ, Il. 21, 83. τὰ δὲ μέλλει ἀκούεμεν, the things ye might have heard, Il. 14, 125. μέλλεν ποτὶ οἶκος ἀφνειὸς ἔμμεναι, once the house might have been rich, Od. 1, 232. 4, 181; with infin. aor. Il. 24, 46. Od. 14, 133. [Cf. Jahrb. J. und K. p. 273, where the signif. to will, as in no. 1 above, is rejected on the authority of Cludius, Progr. to Lyk. 1840.]

μέλος, εὖος, τό, a limb, always in the plur. Il. and Od. 2) an air, a melody, h. 18, 16.

μειληθρον, τό (μειλπω), diversion, play, sport. μειληθρα κυνῶν and κυσὶν γενέσθαι, to be a sport (refreshment, V.) of the dogs; spoken of the corpses of enemies, lying unburied, \* Il. 13, 233. 17, 255. 18, 179.

μειλπω, 1) Prop. to sing, with dance and sports, to sing, to celebrate in song, Ἰκάεργον, Il. 1, 474. 2) Mid. as depon. a) to sing, ἐμέλπετο θεῖος αἰοδὸς φορμίζων, Il. 18, 604. Od. 4, 17. 13, 27. b) to sing and dance, to lead a choir of dancers, Il. 16, 182; Ἀρηϊ, to dance in honor of Mars, i. e. to fight bravely, Il. 7, 241.

μέλω, rarely personal, comm. impersonal, pres. μέλει, μέλουσι, fut. μελήσει, perf. ep. μέμηλα, part. μεμηλώς, mid. ep. fut. μελήσεται, perf. mid. μέμβλεται, and pluperf. μέμβλετο, ep. for μεμηλήται, μεμηλήτο. 1) Active. a) Personal, only 1 sing. to be an object of care, to lie on the heart, ἀνθρώποισι μέλω, I am prized amongst men, V., Od. 9, 20. cf. Ἀργὼ πασιμέλουσα, Od. 12, 70. 2) Impers. μέλει μοι τι, it lies on my heart, it is an object of care to me, it is my concern. The object stands in the nom., the pers. in the dat., Il. 6, 492. 10, 92; also plur. μέλουσί μοι, they

are objects of concern to me, Il. 20, 21; μή τοι ταῦτα μέλονται, let not these things trouble thee, Il. 18, 463; μελήσουσί μοι ἵπποι, Il. 5, 228; instead of the nom. we have also the infin. Od. 16, 465. Poet. is espec. a) Perf. and pluperf. with pres. signif. ἀνὴρ, ὃ τόσσα μέμηλε, upon whom lie so many cases, Il. 2, 25. ἔργα, Il. 2, 614. Od. 1, 151. The part. perf. μεμηλώς has a person. signif., caring for, addicted to, studious of, with gen. πλούτοιο, πολέμοιο, Il. 5, 708. 13, 297; once also μέμηλας ταῦτα, these things hast thou devised, h. Merc. 437. II) Mid. rarely pres. μήτι τοι ἱγμόνος γε ποδὴ μελέσθω, let not the desire for a guide trouble thee, Od. 10, 505. μελήσεται μοι ταῦτα, Il. 1, 523; often perf. μέμβλεται for μέλει, Il. 19, 343; and μέμβλετο for μέμηλε, Il. 21, 516. Od. 22, 12.

μεμικνῖα, see μηκάομαι.

μεμαότες, μεμαώς, see ΜΑΩ.

μέμβλωκα, see βλώσχω.

μέμβλεται and μέμβλετο, see μέλω.

μεμηκώς, see μηκάομαι.

μέμηλα, see μέλω.

μεμνήσθω, see μιμνήσκω.

Μέμων, ονος, ὁ, son of Tithonus and Aurora, king of the ἌEthiopians; he came to the aid of Priam, after Hector's death; he slew Antilochus, Od. 4, 187. 188; and fell by Achilles, Od. 11, 522. [The last citation is not in point.]

μέμονα, ep. perf. with pres. signif. used only in the sing. to desire ardently, to wish; it is used in connection with μέμαμεν, μέματε, etc., see ΜΑΩ.

μέμνκα, see μυκάομαι.

\* μέμφομαι, depon. mid. to blame, to chide, Batr. 70.

μέν, a particle, originally = μὴν, truly, i. e. in truth, indeed,) used as conjunct. and adv. I) Conjunct. μὲν in connection with δέ unites different ideas and clauses; μὲν stands in the protasis, and indicates concession and admission, and points to the limitation expressed by δέ in the apodosis. The antithesis thus arising may be more or less strong. In the one case μὲν—δέ may be translated by indeed, but; in the other, either not at all, or by and. They are used, 1) In distributing accord. to place, time, number, order and persons, Il. 1, 18. 54. 3, 114. ὁ μὲν, ὁ δέ, this, that; cf. ὁ, ἡ, τό. τὰ μὲν—πάν δέ, Il. 4, 110. 111; οἱ μὲν—ἡμῖνες δέ, Od. 3, 153.



155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic: *περὶ μὲν—περὶ δέ*, Il. 1, 258. 3) Often the clauses related to each other by *μὲν* and *δέ*, are widely separated by intervening clauses, Il. 2, 494, and 511. 4) Also the protasis is doubled by *μὲν, μὲν*, Il. 23, 311; commonly however in Hom. *μὲν, μὲν* introduces an apodosis with two limbs, Il. 20, 41–47. 5) Instead of *δέ* may stand other adversative particles, *ἀλλά, αὐ, αὐτε, αὐτάρ*, Il. 2, 704. 1, 51. Od. 22, 5. 6; or copulative conjunctions are also introduced, *τέ, καί, ἡδέ*, Od. 22, 475. 6) Frequently the antithetic clause with *δέ* is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) *μὲν* often stands in connection with other particles: *μὲν ἄρα, μὲν γάρ, μὲν δὴ*; in *μὲν τε*, the *τε* indicates a more intimate connection of the two members, Il. 5, 139. 21, 260; and without apodosis = *μὲν τοι, certainly, by all means*, often like *μὲν, truly*, Il. 8, 294. Od. 1, 275. 4, 157. II) Adv. ep. and Ion. stands frequently in the original signif. instead of *μὲν, truly, certainly, verily*, alone, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. Il. 1, 440. 2, 145; frequently in connection with other particles: *ἢ μὲν, οὐ μὲν, καὶ μὲν, ἀτύρ μὲν*, etc., see *μὲν*.

*μενεαῖνω* (μένος), aor. 1 *ἐμενέηναι*, 1) to desire ardently, to wish continually, to long for, absol. and often with infin. pres. and aor.; with infin. fut. only, Il. 21, 176. Od. 21, 125. 2) To have something in mind against any one (en vouloir), to be angry, to be incensed, *τινὶ*, Il. 15, 504. Od. 1, 20; often absol., and *ἐριδι μενεαίνειν*, to become angry in a strife, Il. 19, 58. *κτεινόμενος μενέαινε*, he was wrathful even in killing, Il. 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word: 'he groaned out his spirit'.)

*μενεδήϊος, ον* (δήϊος), resisting an enemy, holding him at a stand, *brave, courageous*, \*Il. 12, 247. 13, 228.

*Μενέλαος, ό*, son of Atreus, king of Lacedæmon, Il. 7, 470. 2, 408. 581 seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command, with his brother. In his disposition he exhibits benevolence and mildness; as a warrior, spi-

rit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, Il. 17. 18 seq. After the Trojan war, he wandered about eight years before he reached home. Od. 4, 82 seq.

*μενεπτόλεμος, ον*, poet. (πόλεμος), persevering in battle, brave, warlike, epith. of heroes and of a nation, Il. 2, 749.

*Μενεπτόλεμος, ό*, formerly incorrectly taken as a proper name in Il. 13, 693.

*μενεχάρμης, ον, ό, ή* (χάρμη), persevering in battle, courageous, epith. of heroes and nations, \*Il. 9, 529, and often.

*μενεχαρμος = μενεχάρμης*, Il. 14, 376. †

*Μενεσθενός, ήος, ό* (μένω, σθένος), son of Peteus, commander of the Athenians, an excellent charioteer, Il. 2, 552. 12, 331. 15, 331.

*Μενέσθης, ονς, ό*, a Greek, slain by Hector, Il. 5, 609.

*Μενέσθιος, ό*, 1) son of Areithous, sovereign of Arne in Boeotia, slain by Paris, Il. 7, 9. 2) son of Sperchius, or Borus and Polydora, a leader of the Myrmidons, Il. 16, 173–178.

*μενοεικής, ές* (είκω), prop. gratifying the desire; hence: satisfying, abundant, spoken of food and drink, *δαις, έδωδή, οίνος τάφος*, Il. 23, 29; also *θήρη, λήϊς*, Od. and *έλε*, abundant wood, Il. 23, 139. 2) Generally: agreeable, pleasing, wished for, Il. 9, 227. Od. 16, 429.

*μενοινάω* (μένος), ep. *μενοινώω*, Ion. *μενοινέω*, aor. 1 *ἐμενοίνησα*, to have in mind, to think, to consider, to wish, to will, *τί*, or with infin. Il. 10, 101. Od. 2, 36; and *τινὶ τι*, to purpose any thing against any one, *κακέ*, Od. 11, 532. *μενοίνοιον* (sc. *κέ*), *εἰ τελείουσιν*, they considered whether they should accomplish it, Il. 12, 59.

*μενοινάω*, ep. for *μενοινάω*, q. v.

*Μενοϊτιάδης, ον*, [also *εω*, Il. 18, 93.] *ό*, son of Menætiæus = Patroclus, Il.

*Μενοίτιος, ό*, son of Actor, father of Patroclus, an Argonaut, Il. 11, 765. 16, 14. 23, 85 seq.

*μένος, εος, τό* (μένω), prop. perseverance in a thing, hence 1) any vehement manifestation of spirit, and particularly a) impetuosity, fierceness, rage, anger, Il. 1, 103. 9, 679; espec. warlike spirit, bravery. *μένος ανδρών*, Il. 2, 387; also plur. *μένεα πνείοντες*, the courage-breathing, Il. 2, 536. 11, 508; connected with *θυμός, ἀλκή, θάρσος*, Il. 5, 2.

470. 9, 706. b) *desire, longing, wish, purpose*, Il. 13, 634; also plur. Il. 8, 361. 2) *animation, life, vigor*, since this manifests itself in ardent desires, Il. 3, 294; hence *ψυχὴ τε μένος* τα, life and strength, Il. 5, 296. 8, 123. 3) *strength, force, power* of body, as a manifestation of a resolute will: to bear strength of hands against one another, Il. 5, 506; thus also *μένος καὶ χεῖρας*, Il. 6, 502. *μένος καὶ γυῖα*, Il. 6, 27. b) Of animals, Il. 17, 20. Od. 3, 450. c) Of inanimate things: of the spear, Il. 13, 444; of the wind, Il. 5, 524; of fire, Od. 11, 220; of the sun, Il. 23, 190; of streams, Il. 12, 18. 4) It is often used periphrastically, as *βίη, ἔς. μένος Ἀτρείδαι*, Il. 11, 268. *ἔξον μένος Ἀλκιόοιο*, the blessed strength (Nitzsch), Od. 7, 167.

*Μέντης*, ου, ό, 1) leader of the Cicones, Il. 17, 73. 2) king of the Taphians, a friend of Ulysses in Ithaca, under whose form Minerva came to Telemachus, Od. 1, 105. 180. *μέντοι*, Od. 4, 157, ed. Wolf; better separate, see *μέν*.

*Μέντωρ*, ορος, ό, 1) father of Imbrius, Il. 13, 171. 2) son of Alcimus, an intimate friend of Ulysses in Ithaca, to whom, on his departure, he entrusted his domestic affairs. Minerva goes under his form with Telemachus to Pylos, Od. 2, 225. 4, 654. 17, 68.

*μένω*, poet. *μένω*, fut. ep. *μένω* for *μενώ*, aor. 1 *ἔμνω*, 1) Intransit. to remain, to abide; espec. a) In battle: to maintain one's ground, to remain firm, with *τλήναι*. b) Gener. to remain, to continue, to abide, *αὐτοί, αὐτόθι*, Il. 3, 291. 14, 119; with prep. *ἀπό τινος, παρά τινι*, etc., spoken of inanimate things: to remain standing, Il. 17, 434. c) to wait, with accus. and infin. Il. 4, 247. *μένον δ' ἐπὶ ἔσπερον ἐλθεῖν*, they waited till the evening came on, Od. 1, 422; or *εἰσέει* with subj. Il. 9, 45. 2) Transit. with accus. to await, to wait for, espec. spoken of an attacking enemy: to besiege, to withstand, *τινά, ἔσπερον*, Il. 13, 830; spoken of beasts and lifeless things, Il. 13, 472. 15, 820. b) Gener. to wait for, to await, *ἦώ*, Il. 11, 723; *τινά*, Il. 20, 480. Od. 4, 847. (The perf. 2 *μέμνηται* belongs in signif. to *μίμνηται*, see *ΜΑΝ*.)

*Μένων*, ωνος, ό, a Trojan, Il. 12, 93. \* *Μερίδαραξ*, αγος, ό (ἀρεαξ), *Cymodithis*, name of a mouse in Batr. 265.

\* *μερίζω* (μέρος), perf. pass. *μεμήρισμαι*, to divide, Batr. 61.

\* *μέριμνα*, ή, care, trouble, h. Merc. 44, 160. (From *μερίς, μερίζω*.)

*μέριμνος*, ον, poet. (from *μέριμνα*, poet. = *μέριμνα*), exciting care, causing trouble, spoken of actions: wearisome, difficult, terrible, dreadful, spoken only of warlike deeds, in the plur. *μέριμνα ἔργα*, Il. 8, 453; and *μέριμνα* alone, \* Il. 10, 48. 11, 502.

*Μερμερίδης*, αο, ό, son of Mermernus = *Πω*, Od. 1, 259.

*Μέρμερος*, ό, 1) a Mysian, slain by Antiochus, Il. 14, 513. 2) father of *Πω*, Od.

*μερμηρίζω* (μερμερός), aor. 1 ep. *μερμηρίζα*, 1) Intrans. to be anxious, to be troubled, to revolve anxiously in mind, to ponder; espec. *δίχα* and *διάνδιχα*, to be irresolute, to be doubtful, to hesitate between two courses, to delay, Od. 16, 73. Il. 1, 189. 8, 167. There follows it *ώς*, Il. 2, 3; *ὅπως*, Il. 14, 159. Od. 20, 8; often *ἢ—ἢ*, whether—or, Il. 5, 672. 10, 503; also infin. *ἐλθεῖν ἢδὲ πνθίσθαι*, Od. 10, 152. 438. 24, 235; *περὶ τινος*, Il. 20, 17. 2) Trans. with accus. to devise, to plot, to resolve upon, *δόλον*, Od. 2, 93; *πολλά*, Od. 1, 427; *φόνον τινί*, Od. 2, 325. 19, 52.

*μέρις*, ἰθος, ή (prob. from *εἶρω*), a bond, a cord, a rope, Od. 20, 23. †

\* *μέρος*, εος, τό, a part, a share. *κατὰ μέρος*, each in his part, h. Merc. 53.

*μέροψ*, οπος, ό (μείρομαι, ὄψ), endowed with articulate speech, discoursing, speaking, epith. of men, who are distinguished from brutes by uttering articulate, instead of inarticulate sounds, Il. 1, 250. 9, 340. Od. 20, 49. (Voss, 'the speaking tribes of men,' but in h. Cer. 'many-toned,' or speaking many tongues.)

\* *Μέροπες*, οί, the ancient name of the inhabitants of the island Cos, derived from a king Merops, h. Ap. 42.

*Μέροψ*, οπος, ό, a ruler and famous seer in the city Percote, on the Hellespont, father of Adrastus and Amphius, Il. 2, 831. 11, 329.

*μεσαιπόλιος*, ον, poet. (πολιός), half-gray, half-white, hoary, epith. of Idomeneus, who was approaching old age, Il. 13, 361. †

*Μεσαύλιος*, ό (having charge of the cattle-yard), a slave of Eumæus in Ithaca, Od. 14, 449. 455.

*μίσανλος*, ό, ep. *μίσσανλος* (or *τὸ μίσανλον*) (αὐλή), the court-yard, between the out-buildings in the court; also a shepherd's or herdsman's dwelling, Il. 24, 29; espec. the

yard for cattle, Il. 11, 548. Od. 10, 435; always ep. form.

μεσηγύ, adv. ep. μεσσηγύ, before a vowel or to form a position μεσηγύς, 1) *in the midst, between*, rarely without cases, Il. 11, 573. 23, 521. b) With gen. *between*, Il. 5, 41. Od. 4, 845. 2) Of time: *in the mean time*, Od. 7, 195. τὸ μεσηγύ ἡματος, the half of the day, h. Ap. 108.

μεσηγίς, εσσα, εν, poet. (μίσος), *in the midst, middle*, Il. 12, 269. †

Μέσθλης, ου [not ους], ó, son of Pylæmenes and of the nymph Gygæa, leader of the Mæonians, Il. 2, 864. 17, 216.

μεσόδμη, ή (for μεσοδόμη fr. δέμω), prop. the intermediate work, or juncture of two beams, hence 1) *the transverse beam* in a ship, or the hollow between the beams, in which the mast is fixed, Od. 2, 424. 15, 289. 2) *a depression or recess* in the wall between the pillars (*intercolumnia*), accord. to Aristarch. = μεσόστυλα, or the space between the beams in the ceiling, Voss. \* Od. 19, 37. 20, 354.

\* μεσόμφαλος, ον, *in the middle of the navel*; hence subst. τὸ μεσόμφαλον, the middle; accord to the Schol. the lamp-cover, Batr. 129.

μέσση, τό, ep. μέσση, neut. of μίσος, q. v. μεσοπαγής, ές, see μεσοπαλής.

μεσοπαλής, ές, ep. μεσσοπαλής (πάλλω), *hurled by the middle*. μεσσοπαλής έθηκε κατ' ὄχθης μείλιον έγχος, he made the aspen spear hurled by the middle pierce the shore, V. Il. 21, 172. † Eustath. and others read μεσσοπαγής, infixed to the middle, i. e. piercing to the middle. Aristarch. prefers μεσσοπαλής, because this word indicates greater force in the cast.

μίσος, η, ον, ep. μίσσος (according to the necessity of the metre), 1) *middle, in the midst*, spoken of space: βάλεν αἰχένα μίσση, he smote the neck in the midst, Il. 5, 657; μίσση ἅλι, in the midst of the sea, Od. 4, 844. b) Of time: μίσση ἡμαρ, mid-day, Il. 21, 111. 2) Freq. τὸ μίσση, *the middle*, as subst. often ές μίσση, Il. 4, 79. έν μίσση, Il. 3, 69, and μίσση, Il. 4, 444. κατὰ μίσση, into the midst, Il. 5, 8; with gen. Il. 9, 87. Od. 11, 157; metaph. ές μίσση ἀμφοτέροις δικάζειν, to administer justice equally to both (impartially), Schol. έξ ίσου, Il. 23, 574. Neut. μίσση, as adv. Il. 12, 167.

μέσσατος, η, ον, ep. for μίσσος, έν μεσσαιτω, *in the midst*, \* Il. 8, 223. 11, 6. (Perhaps an old superl., see Rost Gram. p. 402.) μέσσαυλος, ό, ep. for μέσαυλος, q. v.

Μέσση, ή, a town and port in Laconia, near Tænarus, now *Massa*, Il. 2, 582. Paus. 3, 25.

Μεσσηίς, ίδος, ή, a fountain in Hellas, in Thessaly, cf. Strab. XIII. p. 431. Il. 6, 457.

Μεσσήνη, ή, a small district about Pharæ in the later Messenia, where Ulysses visited Orsilochns, Od. 21, 15. A town Messene was not known to Hom.

Μεσσηνιος, η, ον, *Messenian*, subst. the Messenians, Od. 21, 18.

μεσσηγύ, poet. for μεσηγύ.

μεσσοπαλής, ές, ep. for μεσοπαλής.

μίσσος, ep. for μίσος.

\* μεστός, ή, όν, *full*, Ep. 15, 5.

μέσση, poet. adv. = μέχρι, till, until, ή ους, Il. 8, 508. †

μετά, 1) Prep. with gen. dat. and accus.; primary signif. *with*. 1) With gen. indicating concomitancy and community, when the discourse implies not a mere co-existence in space (as μετά and σύν with dat.), but an intimate and active union: *with, between, amongst*, Il. 13, 700. 21, 458. Od. 10, 320. 16, 140. 2) With dat. only poet. a) To indicate a union in place, comm. with plur. *with, amongst, between*. μετ' ἀθανάτοις, μετά Τρώεσσι; again, μετά χειρσί, ποσσί, between the hands. μετά φρεσί, in the mind. b) To indicate concomitancy: μετά πνοιής άνέμοιο, like ἅμα, with the blasts of wind, i. e. fleet as the wind, Od. 2, 148. c) Rarely to indicate approach: ἄρχων μετ' ἀμφοτέροισιν ὤπασσα, I gave a leader to both, Od. 10, 204. cf. Od. 9, 335. 5, 224. 3) With accus. a) Spoken of space: α) To indicate direction or motion: *into the midst, amongst*. ίκίσθαι μετ' αὐτούς, Il. 3, 264. ίκίσθαι μετά Τρώας καὶ Ἀχαιούς, Il. 17, 458. βάλλειν τινα μετ' ἐριδας καὶ νείκεα, into the midst of contention, Il. 2, 376; and gener. to indicate direction to a person or thing: *to, towards, after*. βῆναι μετά Νέστορα, Il. 10, 73; but also in a hostile signif.: βῆναι μετά τινα, to pursue any one, Il. 5, 152; in like manner, ὀρμᾶσθαι μετά τινα, Il. 17, 605; and gener. spoken of following: *behind, after*. μήλα έσπετο μετά κτίλον, Il. 13, 492; metaph. spoken of worth or rank: *according to, after, secundum*, Il. 2, 674. β) Also to indicate co-existence, with verbs

of rest, as with dat. *μετὰ πληθύν*, amongst the multitude, Il. 2, 143. Od. 4, 652. *b*) Spoken of time, to indicate subsequence: *after*, Il. 8, 261. 18, 96. 23, 27. *μετὰ κλέος*, after the news, report, Il. 11, 227. *μετὰ ταῦτα*, h. Merc. 126; often with particip. *μετὰ Πάτροκλον θανόντα*, Il. 24, 575. *c*) Spoken of cause, manner, etc. *a*) To indicate the object: *for, after*, Il. 7, 418. *ἵνα μετὰ δόρυ*, to go to bring a spear, Il. 13, 247. *βῆναι μετὰ πατρός ἀκουήν*, to go in quest of intelligence from a father, Od. 2, 308. *β*) To indicate suitableness: *according to, after*. *μετὰ σὸν κῆρ*, Il. 15, 52. Od. 8, 583. II) Adv. without cases, 1) *together, moreover, besides*, Il. 2, 446. 2) *behind, hereafter*, of space and of time, Il. 23, 133. Od. 15, 400. Frequently it is separated from the verb by tmesis. III) In composition, it has, in addition to the definitions already given, this, that it indicates a change from one condition to another. [Conf. Jahrb. Jahn und K., p. 273.]

*μέτα*, with the anastrophe for *μετά*, 1) When it follows the subst. Il. 13, 308. 2) For *μίεσσι*, Od. 21, 93.

*μεταβαίνω* (*βαίνω*), *μεταβίεσθαι*, aor. *μετέβην*, perf. *μεταβίβηκα*, to go elsewhere, to go over. 1) Spoken of the stars: *μετὰ δ' ἄστρα βεβήκει*, the stars had gone over, viz. had passed the midst of heaven, Od. 12, 312. 14, 483. 2) Spoken of singers: to go over from one subject to another, to proceed, \* Od. 8, 492; with *ἔς τι*, h. 8, 9.

*μεταβάλλω* (*βάλλω*), aor. 2 *μεταβαλὼν* only in tmesis, to cast around, hence to turn around; *ῥῶτα*, to turn the backs (in flight), Il. 8, 94. †

*μεταβουλεύω* (*βουλεύω*), to change a resolution, to alter one's mind, *μετεβούλευσαν*, Od. 5, 286. †

*μετάγγελος*, ὁ (*ἄγγελος*), one who bears intelligence from one to another, a messenger [internuncius], \* Il. 15, 144. 23, 190. In Il. 15, 144, Wolf reads *μετ' ἄγγελος*.

*μεταδαινύμαι*, mid. (*δαινύμαι*), fut. *μεταδαισώμαι*, to eat with, to feast with; *ἱρῶν*, to participate in the sacrificial feast, Il. 23, 207; *τινί*, with any one, Il. 23, 498. Od. 18, 48.

*μεταδήμιος*, η, ον (*δήμιος*), existing amongst the people. *κακὸν μεταδήμιον*, evil amongst the people, Od. 13, 46; spoken of an individual: *domestic, native, at home*, \* Od. 8, 293.

*μεταδόρπιος*, ον (*δόρπιον*), in the midst of or during supper, Od. 4, 194. †

*μεταδρομάδην*, adv. *running after, pursuing*, Il. 5, 80. †

*μεταίζω*, poet. for *μεθίζω* (*ἴζω*), to seat oneself with, Od. 16, 362. †

*μεταΐσσω* (*ἄΐσσω*), part. aor. *μεταΐζας*, to leap after, to pursue, to rush after, only absol. in the part. aor. Il. 15, 398. Od. 17, 236.

*μετακιάθω*, ep. (*κιάθω*), only imperf. *μετεκιάθων*, 1) to go after, Il. 11, 52; in a hostile signif. to pursue, *τινά*, Il. 16, 685. 18, 581. 2) to go to some other place, to visit; *τινά*, any one, Od. 1, 22; *πιδίον*, to reach the plain, Il. 11, 714.

*μετακλαίω*, to weep after, to deplore, Il. 11, 764. †

*μετακλίνω* (*κλίνω*), aor. pass. *μετεκλίνθην*, to bend to another quarter. *πολίμοιο μετακλινθέντος*, when the battle has turned, i. e. is yielding, Il. 11, 509. †

*μεταλήγω* (*λήγω*), ep. aor. 1 optat. *μεταλήξειε*, part. *μεταλήξας*, to cease, to desist from; with gen. *χόλοιο*, from anger, \* Il. 9, 157. 261. h. Cer. 340.

*μεταλλάω* (*μετ' ἄλλα*), aor. 1 *μετάλλησα*, prop. to search after other things, hence 1) to search after, to seek after, to inform oneself about, with accus. *τινά* or *τί*, Il. 10, 125. Od. 3, 243. 2) to inquire for, to ask after; *τινά*, any one, and *τινά τι*, to ask one for any thing, Il. 3, 177. Od. 1, 231; also *ἀμφί τινι*, Od. 17, 554. [Cf. Jahrb. Jahn und Klotz, p. 273.]

*μεταλλήγω*, ep. for *μεταλήγω*.

*μετάλμενος*, part. aor. 2 from *μεθάλλομαι*.

*μεταμάζιος*, ον (*μαζός*), between the breasts; *στήθος*, the middle of the breast, Il. 5, 19. †

\* *μεταμέλομαι*, mid. (*μέλω*), to sing or dance amongst, with dat. h. Ap. 197.

*μεταμίγνυμι* (*μίγνυμι*), ep. *μεταμίσσω*, fut. *μεταμίξω*, to mix with, to mingle amongst, *τί*, Od. 18, 310; *τινί τι*, \* Od. 22, 221.

*μεταμώλιος*, ον = *μεταμώνιος*.

*μεταμώνιος*, ον, poet. (*ἄνεμος*), prop. with the wind, i. e. idle, vain, profitless, *νήματα*, Od. 2, 98. *πάντα μεταμώνια τιδύναι*, to render all vain, Il. 4, 363; *μεταμώνια βύζιν*, to prate idly, Od. 18, 332. (Wolf has *μεταμώνιος* for *μεταμώλιος*, after the best Codd.)

*μετανάστης*, ον, ὁ (*ναίω*), one who goes

from one place to another, a *stranger*, a *settler*, a *new-comer*, \* Il. 9, 648. 16, 59.

[Μετάνειρα, ἡ, wife of Celeus, mother of Demophon, h. Cer. 161. 206.]

μετανίσσεται, poet. (νίσσομαι), to go over, to go to the other side, spoken of Helios: μετάνιστο βουλινόδε, Helios went to the unyoking of oxen, i. e. descended to his setting, Il. 16, 779. Od. 9, 58.

\* μετάνοια, ἡ (νοῶ), a change of mind, repentance, Bafr. 10.

μεταξὺ, adv. (μετά), in the midst, Il. 1, 156. † μεταπαύομαι, mid. (παύω), to cease in the midst, to take rest, Il. 17, 373. †

μεταπανσολή, ἡ (παύω), intermediate rest, refreshment, πολέμοιο, Il. 19, 201. [Accord to Nagelsb. ad Il. 2, 386, to be written μετὰ πανσολή.]

μεταπρεπής, ἐς, poet. (πρέπω), distinguished amongst; with dat. ἀθανάτοισιν, amongst mortals, Il. 18, 370. †

μεταπρέπω, poet. (πρέπω), to distinguish oneself, to be eminent amongst; with dat. of pers. ἡρώεσσιν, amongst the heroes, Il. and Od.; with dat. of the thing. γαστέρι, Od. 18, 2. b) With double dat. ἐγχεῖ Τρώεσσι, with the spear amongst the Trojans, Il. 16, 835; πλούτῳ Μυρμιδόνεσσιν, Il. 16, 596; and with infin. Il. 16, 194.

\* μεταρίθμιος, ον (ἀριθμός), belonging with the number, counted with, with dat. h. 25, 6.

μετασέυομαι (σεύομαι), μετασσεύομαι, aor. sync. μετίσσαντο, 1) to hasten after, to follow swiftly, Il. 6, 296. 2) to hasten, absol. and with accus. ποιμένα λαῶν, \* Il. 23, 389.

μετασπόμενος, μετασπών, see μεθέπω.

μέτασσαι, αἱ, lambs which are born between early ones (πρόγονοι) and the late ones (ἔρσαι), sheep of the middle age, Od. 9, 221. † (From μετά, as περισός from περί, see Thiersch Gram. § 200, 11.)

μετασσεύομαι, ep. for μετασέυομαι.

μεταστένω (στένω), to sigh over, to lament, ἄτην, Od. 4, 261. †

μεταστοιχί, adv. (στοῖχος), along in a row, \* Il. 23, 358. 757.

μεταστρέφω (στρέφω), fut. ψω, aor. 1 μετέστρεψα, aor. pass. μετιστρέφθην, 1) Act. to turn about, to turn around, to turn, ἡτορ ἐκ χόλου, Il. 10, 107. νόον μετὰ σὸν κῆρ, to turn the mind to thy desire, Il. 15, 52. b) Intrans. to turn about, i. e. to retreat, Il. 15, 203; to

turn about, i. e. to requite, Od. 2, 67. 2) Pass. and mid. to turn oneself about, to turn both to and from an enemy; only part. aor. pass. Il. 11, 595.

μετατίθηναι (τίθηναι), aor. 1 μετέθηκα, to put between or in the midst; πύλαδον, to excite a tumult, Od. 18, 402. †

μετατρέπομαι, mid. (τρέπω), aor. 2 mid. μετετραπόμην, to turn oneself around, absol. in tmesis, Il. 1, 199. b) Metaph. to turn oneself to, to attend to, τινός, \* Il. 1, 160. 9, 630. 12, 236.

μετατροπαλίζομαι, depon. mid. poet. = μετατρέπομαι, to turn oneself around, espec. for flight, Il. 20, 190. †

μετανδάω (ἀνδάω), comm. imperf. μετιδάω and μετιδῶν, prop. to speak in the midst of several, then to speak to any one; always with dat. plur. ἔπει Τρώεσσι, πᾶσιν, Il. 8, 496. Od. 12, 153.

μετάφημι (φημι), aor. 2 μετέειπον, 1) to speak amongst or to several, to discourse, always with dat. plur. Il. 2, 411. Od. 4, 666. [Once with accus. Il. 2, 795, where, however, the var. lec. προσέειπαι, according to Jahrb. Jahn und K., p. 272, to be preferred.]

μεταφράζομαι, mid. (φράσσομαι), fut. μεταφράσομαι, to consider upon, to meditate, ii. Il. 1, 140. †

μετάσθρονον, τό (φρήν), the back, espec. the part between the shoulders, which lies above the diaphragm, Il. 5, 40. Od. 8, 528; also plur. Il. 12, 428.

μεταφωνέω (φωνέω), to speak amongst or to several; with dat. plur. τοῖσι, amongst them, Il. 7, 384. Od. 8, 201.

μετέασι, ep. for μέτεσι, see μέτειμι.

I. μέτειμι (εἶμι), pres. subj. ep. μετείω and μετέω for μετώ, infin. μετέμμεναι for μετέμηναι, fut. μετέσσομαι, to be amongst; with dat. ἀθανάτοισι, to be amongst the immortals, Il. 3, 109, and Od. 15, 251; absol. to be in the midst, to intervene, spoken of time, Il. 2, 356.

II. μέτειμι (εἶμι), part. aor. 1 mid. ep. μετεισάμενος, 1) to go after, to go behind, Il. 6, 341. 2) to go to; πόλεμόνδε, to the battle, Il. 13, 298. Mid. aor. to go into the midst, to penetrate, Il. 13, 90. 17, 285.

μετέειπον, ep. μετέειπον (εἶπον), aor. of μετάφημι, to speak amongst or to several, with dat. Il. 1, 73, and absol.

μετεισάμενος, see μέτειμι.

μετείω, ep. for μετώ, subj. from μέτειμι, to be in the midst.

μετέμμεναι see μέτιμι I.

μετέπειτα (ἔπειτα), *afterwards, hereafter*, Il. 14, 310. Od. 10, 519.

μετέρχομαι, depon. mid. (ἔρχομαι), μετα-  
λύεσθαι, aor. 1 μετήλθον, comm. part. με-  
τελθών, 1) *to come or go into the midst, or to*, absol., Il. 4, 539. 5, 456. 13, 127. Od. 1, 239. a) With dat. *to come amongst, υπερ-  
φιάλοισι*, Od. 1, 134. *κούρησιν*, Od. 6, 222;  
espec. in a hostile signif. *to rush upon*, Il. 16, 487. Od. 6, 132. 2) With accus. *to go after*  
any one, i. e. a) *to go to any one in order*  
to call him, Πάρι, Il. 6, 290; absol. *to follow*,  
Il. 21, 422; or τί, anything, in order to obtain  
it; Πάτρὸς κλέος, *to go in quest of intelligence*  
concerning a father, Od. 3, 93; ἔργα, *to visit*  
the works (of servants), *to inspect them*, Od.  
16, 314. Metaph. *to go after a matter of*  
*business*, i. e. *to attend to it*, ἔργα, Il. 5, 429.  
b) *Spoken of a place: πόλινδε, to go to the*  
*city*, Il. 6, 86.

μετέσσοντο, see μετασείομαι.

μετέω, see μέτιμι.

μετήορος, on, poet. for μετώρος (ἄωφ-  
ται), *suspended in the air, aloft, in the air*,  
Il. 8, 26; ἄρματα, ἄϊεσσε μετήορα, the chari-  
ots sprang into the air, Il. 23, 369. 2) Me-  
taph. *wavering, uncertain*, h. Merc. 488.

μετοιίχομαι, depon. mid. (οἶχομαι), *to go*  
*into the midst, ἀνὰ ἄστυ, to go through the*  
*city*, Od. 8, 7. 2) With accus. *to go after*  
any one, *to overtake him*, Il. 10, 111. Od. 8,  
47; absol. *to accompany*, Od. 19, 24; in a  
hostile signif. *to rush upon, to attack, τινά*, Il.  
5, 148.

μετοκλάζω (ὀκλάζω), *to crouch down and*  
*change one's seat*, Il. 13, 281. †

μετόπισθε, before a vowel μετόπισθεν,  
adv. (ὀπισθεν), 1 *Spoken of place: behind,*  
*behind the back, backwards*, with gen. be-  
hind, Il. 9, 504. Od. 9, 539. 2) *Spoken of*  
*time: after, behind, παῖδες μετόπισθε λελειμ-  
μένοι, the children left behind*, Il. 24, 687.

μετοχλίζω (ὀχλίζω), aor. 1 optat. 3 sing.  
μετοχλίσσῃ, ep. for μετοχλίσσει, *to remove by*  
*levers or by force, λίκος*, Od. 23, 188; ὀχῆας,  
*to thrust away the bars*, Il. 24, 567.

μετρέω (μέτρον), aor. 1 ἐμέτρησα, *to mea-  
sure*; hence poet. *πίλαγος, to measure out*  
*the sea*, i. e. *to navigate*, Od. 3, 179. †

μέτρον, τό, a measure. 1) *the instru-  
ment for measuring, a measure*, Il. 12, 422.  
2) *Espec. a measuring vessel for liquids and*

*dry things, οἶνον*, Il. 7, 471. 23, 268. ἀλείφον,  
Od. 2, 355. (How much it held is not known.)

3) *that which is measured, i. e. space, length,*  
μέτρα κελύθου, Od. 4, 389. 10, 539. ὄρμον  
μέτρον ἰκίσθαι, *the space of the harbor*, Od.  
13, 101; metaph. μέτρον ἥβης, *the measure*  
*of youth*, i. e. *the bloom of life*, Il. 11, 225.  
Od. 11, 317.

μετώπιον, τό = μέτωπον, *the forehead*,  
\* Il. 11, 95. 16, 739; prop. neut. of the adj.  
μετώπιος.

μέτωπον, τό (ὤψ), *the forehead*, comm. of  
men, plur., Od. 6, 107; once of a horse, Il.  
23, 454. 2) Metaph. *the front, the fore-part*,  
κόρυθος, Il. 16, 70.

μεῦ, Ion. for μου, see ἐγώ.

μέχρι, poet. before vowel μέχρις, prep. with  
gen. *until, as far as*. 1) *Spoken of place:*  
*θαλάσσης*, Il. 13, 143. 2) *Of time: τέο μέ-  
χρις, till when, how long?* Il. 24, 128.

μή, adv. and conj. *not, that not*. 1) Adv. *μή,*  
*not*; it never denies independently and direct-  
ly, (cf. οὐ), but always indirectly, and in re-  
ference to a preced. representation. It is found  
therefore, only in a really dependent denial,  
or in one conceived of as dependent; and  
espec. in such main and subordinate clauses  
as express a wish, will, command, a case or  
condition, a fear or anxiety. (The same  
holds true of the compounds: μηδέ, μηδεῖς,  
etc.) A) In main clauses: 1) In such as  
express a command, the act of forbidding or  
warning, where comm. the imperat. pres.  
stands, Il. 1, 32. 363; or instead of it the in-  
fin., Il. 7, 413. 17, 501; or the subj. aor. μή  
δή με ἔλωρ ἐάσης κτεῖσθαι, *let me not indeed*  
*lie as a prey*, Il. 5, 684; often with an implied  
threat, μή σε παρὰ νηυσὶ κίχλω, *let me not*  
*meet thee at the ships*, Il. 1, 26. 21, 563.  
Rare and mostly ep. is the imperat. aor. Il. 4,  
410. Od. 16, 301; and the fut., Il. 15, 115.  
2) In sentences expressing a wish, whether  
by the optat. or indicat. histor. tenses: μή  
τοῦτο φίλον Διὶ πατρὶ γένοιτο! *may this not*  
*please father Jupiter!* Od. 7, 316. μή ὄφελος  
λίσσεσθαι, *would that thou hadst not suppli-  
cated*, Il. 9, 698. 22, 481; also with infin. μή  
πρὶν ἐπ' ἥμιον, δύναι, Il. 2, 413. 3) In sen-  
tences which contain an exhortation with the  
subj. μή ἴωμεν for ἴωμεν, *let us not go*, Il. and  
Od. 4) In oaths, sometimes instead of the  
direct negative οἶ, Il. 10, 330. B) In subor-  
dinate clauses: 1) In all clauses expressing

design or a condition; therefore with the conjunct. *ἴνα, ὥς, ὅπως, ὅφρα, εἰ, ἥν*, etc. On the construc. see these conjunct. (*οὐ* stands only when the negation is limited to a single word, Il. 24, 296.) 2) With infin. only in dependent discourse in Hom.: *ὄμνυθι, μή μὲν ἱκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδήσαι*, swear to me, that thou didst not wittingly by craft obstruct my chariot, Il. 23, 585. cf. Il. 19, 261. II) Conjunct. *that not*: 1) After the primary tenses or an aor. with pres. signif. with subjunct., Il. 1, 522. 17, 17; after a historical tense with optat., Il. 10, 468. 2) After verbs to fear, to avoid, to beware, to prevent, etc., *μή* like the Lat. *ne* signifies *that*: *δεῖδω μή τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ χρέος*, I fear that the Greeks will pay yesterday's debt, Il. 13, 745. cf. Il. 1, 553. 14, 261; after *ιδεῖν*, to take heed, Il. 10, 98. Such clauses with *μή* are often elliptical, so that *δεῖδωκα* or *φοβοῦμαι* must be supplied before them (cf. A. 1.), *μητι χολωσάμενος ῥέξῃ κακὸν νόσας Ἀχαιῶν*, that in anger he may inflict some evil upon the sons of the Achaeans, Il. 2, 195. 5, 487. 17, 93. b) If *οὐ* is added, it is thereby shown that the apprehended event will not ensue, *μή νύ τοι οὐ χραίσμη*, it might profit thee nothing, Il. 1, 28. *μή οὔτις*, Il. 10, 39. *μή* with indicat. Od. 5, 300, is to be taken as an interrogative particle. III) An interrogative particle: *μή* as such stands, 1) In the direct question, when a negative answer is expected: *ἦ μή ποῦ τινα δυνμενέων φάσθ' ἔμμεναι ἀνδρῶν*, you did not certainly suppose it to be one of the enemy, Od. 6, 200. cf. Od. 9, 405. 2) In the indirect question: *whether not*, after *ιδεῖν, φράζεσθαι*, comm. with subjunct. and optat. Il. 10, 98. 101. 15, 164. Od. 24, 291; rarely with the indicat. when one is convinced that the apprehended act will happen or is true: *δεῖδω, μή δὴ πάντα θεὰ νεμερτεῖα εἴπεν*, whether the goddess did not speak all things truly, Od. 5, 300.

*μηδέ*, adv. connects two clauses, prop. adversatively: *but not*, Il. 4, 302. 10, 37. comm. merely annexing: *also not, and not*, Il. 2, 260. Od. 4, 752. 2) *also not, not even*, and repeated for the sake of emphasis, Il. 6, 38. 10, 239. 2) Doubled *μηδέ, μηδέ, neither, nor*, Il. 4, 303.

*Μηδείδης, ον, ὁ*, h. Bacch. 6, 43. ed Wolf, after the conjec. of Barnes for *μή δειδεν*, the name of a pilot. Herm. amends: *νῆ' ἤδη*, which Frank has adopted.

*μηδεῖς, μηδεμία, μεδέν* (*μηδέ* and *εἷς*), *no one, none*, in Hom. *μηδέν*, Il. 18, 500. †

*Μηδευικάστη, ἡ* (adorned with wisdom) daughter of Priam, wife of Imbrius, Il. 13, 172. *μήδομαι*, depon. mid. (*μήδος*), fut. *μήσομαι*, aor. *ἐμψάμην*, to have in mind, like *prepare*, not merely to devise, but also to execute: hence, 1) Absol. to devise counsel, Il. 2, 360. 2) to devise, to plot, to prepare, τι Od. 5, 173. νόστον, Od. 3, 160. κακά, Od. 3, 166. τι τινι, Od. 5, 189. κακά τινι, Il. 6, 157. 7, 478. ὀλεθρόν τινι, Od. 3, 249. 9, 92; also with double accus. κακά Ἀχαιοῦς, against the Greeks, Il. 10, 52. ἔργον Ἀχαιοῦς, Od. 24, 426.

*μήδος, εος, τό*, 1) resolution, counsel, purpose, plan, always in the plur. Il. 2, 348. Od. 2, 38. μάχης, the counsels of battle, Il. 15, 467; sometimes in the abstract signif. prudence, cunning, Od. 13, 89. 19, 353. 2) Plur. the male pudenda, Od. 6, 129. 18, 67. 87. 22, 476.

*Μηθώνη, ἡ*, ep. for *Μεθώνη*, a town in Magnesia (Thessaly), near Melibæa, Il. 2, 716.

*μηκάομαι*, depon. mid. ep. aor. part. *μεκων*, perf. *μέμηκα*, with pres. signif. part. *μεμῆκώς*, fem. shortened *μεμᾶκυῖα*, Il. 4, 433; from the perf. as a new poet. imperat. *ἐμέμηκον*, Od. 9, 439. 1) A word imitating the cry of sheep, to bleat, Il. 4, 435. Od.; spoken of deer and hares, to cry, Il. 10, 362. 2) The part. *μακῶν* is found only in the construction: *καθ' δ' ἔπεισε ἐν κονίῃσι μακῶν*, he sank screaming or crying in the dust, spoken of animals, Il. 16; 469, and once of a man, Od. 18, 98.

*μηκάς, ἄδος, ἡ* (ΜΑΚΩ), bleating, epith. of goats, Il. 11, 383. Od. 9, 124.

*μηκέτι*, adv. (*ἔτι*), no more, no longer, no further, Il. 2, 259. Od. 3, 240.

*Μηκιστεὺς, ἦος, ὁ*, 1) son of Talaus, brother of Adrastus, father of Euryalus; he took part in the Theban war, Il. 2, 566. 2) son of Echius, a companion of Teucer, slain by Polydamas, Il. 8, 333. 15, 339; accus. *Μηκιστῇ*.

*Μηκιστιάδης, ον, ὁ*, son of Mecisteus = Euryalus, Il. 6, 28.

*μήκιστος, η, ον* (*μήκος*), superl. of *μακρός*, the longest, neut. sing. and plur. as adv. *μήκιστα*, at the farthest, finally at last, Od. 5, 299. 465. h. Cer. 259.

μήκος, εὖς, τό, *length*, Od. 9, 324; *tallness height of stature*, \* Od. 11, 312. 20, 71.

μήκων, ὄνος, ἡ (μήκος), *a porpy, a porpy-head*, Il. 8, 306. †

μηλέη, ἡ (μήλον), *an apple-tree*, malus, Od. 7, 115. 11, 589 (to be pronounced as a dissyllable); \* Od. 24, 340.

Μηλόβοσις, ἰος, ἡ (prop. sheep-pasturing), daughter of Oceanus, h. Cer. 420.

μηλοβοτήρ, ἦρος, ὁ (βόσκω), *a shepherd*, Il. 18, 529. † h. Merc.

I) μήλον, τό, *a head of smaller cattle*, sing. rare; *a sheep*, without distinction of sex, Od. 12, 301; also, the *goat*, Od. 14, 105; comm. plur. τὰ μῆλα, *small-cattle*, espec. *sheep* and *goats*, often ἔφια μῆλα, *μήτηρ μῆλων*, Il. 2, 696.

II) μῆλον, τό, *an apple*, and gener. *tree-fruit*, Il. 9, 542. Od. 7, 120.

\* μηλόσκοπος, ον, poet. (σκοπέω), from whence one can oversee the sheep, *stock-inspecting*, κορυφή, h. 18, 11.

μήλωψ, οπος, ὁ, ἡ (ῶψ), that looks like an apple or a quince, *quince-colored, yellow, golden*, καρπός, Od. 7, 104. †

μήν, ep. μὲν and μάν, adv. of confirmation and asseveration: *yea, verily, certainly, by all means*, vero; it stands more rarely alone than with other particles, and connects itself with the most important word in the sentence. It stands alone with the imperat. ἄγε μὴν, come on now, Il. 1, 302. Comm. ἡ μὴν (μάν, μέν), verily, truly, Il. 9, 57; οὐ μὴν (μάν), *truly not*, Il. 12, 318. 24, 52; μὴ μέν, Il. 1, 603. 10, 330; καὶ μὴν (μέν), and truly, certainly also, Il. 19, 45. 23, 410. 24, 489; and yet, but also, Il. 9, 499.

μήν, μηνός, ὁ, *a month*, only in the oblique cases; see μέλις.

μήνη, ἡ, *the moon*, Il. 19, 374. 23, 455. 2) As prop. name, the *goddess of the moon*, h. 32.

μηνιθμός, ὁ (μηνίω), *anger, wrath*, \* Il. 16, 62. 202.

μήνιμα, ατος, τό (μηνίω), *a cause of anger or wrath*. μή τοι θεῶν μίνιμα γένωμαι, that I may not awaken the wrath of the gods against thee, Il. 22, 358. Od. 11, 73.

μήνις, ἰος, ἡ (μένω), *lasting anger, wrath* (Ap. ἡ ἐπιμένονσα ὀργή), comm. of the gods, Il. 1, 7. Od. 3, 135; of men, Il. 1, 1. 9, 517.

μηνίω (μήνις), aor. 1 part. μηνίσας, *to cherish a lasting anger, to persevere in wrath, to be wroth*, τινί, against any one, Il. 1, 422.

18, 257; τινός, on account of any thing; ἰδών, Il. 5, 178; and often absol. (In the pres. and imperf. εἰς is short, only once in the arsis long, Il. 2, 679.)

\* μῆνῦτρον, τό (μηνύω), *a reward for discovery*, h. Merc. 284.

\* μηνύω, fut. μηνύσω, *to indicate, to betray, to make known*, h. Merc. 373. (v in the pres. long and short.)

Μήονες, οἱ, Ion. for Μαίονες, the *Mæonians*, the inhabitants of Mæonia, then = *Λυδοί*, Il. 2, 864. 10, 431.

Μηονίη, ἡ, Ion. for Μαιονία, prop. a district in Lydia, which lay east of Mount Tmolus, Il. 3, 401.

Μηρονίς, ἰδος, ἡ, *Mæonian*. 2) Subst. a *Mæonian woman*, Il. 4, 142.

μήποτε (ποτέ), *that not even, lest perhaps*; on the construc. see μή, with subj. Il. 7, 343. Od. 19, 81. b) In asseverations, *never*, with infin. following, Il. 9, 133.

μήπου or μή πον, *lest perhaps*, Od. 4, 775.

μήπω (πώ), *not yet*, Il. 18, 134. 2) *by no means*, with imperat. Il. 4, 234. 3) For μή πον, Od. 9, 102.

μήπως (πώς), *that not perhaps*, with subj. and optat. Il. 3, 436. 5, 487; and after verbs of fearing, *that perhaps*. 2) Interrogatively, *whether not perhaps*, Il. 10, 101.

μήρα, τά, rare plur. of μηρίον, q. v.

μήριθος, ἡ, *a cord, a string*, \* Il. 23, 854. 857. 866. 867. 869.

μηρίον, τό, only in the plur. *μηρία*, rarely *μήρα*, Il. 1, 464. Od. 3, 179; *the thigh-bones, the thigh-pieces*, which were cut from the thighs (*μηροί*), of victims. They were then covered with pieces of flesh from the other parts, enveloped with a double covering of caul, and thus burnt as a sacrifice to the gods, Il. 1, 460. Od. 3, 456; hence often *πλονα μηρία*, Il. 1, 40; thus Nitzsch ad Od. 3, 456. Voss, Myth. Brief. I. 39, explains *μηρία* as the *hip-bones*, with the flesh belonging to them.

Μηριόνης, ονς, ὁ, son of Molus of Crete, charioteer of Idomeneus, Il. 2, 651. 7, 166.

μηρός, ὁ, the upper fleshy part of the hip, the thigh, spoken of men, Il. 5, 305. 12, 162. ἄορ ἐρύσασθαι παρὰ μηροῦ, to draw the sword from the thigh, Il. 2) Spoken of beasts, only in the connection, *μηρούς ἐξέταμον*, see *μηρίον*, Il. 1, 460. Od. 12, 360.

μηρόμαι, depon. mid. aor. ep. *μηρῶσάμην*,



to draw together, to draw in, *ἰστιά*, Od. 12, 170. †

*μήστωρ*, *ωρος*, ὁ (*μῆδομαι*), 1) an adviser, a counsellor, spoken of Jupiter (governor of the world, V.), Il. 8, 22; of heroes: *μήστωρες μόχλης ἀντῆς*, counsellors in battle (Voss: 'exciters of battle'), Il. 4, 328. 17, 339. 2) which occasions any thing: *φόβω*, the occasion or cause of flight, Il. 6, 97. 12, 39; but of horses: skilled in flying (impetuous runners, V.), Il. 5, 272. 8, 108.

*Μῆστωρ*, *ορος*, ὁ, son of Priam, Il. 24, 257.

*μήτε* (τε), and not, and that not. *μήτε—μήτε*, neither—nor, also with τε in the second member, Il. 13, 230. On the construc. see *μί*.

*μήτηρ*, *μητέρος*, ἡ, contr. *μητρός*, a mother, spoken of animals, Il. 2, 313. 17, 4. Od. 10, 414. 2) Metaph. spoken of regions in which any thing especially flourishes: *μήτηρ μῆλων*, *θηρῶν*, mother of sheep; of wild beasts, i. e. abounding in sheep, etc., Il. 2, 696. 8, 47, and elsewhere.

*μήτι*, neut. of *μήτις*, q. v.

*μήτι*, see *μήτις*.

*μητιάω* (*μήτις*), ep. *μητιώω*, only pres. and imperf. 1) to have in mind, to devise, to plan, *βουλάς*, Il. 20, 153; absol. Il. 7, 45. 2) to devise prudently, to plan, to plot, τι, Il. 10, 208; κακά, Il. 15, 27. 18, 312; νόστον τι, Od. 6, 14. Mid. to conclude by oneself, to deliberate, Il. 22, 174; with infin. 12, 17.

*μητιέτα*, ὁ, ep. for *μητιέτης* (*μητιόμαι*), counsellor, counselling (ruling, V.), epith. of \*Jupiter, Il. 1, 175. Od. 14, 243, and often.

*μητιόεις*, εσσα, εν (*μήτις*), 1) rich in counsel, wise, h. Ap. 344. 2) wisely prepared or devised, *φάρμακα*, Od. 4, 227. †

*μητιόμαι*, depon. mid. (*μήτις*), fut. *μητίσομαι*, aor. 1 *ἐμητίσαμην*; the pres. is not found in Hom.: = *μητιάω*, 1) to have in mind, to deliberate upon, Od. 9, 262. 2) to invent, to devise, to plot, ἔχθρα, Il. 3, 417; μέμερα, to practise dreadful deeds, Il. 10, 48; θανάτων τι, Il. 15, 349; κακά τινα, Od. 18, 27. (In the earlier edd. we find incorrectly *μητισσομαι*.)

*μητιώω*, ep. for *μητιάω*.

*μήτις*, ιος, ἡ, dat. *μήτι*, ep. for *μήτι*, 1) prudence, understanding, intelligence, the ability to counsel, often Il. and Od. 2) counsel, advice, plan, expedient, espec. *μήτις ὑπαίνειν*, Il. 7, 324. 10, 19. Od. 4, 678.

*μήτις* or *μή τις*, neut. *μήτι*, gen. *μήτιος* (τις), that not one, that no one, constr. of μ. 2) *μήτι*, frequently as adv. that not perhaps indeed not perhaps, Il. 4, 42. 5, 567. Od. 2, 67.

*μητροπάτωρ*, *ορος*, ὁ, poet. (*πατήρ*), a mother's father, a maternal grandfather, Il. 11, 224. †

*μητρυνή*, ἡ, a step-mother, \* Il. 5, 389. 13, 697.

*μητρῷος*, ἡ, ἴον, poet. for *μητρῶος* (*μήτηρ*), maternal, *δάμα*, Od. 19, 410. †

*μήτρως*, *ωος*, ὁ (*μήτηρ*), a mother's brother, an uncle, \* Il. 2, 662. 16, 717.

*μηχανάομαι*, depon. mid. (*μαχανή*), only pres. and imperf., 3 plur. imperf. *μηχανώσωντο*, ep. for *ἐμηχανώντο*, 1) Prop. to prepare with art, to build, machinor, *τείχεα*, Il. 8, 177. 2) to invent, to devise, to purpose, to practise, comm. in a bad signif.: κακά, ἀτάσθαλια, to practise wickedness, Il. 11, 695; τῶν and ἐπὶ τινι, Od. 4, 822.

*μηχανάω*, ep. *μαχανάω* = *μηχανάομαι*, from this the part *μηχανώσας*, Od. 18, 143. †

\* *μηχανιστής*, ου, ὁ, poet. for *μηχανητής*, machinator, one who practises cunning or prudence, crafty, h. Merc. 436.

*μῆχος*, εος, τό, poet. for *μηχανή*, means, remedy, counsel, Il. 2, 342. οὐδέ τι μῆχος ἔστι, there is no remedy, i. e. it is impossible, Il. 9, 249. cf. ἄκος, Od. 14, 238.

*Μῆων*, ορος, ὁ [Il. 5, 43.], see *Μήονες*.

*μαίνω*, aor. 1 *ἐμίηνα*, aor. 1 pass. *ἐμίανθην*, ep. 3 plur. for *ἐμιάνθησαν*, Il. 4, 146; according to Buttm. 3 dual, aor. 2 sync. for *ἐμιάνσθην*, 1) to stain, to color, *ἐλέφαντα φοίνικι*, Il. 4, 141. 2) to stain, to defile, to foul, *αἵματι, κονίησι*, \* Il. 16, 797. 17, 439.

*μαιοφόνος*, ον (*φόνος*), defiled with slaughter, stained with slaughter, reeking with gore, epith. of Mars, \* Il. 5, 31. 455. 844. [Lobeck and Buttm. read *μαλφόνος* from *μαλινεσθαι* and *φόνος*; and analogy requires an act signif. accustomed to stain oneself with blood, conf. Jahrb. J. und K. p. 274.]

*μαρός*, ἡ, ὅν (*μαίρω*), stained, defiled, fouled, Il. 24, 420. †

*μυγάζομαι*, poet. for *μυγνυμαι*, mid. Od. 8, 271. †

*μύγδα*, adv. (*μυγνυμι*), mixed, mingled together, Od. 24, 77; with dat. *θεοῖς*, mixed among the gods, Il. 8, 437.

\* *μύγδην*, adv. = *μύγδα*, h. Merc. 494.

*μίγνυμι*, ep. *μίγω*, fut. *μίξω*, aor. 1 *έμιξα*, fut. mid. *μίξομαι*, ep. aor. 2 sync. 3 sing. *έμικτο*, perf. pass. *μέμιγμαί*, aor. 1 pass. *έμιχθην*, and aor. 2 *έμιχην*, fut. pass. *μιγήσομαι*. (The pres. *μίγνυμι* is not in Hom.) 1) Act. *to mix*, *to mingle*, prop. spoken of fluids, with accus. *οἶνον*, Il. 3, 270. Od. 1, 110; *φάρμακα*, Od. 4, 230; pass. *ἄλσσι μεμιγμένον εἶδαρ*, food seasoned with salt. Accord. to others, food out of the sea, Od. 11, 123. b) Metaph. *to join*, *to bind*, *to unite*, to bring any thing to another in close contact, *τί τινι*; *χείρας τε μένος τε*, to mingle hands and spirit, i. e. to come into close fight, Il. 13, 510; *ἄνδρας κακότητι καὶ ἄλγεσι*, to bring men into wretchedness and suffering, Od. 20, 203. Pass. *γλώσσ' έμίμικτο*, their speech was mingled, Il. 14, 438. Od. 19, 175. II) Mid. with aor. pass. 1) *to mingle themselves*, *to mingle*, spoken of sheep: *ρομῷ*, in the pasture, Il. 2, 475; of tempests, Od. 5, 317. 2) Metaph. *to mix oneself*, *to touch* any thing, with dat. *κάρη κονίεσιν έμιχθην*, the head plunged in the dust, Il. 10, 457; also spoken of men, Il. 3, 55; of the spear: *μίχθηναι έγκασι φετός*, pierced into the entrails of the man, Il. 11, 438. 8) Most frequently of men: *to mingle oneself with*, *to consort with*, *to have intercourse with*, *to have commerce or live with*; with dat. *προμάχοισι*, amongst the front warriors, *ἀθανάτοισιν*, Il. 24, 91; also *έν προμάχοισι*, Od. 18, 379; *ἄλλοδαποῖσι*, to have intercourse with strangers, Il. 3, 48; and *έν τινι*, Il. 3, 209; and *ές Ἀχαιοῖς*, Il. 18, 216; absol. Od. 4, 178; *μίξασθαι ξενίῃ*, to mingle in hospitality, Od. 24, 314. b) In a hostile signif.: *to meet in battle*, i. e. to come into close fight, *Τρώεσσιν*, Il. 5, 143; *έν δαί*, Il. 13, 286; *έν παλάμῃσι τινος*, to engage in a pugilistic contest with any one, Il. 21, 469. c) Espec. spoken of sensual love: *έν φιλότιτι* and *φιλότιτι τινος*, Il. 6, 161. 165; and *τινί*, Il. 21, 143; also *έντῇ*, Il. 4, 445; once with accus. *έντῇ*, Il. 15, 33; spoken of man and wife at once, and also of each person singly, when it may be translated, *to embrace in love*, *to have intercourse with any one*.

*Μίδεια*, ή, ep. for *Μίδεια*, a town in Bœotia, on the lake Copais, which according to Strabo was swallowed up by this lake, Il. 2, 507.

\* *Μίδης*, *έω*, *έ*, ep. for *Μίδας*, king of the Phrygians, Ep. 3.

*μικρός*, ή, *όν*, Ion. form *σικρός*, *little*, *small*, *short*, accus. *δέμας*, Il. 5, 801. Od. 3, 290; only twice. *παρά μικρόν*, almost, Batr. 241. Compar. *μείων*, q. v.

*μίκτο*, see *μίγνυμι*.

*Μίλητος*, ή, 1) a noted and opulent commercial city of the Ionians in Caria, with four ports, Il. 2, 868. h. Ap. 42. 180. 2) a town on the island of Crete, mother city of the Ionian Miletus, Il. 2, 647.

*μυλοπάργος*, *ον* (*παρειά*), having red cheeks, i. e. sides, red, epith. of ships, whose sides were painted with vermillion, Il. 2, 637. Od. 9, 125. ('Red-beaked,' V.)

*Μίμας*, *αντος*, *ό*, a promontory in Asia Minor, east of Chios, at the southern extremity of the Erythrean isthmus, Od. 3, 172.

\* *μιμέομαι*, depon. mid. *to imitate*, with accus. h. Ap. 136. Batr. 7.

*μυμνάζω*, poet. form of *μύνω*, *to remain*, Il. 2, 392. 10, 549. 2) Trans. with accus. *to await*, *to wait for*, h. 8, 6.

*μυμήσκω* (root *ΜΝΑΣ*), fut. *μνήσω*, aor. 1 *έμνησα*, fut. mid. *μνήσομαι*, aor. 1 *έμνησάμην*, iterat. *μνησάσκετο*, perf. mid. *μέμνημαι*, 2 sing. *μέμνη* for *μέμνησαι*, optat. *μεμνήμην*, Il. 24, 745; and *μεμνέωτο* for *μέμνετο*, Il. 23, 361; fut. 3 *μεμνήσομαι*, aor. 1 pass. only infin. *μνησθήναι*, Od. 4, 118. Also in the pres. *μυμήσκομαι* and *μνάομαι*, contr. *μνώμαι*, in the expanded forms, part. pres. *μνωόμενος*, imperf. *έμνωοντο*, *to remind*, *to put in mind*, *τινά*, Od. 12, 38; of any thing, *τινά τινος*, Il. 1, 407. Od. 3, 103. 14, 169. Mid. *to remember*, *to call to mind*, *to think of*, *to bethink oneself*, with gen. often; *ἀλκῆς*, to bethink oneself of spirit, i. e. to show it, Il. 6, 112; *χαμῆς*, Il. 4, 222; *πολέμοιο*, *νόστου*, *οἴτου*, *βρωμῆς*, *κοῖτου*, etc.; instead of the gen. once *φύγαδε μνώοντο*, they bethought themselves of flight, Il. 16, 697. 2) *to mention*, *to bring to mind by speaking*, with gen. Il. 2, 492. Od. 4, 118. 331; with accus. h. Ap. 159; and *ἀμφί τινος*, Od. 4, 151; *ἀμφί τινι*, h. 6, 1; and *περί τινος*, Od. 7, 192. 3) The perf. mid. has the pres. signif. like *memini*, I bethink myself, I remember; fut. 3 *μεμνήσομαι*, I shall remain mindful, comm. with gen. Il. 5, 818; and with accus. *Τυδεία*, *έργον*, *ἄλλα*, Il. 6, 222. 9, 527. Od. 14, 168. 24, 122; and with infin. Il. 17, 364; and the part. often absol. Il. 5, 263. 19, 153.

*μύμνω*, poet. form for *μύνω*, only pres. and

imperf. 1) *to remain*, Il. 2, 331. 2) With accus. *to wait for, to await*, Il. 4, 340. Od. 11, 210.

μίν, accus. sing. of the pron. 3 pers. for αὐτόν, αὐτήν, αὐτό, always enclitic, often μιν αὐτόν, himself, Il. 21, 245; but αὐτόν μιν [but once], himself reciprocally [cf. Jahrb. Jahn und Klotz, p. 254], Od. 4, 244, for the plur.; doubtful, cf. Thiersch Gram. § 204. 5.

Μινυῖος, η, ον, ep. Μινυῆιος, *Minyian*, appellation of Orchomenus in Boeotia, named from the powerful tribe of the Minyæ, Il. 2, 511; ep. form Od. 11, 284.

Μινυῆιος, ό, ep. for Μινυῖος, 1) a river in Elis, accord. to to Strab. VIII. 347. Paus. 5, 1. 7, the *Anigrus*; accord. to others, the *Peneus*.

μινύθω (μινύς), poet. only pres. and imperf. iterat. imperf. μινύθεισκον, 1) Trans. *to diminish, to lessen, to impair, to weaken*, with accus. Il. 15, 492. 493. 22, 242. Od. 14, 17. 2) Intrans. *to become smaller, to decrease, to be destroyed*, Il. 16, 392. 17, 738. Od. 12, 46; ἦτορ ἱταίων, Od. 4, 374; πόθῳ, to pine away with desire, h. Cer. 202.

μίνυθα, adv. (μινύς), *a little, a very little, for a time*, comm. of time, Il. 4, 466. Od. 15, 494.

μινυρθάδιος, ον (μινυρθα), compor. μινυρθαδῶτερος, *lasting a short time, αἰών*, Il. 4, 778; *short-lived*, Il. 1, 352. Od. 11, 307.

μινυρίζω (μινυρός), *to moan, to lament, to wail*, prop. spoken of women, Il. 5, 889. Od. 4, 719.

\* Μινωῖος, ον, ep. for Μινῶος, *Minoian*, h. Ap. 393.

Μίνως, ος, ό, accus. Μίνωα and Μίνω ed. Wolf, Μίνων ed. Spitzner after Aristarch. Il. 14, 322; son of Jupiter and Europa, king of Crete, famed as a wise ruler and lawgiver, Il. 13, 450. 451. 14, 322. His wise laws he had received from Jupiter himself, since he had for nine years intercourse with Jupiter, Od. 19, 178. His daughter is Ariadne and his son Deucalion, Od. 11, 321. 19, 178. He also appears in the realm of shades as ruling king, Od. 11, 567. Later tradition alone makes him a judge in the lower world.

μογάργεια, ή (ἄρκος), *a valley, a defile, a ravine*, in which the mountain torrents meet, Il. 4, 455. †

μίσγω, a form of μίγνυμι, q. v.

μίσσω (μισός), aor. 1 ἐμίσησα, *to hate, to*

*abominate, to detest*. μισοί γένεσθαι, it was an abhorrer become a prey to the dogs, 272.

μισθός, ό, a reward, wage, 304. 21, 445. 450; plur. Od. 10 μιστύνλλω (akin to μίτυλ *small pieces, to cut up*, spoke flesh, with accus. Il. 1, 465. 462.

μίτος, ό, the cord, the thread introduced into the waist, 23, 762. † (Others understand it, stamen. Voss translates thread from the skein for the

μίτρη, ή, a belt, a girdle worn by warriors about the nished with metallic plates against missiles, and distinct \* Il. 5, 857. 4, 137.

μυθεῖς, see μίγνυμι.

μνάομαι, ground form of remember, contr. μνώμαι, which ep. expanded forms of the 1 see μμνήσκα.

μνάομαι, contr. μνώμαι, dative imperf. μνάσκετο, *to cou in marriage*, with ἄκοιτιν, 39. 16, 431; and absol. \* Od. (Only in the pres. and imperative of the contract. and sometimes forms.)

ΜΝΑΣΩ, root of μμνήσκα μνήμα, ατος, τό (ΜΝΑΣ *monument, χερών*, Od. 15, φον, a tomb, Il. 23, 619.

μνημοσύνη, ή (μνήμων *memory*. μνημοσύνη τις ἐπὶ σθω, then let there be some the fire, Il. 8, 181. †

\* Μνημοσύνη, ή (Μονέτω *ter of Uranus, mother of the* ter, h. Merc. 429.

μνήμων, ον, gen. ονος *remembering*, Od. 21, 95; mindful of the lading, Od.

μνήσαι, μνησάσκειτο, see Μνήσας, ό, a noble Pæon *μνηστεύω (μνηστός), to woo, to solicit in marriage* and with accus. γυναῖκα, 276.

μνηστήρ, ἦρος, ό (μνώ

wooer, often spoken of the suitors of Penelope; the number of them, \* Od. 16, 245.

μνήστις, ιος, ή, poet. for μνήμα, remembrance, memory, δόρπον, Od. 13, 280. †

μνηστός, ή, όν (μνάσμαι), wooed, who is won by presents, and hence a lawful wife, always as fem. with άλοχος, κοιυιδίη, Il. 6, 246. Od. 1, 36.

μνηστής, ύός, ή, Ion. for μνηστεια, the act of wooing, soliciting in marriage, \* Od. 2, 199. 19, 13.

μνωόμενος, μνώοντο, ep. for μνώμενος, μνωόντο from μνάσμαι, q. v.

μογέω (μόγος), aor. 1 έμόγησα. 1) Intrans. to weary oneself, to fatigue oneself, to exert oneself, to suffer pain, comm. as part with another verb, Il. 11, 636. 12, 29. 2) Trans. with accus. to endure, to bear, to suffer, άλγεα, Od. 2, 343. πολλά, Il. 23, 607. άεθλους, Od. 4, 170. επί τινι, about any thing, Il. 1, 162. Od. 16, 19.

μόγως adv. (μόγος), with difficulty, scarcely, (Il. 22, 412. ι is long in the arsis.) Il. 9, 355. Od. 3, 119.

μόγος, ό, pains, labor, exertion, Il. 4, 27. † μογοστόκος, ον (μόγος, τίκτω), exciting pains (dolorum creatrix, Ern.), that causes the woman to bear with pain. Thus accord. to Aristarchus. Others, 'aiding those that bring forth with difficulty,' but such paroxysms have an active signification, (cf. θεοτόκος), epith. of Ilihyia, \* Il. 11, 270. 16, 187. 19, 103.

μόθος, ό, poet. (akin to μόγος), the tumult of battle, battle, Il. 7, 117. 18, 159; ήπων, a tumult of horses, Il. 7, 240.

μοίρα, ή (μείρομαι), 1) a part, in opposition to the whole, Il. 10, 253. Od. 4, 97; espec. a share in any thing, Od. 11, 534; in a repast, a portion, Od. 3, 40. 66; and often metaph. οὐδ' αἰδοῦς μοῖραν ἔχειν, to have no shame at all, Od. 20, 171; hence, fitness, propriety; κατά μοῖραν, suitably, properly, often with εἰπεῖν, also έν μόλῳ, Il. 19, 186; and παρὰ μοῖραν, contrary to propriety, Od. 15, 509. 2) Espec. the portion of life, the lot of life, Od. 19, 192; in full, μοῖρα βιότοιο, the measure of life, Il. 4, 175; gener. fate, destiny, with infin. Od. 4, 475. Il. 7, 52, espec. in a bad signif. the lot of death, Il. 6, 488; connected with θάνατος, Il. 3, 101. [Also in a good signif. Od. 20, 76, prosperity, good fortune.]

Μοῖρα, ή, prop. name, the goddess of fate, the Parca of the Romans, who allotted to men the destiny of life. In Hom. comm. sing. once plur., Il. 24, 49. cf. Od. 7, 197. Fate appears in Hom. in general, without limitation, but still not in the sense of an absolute fatalism. Primarily, every thing is ascribed to fate, whose unconditional necessity is most striking, e. g. death, as a law of nature, Od. 17, 326; also every thing independent of the free will of man, e. g. birth, death, fortune, misfortune, etc. Moira is primarily the dispenser of fate, Od. 3, 236-238; still Jupiter is also mentioned as the ruler of fate, Od. 4, 208. 20, 76, he can accelerate or delay the destiny of Moira, or in doubtful cases decide it, Il. 12, 402. 16, 443; nor is all influence denied to the other gods, Od. 3, 269. 8, 167.

μοιρηγενής, ές (γίνος), favored by fate at birth, born to happiness, Il. 3, 182. †

μοιχάγρια, τά (άγγρα), the penalty inflicted upon one detected in adultery, Od. 8, 332. † μολεῖν, see βλώσκει.

μόλιβος, ό, poet. for μόλυβδος, lead, Il. 11, 237. † Some prefer to read μόλυβος, see μολύβδαινα.

Μολίων, ίονος, ό, 1) son of Molione, wife of Actor; in the dual, τῶ Μολίονε, the two Moliones, Cteatus and Eurytus, Il. 11, 709; see Άκτορίωνι and Εὐρυτιος. 2) A prop. name of a Trojan, charioteer of Thymbræus, Il. 11, 322

μολοβρός, ό, a glutton, a parasite, a greedy beggar, \* Od. 17, 219. 18, 26; accord. to the deriv. of the Gramm. μολῶν εις βοράν, better accord. to Riemer akin to μῶλυς, μωλύνω, a lazy, fat paunch.

Μόλος, ό, son of Deucalion, father of Meriones of Crete, Il. 13, 249. 10, 269.

μολπή, ή (μείπω), a song united with dancing, Il. 1, 472. Od. 4, 19; and gener. play, pastime, Od. 6, 101. 2) song, playing on the lyre, alone, Od. 1, 152. 4, 19; also dancing alone, Il. 18, 606.

μολύβδαινα, ή (μόλυβδος), a leaden ball, which was bound to the angling line above the bait, to sink it more deeply in the water, Il. 24, 80. †

ΜΟΛΩ, root of the aor. έμολον, see βλώσκει.

\* μονοήμερος, ον (ήμέρα), ep. for μονήμερος, of one day, living only one day, Batr. 305.

μόνος, η, ον, ep. μῶνος, in Hom. only ep. alone, often μόνος, Batr. 257. 2) alone, solitary, Il. 4, 388. Od. 3, 217.

μονῶν (μόνος), ep. μουνῶν, Od., part. aor. pass. μονῶντις, to make single, to leave alone; with accus. γενεῖν, to propagate the race singly (so that there is always only one son), Od. 16, 117; hence pass. to be left alone, Il. 11, 471. Od. 15, 380.

μόριμος, ον, poet. for μόρσιμος, q. v.

μορμύρην, poet. (μύρην), only pres. to rush, to roar, to murmur, spoken of a stream, ὄφρυς, Il. 5, 599. 21, 325; spoken of the ocean, \* Il. 18, 403.

μορόεις, εσσα, εν, only μορόεντα ἔργατα, accord. to the best critics: carefully or skillfully wrought ear-rings, of rare art, Il. 14, 183. Od. 18, 298. Voss, bright, and accord. to Riemer to be derived from μαίρω, to shine.

μόρος, ὁ (μίσρομαι), the lot, fate, destiny, assigned to one, either by the deity or by fate, espec. a sad lot, death, Il. 19, 421; hence often, κακὸς μόρος, and connected with θάνατος, Il. 6, 357. Od. 9, 61; ὑπὲρ μόρον; see ὑπέρμορον.

μόρσιμος, ον (μόρος), ep. μόριμος, Il. 20, 302; † appointed by fate, fated, Od. 16, 392. 21, 162; once, appointed to death, Il. 22, 13. μόρσιμον ἡμῶν, the day of fate, the day of death, Il. 15, 613; and μόρσιμόν ἐστι, with infin., it is allotted by fate, Il. 3, 674.

Μόρως, υἱος, ὁ, son of Hippotion, a Mysian, Il. 13, 792. 14, 514.

μορύνω, fut. ξω, perf. pass. μεμόρυμαι, to defile, to discolor, to foul, to soil, εἴματα κατηρῶ, Od. 13, 435. †

μορφή, ἡ, form, figure, shape of body, Od. 8, 170; metaph. μορφὴ ἐπέων, grace, ornament of words, \* Od. 11, 367.

μόρφος, ον, Il. 24, 316; an adj. epith. of an eagle, of uncertain signif. prob. dark-colored, black, for ὄφρυς, Hesych.; other explanations, accord. to the Schol. are: 1) beautifully formed, from μορφή. 2) rushing on, plundering, for μάπτω. 3) death-bringing, from μοροφόρος. 4) Arist. H. A. 9, 32, a kind of eagle, living in valleys and swamps, hence Voss: 'dwelling in valley and swamp.'

μόσχος, ὁ, a sprout, twig, rod; as adj. young, tender, Il. 11, 105. † cf. λύγος.

Μούλιος, ὁ, 1) the husband of Agameme, Il. 11, 739. 2) a Trojan, Il. 16, 696. 3) a

Trojan slain by Achilles, Il. 20, 472. 4) a herald of Amphinomus, Od. 18, 422.

μοννάξ, poet. for μόναξ, adv. (μοῖνος), singly, alone, \* Od. 8, 371. 11, 417.

μουνός, η, ον, see μόνος.

μουνῶν, Ion. for μονῶν, q. v.

Μοῦσα, ἡ (prob. = μῶσα from μάω, perceiving, inventing), a Muse, goddess of song, of the poetic art, etc.; even in Hom. plur., but the number nine is noticed first, Od. 24, 60, without mentioning their names, which are found for the first time, Hea. Th. 76. They are accord. to Il. 2, 491. Od. 1, 10, daughters of Jupiter; they inhabit Olympus, Il. 2, 484; and entertain the gods by singing, Il. 1, 604. They inspire the epic poets, suggest to their minds the deeds they are to record, and accord to their style attraction and grace. [The deriv. from μάω is rejected by Buttm. Mythol. I. 289 seq.]

μοχθέω (μόχθος), fut. ἔσω, like μογῶν, to take pains, to trouble oneself, to be distressed, κήδεσιν, Il. 10, 106. †

μοχθίζω = μοχθέω, to suffer, to be sick, ἔλκει, with a wound, Il. 2, 723. †

μοχλέω (μοχλός), to move with levers; στήλας, to turn over the pillars, Il. 12, 259. †

μοχλός, ὁ, 1) a lever, Od. 5, 261. 2) any long, strong stake, \* Od. 9, 332.

Μυθδῶν, ὄνος, ὁ, king of Phrygia, in whose time the Amazons attacked Phrygia, Il. 3, 196.

μυθδαλός, η, ον (μυθῶν), wet through, moist, damp; αἵματι, sprinkled with blood, Il. 11, 54. †

Μύδων, ὄνος, ὁ (appell. μυθῶν), 1) son of Atymnius, charioteer of Pylæmenes, a Trojan, slain by Antilochus, Il. 5, 580. 2) a Trojan slain by Achilles, Il. 21, 209.

μυελοῖς, εσσα, εν (μυελός), full of marrow, marrowy, ὀστέα, Od. 9, 293. †

μυελός, ὁ, marrow, Il. 20, 482; metaph. μυελός ἀνδρῶν, the marrow of men, spoken of nourishing food, Od. 2, 291. 20, 108.

μυθήομαι, depon. mid. (μῦθος), fut. μυθήσομαι, aor. 1 ἐμυθησάμην, ep. form 2 sing. μυθείαι and μυθείαι, ep. iterat. imperf. μυθεύοντο, 1) to discourse, to speak, to tell, absol. and with accus. and infin., Il. 21, 462. 2) Trans. to tell, to narrate, to call, τινὶ τι, Il. 11, 201. πάντα κατὰ θυμόν, to speak every thing according to one's mind [agreeably to me], Il. 9, 645. ἀληθεία, νημερτέα, Il.

6, 376. 382. *ἐνάλισμα*, Od. 2, 159. *πόλιν πολέχρυσον*, to call the city rich in gold, Il. 18, 289. *ποτὶ ὃν θυμόν*, to speak to one's heart, i. e. to consider, Il. 17, 200. Od. 5, 285; hence to counsel, Od. 13, 191. [3] to explain, to indicate, to interpret, Il. 1, 74.]

*μυθολογεῖν*, fut. *σω*, to relate, to tell, τί τινι, \*Od. 12, 450. 453.

*μῦθος*, ὁ, 1) discourse, word, as opposed to *ἔργον*, Il. 9, 443. Od. 4, 777; in special applications: a) a public discourse, Od. 1, 358. b) narration, conversation. *μῦθος παιδός*, the narration of the son, Od. 11, 492. 2, 314. 4, 324. c) bidding, command, commission, counsel, Il. 2, 282. 5, 493. 7, 358. 2) a resolve, plan, project, since it is presented in words, undertaking, Il. 14, 127. Od. 3, 140. 22, 288. 3) Od. 21, 70. 71 is explained as *Ἄεol* for *μόθος*, noise, confusion, but unnecessarily; it signifies project, purpose, as no. 2. οὐδέ τιν' ἄλλην μύθον ποιήσασθαι ἐπισχεσίην ἐδύνασθε, you could not make any pretext for your undertaking, Voss.

*μυῖα*, ἡ, a fly, an image of unblushing impudence. a) a house-fly, Il. 4, 131. b) a musquito, Il. 2, 469. 17, 570. c) a carrion-fly, Il. 19, 25.

*Μυνιάλη*, ἡ, a mountain in Ionia (Asia Minor), opposite Samos, which formed a promontory; also called *Trogilium*, Il. 2, 869.

*Μυκαλησός*, ἡ (*Μυκαλησσός*, Herm. h. Ap. 224), a city in Boeotia, near Tanagra, Il. 2, 498.

*μυκάομαι*, depon. (μύ), aor. *ἐμυκον*, perf. *μίμικα*, 1) to bellow, spoken of cattle, Od. 10, 413. Il. 18, 580. 2) to crack, to rattle, to buzz, to roar, spoken of doors and of a spear, Il. 5, 749. 20, 260; of a river, Il. 12, 460. 21, 237. —

*μῦκηθμός*, ὁ, bellowing, roaring, Il. 18, 575. Od. 12, 265.

*Μυκήνη*, ἡ, 1) daughter of Inachus, wife of Areator, who gave name to the city Mycenae, Od. 2, 120. 2) Plur. *Μυκῆναι*, *Μυκῆναι*, a town in Argolis, the residence of Agamemnon, at the time of the Trojan war famous espec. for the treasury of Atræus, and by the Cyclopean walls; its ruins are near the village Krabata; plur. Il. 2, 569; sing. Il. 4, 52. From this 1) adv. *Μυκῆνηθεν*, from Mycenæ. 2) *Μυκηναῖος*, η, ον, Mycenian, Il. 15, 638.

*μύκον*, see *μυκάομαι*.

*μύλαξ*, ακος, ὁ (μύλη), prop. a mill-stone, and gener. any large stone, Il. 12, 161. †

*μύλλη*, ἡ (μύλλω), a mill, \*Od. 7, 104. 20, 106. The mills of the ancients were hand-mills, which were turned by maids; or rather mortars, in which the grain was broken.

*μυλήφατος*, ον (*πέφαμαι*), broken or ground in a mill, Od. 2, 355. †

*μυλοειδής*, ἐς (εἶδος), similar to a mill-stone, πέτρος, Il. 7, 270. † Batr. 217.

*μυνή*, ἡ (akin to *ἀμύνω*), a pretext, an excuse, a tarrying, plur. Od. 21, 111. †

*Μύνης*, ητος, ὁ, son of Evenus, husband of Briseis, ruler in Lyrnessus, Il. 2, 692. 19, 296.

\**μνοκτόνος*, ον (*κτείνω*), mouse-slaying. *μνοκτ. τρόπαιον*, a trophy on account of the slaughter of the mice, Batr. 159.

*μυρίκη*, ἡ, a tamarisk, accord. to Miquel Hom. Flora. p. 39, the French tamarisk, *tamarix Gallica*, a shrub common in southern marshy regions, \*Il. 10, 466. h. Merc. 81. († in the arsis, Il. 21, 350.)

*μυρίκινος*, η, ον, of the tamarisk; ὄζος, a tamarisk branch, Il. 6, 39. †

*Μυρίνη*, ἡ, daughter of Teucer, wife of Dardanus, according to Strab. an Amazon, who lay buried here. The tradition of the Pelasgians called a mound the monument of Myrina, which the men of that day called thorn-hill, Il. 2, 814; see *Βαττεία*.

*μυρίος*, η, ον, very much, infinite, innumerable. *μυρίον χιράδος*, immense rubbish, Il. 21, 320; frequently in the plur. Il. 1, 2. 12, 326. 2) infinitely great, illimitable, a thousand-fold, ἄχος, Il. 20, 282; ὤρος, Od. 15, 452; often plur. ἄλγεα, κήδεα (*μυρίοι*, countless; but *μύριοι*, ten thousand, according to the Gramm.).

*Μυρμιδόνες*, οἱ, sing. *Μυρμιδών*, ὄρος, the *Myrmidons*, an Achaian race in Thessaly, Phthiotis, under the dominion of Achilles, whose chief towns were Phthia and Hellas, Il. 1, 180. Od. 4, 9. They had emigrated under Peleus from Ægina to Thessaly. On the fabulous explanation of the name by the metamorphosis of ants into men, see Ovid. Met. 7, 622.

*μύρομαι*, only mid. (act. *μύρω*, Hesiod.), to dissolve in tears, to weep; ἀμφὶ τινι, about any one, Il. 19, 6; to lament, to wail, in connect. with *κλαίω*, γούω, Il. 22, 427. Od. 19, 119.

\* μυρσινοειδής, ες (εἶδος), similar to a myrtle, h. Merc. 81.

Μύρσινος, ἡ = (μύρρινος), a village in Elis near Dyme; later τὸ Μυρσινοῦντιον, Il. 2, 616.

\* μῦς, μύς, ὁ, a mouse, Batr.

Μῦσοι, οἱ, the Mysians. 1) the inhabitants of the district of Mysia in Asia Minor, which in the time of Homer extended from the Æsepus to Olympus. They had emigrated from Thrace, Il. 2, 858. 10, 430. 14, 512. 2) a race in Europe, originally on the Danube, from which the Asiatic Mysians sprung, Il. 13, 5. Strab. VII. p. 295.

μυχμός, ὁ (μύζω), sighing, groaning, Od. 24, 416. †

μυχοῖτατος, η, ον, irreg. superl. of μύχιος. μυχοῖτατος ἦε, he sat in the innermost corner, i. e. farthest from the entrance, Od. 21, 146. †

μυχόνδε, adv. (μυχός), poet. into the interior, to the innermost recess, Od. 22, 270.

μυχός, ὁ (μύνω), the innermost place, the interior, the corner, of a tent, house, fort; an inlet, Il. 21, 23. μυχῷ Ἄργεος, in the interior of Argos, Il. 6, 152. Od. 3, 263.

μύνω, aor. ἔμυσσα, perf. μέμυκα, intrans. to

shut up, to close, spoken of the eye, Il. 24, 637. ἔλκεα μέμνεν, the wounds were closed, \* Il. 24, 420. (ν is in the pres. double-timed.)

μῦσιν, ὦνος, ὁ (μῦς), a place in the body where several muscles unite; a knot of muscles, Il. 16, 315 (V. 'the calf'). 324.

μῶλος, ὁ (akin to μόλος), pains, labor; espec. μῶλος Ἄργεος, the labor of Mars, i. e. contest, battle, Il.; also alone, contest, Il. 17, 397; between Irus and Ulysses, Od. 18, 283.

μῶλυ, τό (only nomin. and accus.), a fabulous magical herb with black roots and white flowers. Theophr. Hist. Plant. 9, 15. 17, understands by it, *allium nigrum* Gouan., a kind of garlic, Od. 10, 305. † (Later, the garlic.)

μωμάομαι, depon. mid. (μῶμος), fut. μωμήσομαι, to blame, to reproach, to deride, to insult, τινά, Il. 3, 412. †

μωμένω = μωμάομαι, Od. 6, 274; † only pres.

μῶμος, ὁ, blame, mockery, derision. μῶμον ἀνάσαι, to give an insult, Od. 2, 86. †

μῶννξ, νχος, ὁ, ἡ (μόνος or μία and ὄννξ), with undivided hoof, having a solid hoof, epith. of horses, Il. 5, 236, and Od.

## N.

N, the thirteenth letter of the Greek alphabet; hence the sign of the thirteenth rhapsody.

ναί, Att. νή, adv. of asseveration, always in affirmative clauses, yea, truly, verily; often in the constr. ναὶ δὴ ταῦτά γε πάντα κατὰ μοῖραν ἔειπες, Il. 1, 286. 8, 146; and ναὶ μὰ τίδε σκήπτρον, verily, by this sceptre, with accus. Il. 1, 234.

ναιστάω, ep. (ναίω), only pres. and imperf. iterat. form, imperf. ναιστάσκειν, 1) Intrans. to dwell, to abide, with prep. ἐν, ἐπί, and with the dat. merely, Il. 3, 387. b) to be inhabited, to lie, spoken of countries, islands, etc., Il. 4, 45. Od. 9, 23; often particip. Il. 2, 648. Od. 1, 404. 2) Trans. to inhabit, with accus. Il. 2, 539. 17, 172. Od. 9, 21. (For the most part in the open forms, except ναιστάσκειν, and irreg. ναιστάωσα.)

ναίω, impf. iterat. ναίσκει, poet. aor. 1 ἔνασσα, aor. 1 pass. ἐνάσθη, 1) Intrans. only pres. and impf. to dwell, to abide, to remain; with prep. ἐν, also with κατά, περί, πρὸς, with accus. and παρά with dat. and accus., and with the mere dat. αἰθέρι ναίων, Il. 2, 412; Φρυγίῃ, Il. 16, 719. b) to be inhabited, to lie, spoken of places, Il. 2, 626. c) For νάω, to be full, Od. 9, 222, see νάω. 2) Trans. to inhabit, with accus. Il. 3, 74. 257. 13, 172. Od. 4, 811. b) In aor. 1 to give to inhabit; hence to build, πάλιν, Od. 4, 174. h. Ap. 298; hence aor. pass. to settle, to remove to, Ἀργεῖ νάσθη, Il. 14, 119.

νάκη, ἡ, a woolly skin, a fleece, Od. 14, 530. †

\* Νάξος, ἡ, at an earlier period Νία, q. v., the largest of the Cyclades, an island having a town of the same name, on account of its

productiveness in wine, sacred to Bacchus, h. Ap. 44.

νάπη, ἡ, ep. for νάπος, a valley, a forest, a ravine, a defile, between mountains, \* Il. 8, 558. 16, 300.

ναρκάω (νάρκη), aor. 1 poet. νάρκησα, to become benumbed, stiff, lame, Il. 8, 328. †

\* νάρκισσος, ὁ, the narcissus, h. Cer. 8, 428.

νάσθη, see νάω.

νάσσα, ep. for ἔνασα, see νάω.

νάσσω, fut. νάσω, to press firmly, to stamp down closely, γαῖαν, Od. 21, 122. †

Νάσσης, ου, ὁ, (the settler), son of Nomion, leader of the Carians before Troy, Il. 2, 867.

Ναυβολίδης, ου, ὁ, 1) son of Naubolus = Iphiclus. 2) a Phæacian, Od. 8, 116.

Ναύβολος, ὁ, son of Oryntus, king of Phocis, father of Iphitus, Il. 2, 518.

\* ναυηγός, ὄν, Ion. for ναυαγός (ἄγνυμι), shipwrecked, Batr. 94.

ναύλοχος, ου (ΛΕΧΩ), secure as a ship's berth, a convenient station for ships; λιμὴν, (Voss, 'the ship-protecting harbor,') \* Od. 4, 846. 10, 141.

ναύμαχος, ου (μάχη), employed in naval battles, ξυστά, \* Il. 15, 389. 677.

Ναυσίθοος, ὁ (ship-swift), son of Neptune and Peribœa, father of Alcinous and Rhæenor, sovereign of the Phæaces in their new abode at Scheria, Od. 7, 56 seq. cf. 6, 7-11.

Νανσικαία, ἡ, the beautiful daughter of the Phæacian sovereign Alcinous in Scheria, who conducted the shipwrecked Ulysses to the house of her father, Od. 6, 17 seq.

ναυσικλειτός, ἡ, ὄν (κλειτός), poet. renowned in naval affairs, Od. 6, 22. † Εὐβοία, h. Ap. 31. 219.

ναυσικλυτός, ἡ, ὄν (κλυτός), = ναυσικλειτός, epith. of Phæaces, Od. 7, 39; of the Phæacians, \* Od. 15, 415.

Ναυτεύς, ἥος, ὁ (= ναύτης), a noble Phæacian, Od. 8, 112.

ναύτης, ου, ὁ (ναῦς), a sailor, a seaman, Il. 4, 76. Od. 1, 171.

ναυτιλίη, ἡ (ναυτίλος), navigation, Od. 8, 253. †

ναυτίλλομαι, depon. only pres. and imperf. to navigate, to go by ship, \* Od. 4, 672. 14, 246.

ναῦφι, ναῦφιν, ep. see νῆψ.

νάω and νάϊω, ep. only pres. and imperf.

νάϊον, to flow, κρήνη νάει, Od. 6, 292. κρήναι νάουσι, Il. 21, 197. νάϊον ὀρῶ ἄγγεα, the vessels flowed with whey, Od. 9, 222. (ᾱ, Od. 6, 292. ῥ, Il. 21, 197.) 2) Root of νάϊω.

Νεάιρα, ἡ (the younger), a nymph, who bore to Helios Lampetie and Phætuæa, Od. 12, 133.

νεαρός, ἡ, ὄν (νέος), young, tender, παῖδες, Il. 8, 289. †

νεάτος, η, ου, ep. νελατος (prob. old superl. of νέος), always in the ep. form, except Il. 9, 153, 295. 11, 712; the last, the extreme, the lowest, always spoken of place: ποῦς, ἀνθερώων, κενεών, Il. 6) With gen. νελατος ἄλλων, the lowest of the rest [of all], Il. 6, 295. πόλις νεάτη Πύλου, the last city of Pylos, Il. 11, 712; and plur. νεάται Πύλου (not for νενέαι from νάϊω), Il. 9, 153.

νεβρός, ὁ (akin to νεαρός), the young of the stags, a fawn, also a deer, Il. 4, 243. Od. 4, 336.

νέες, νέεσσι, see νῆψ.

νέηαι, ep. for νῆη, see νέομαι.

νεγενής, ἐς, ep. for νεαγ. (γένος), newborn, \* Od. 4, 336. 17, 127.

νεγκής, ἐς, ep. for νεακ. (ἀκῆ), newly-sharpened, whetted, πέλκυσ, \* Il. 13, 391. 16, 484.

νέηλυσ, υδος, ὁ, ἡ (ἡλυθον), newly or just arrived, \* Il. 10, 434. 558.

νεηνής, ου, ὁ, ep. for νεανίας (νέος), young, youthful, juvenile, always as adj. ἀνῆρ, \* Od. 10, 278. 14, 524. h. 7, 3.

νεήνις, ιδος, ἡ, ep. for νεάνις (νέος), adj. youthful, παρθενική, Od. 7, 20. 2) Subst. a virgin, a maiden, Il. 18, 418.

\* νηήφατος, ου (φημί), newly-said, new-resounding, h. Merc. 443.

νείαι, ep. for νέαι, see νέομαι.

νείαιρος, only in the fem. νείαιρα, irreg. compar. of νέος, the latter, the outer, the lower, comm. νείαιρη γαστήρ, the lower belly, the abdomen, \* Il. 5, 539. 616, and elsewhere.

νείατος, η, ου, ep. for νεάτος, q. v.

νεικέω (νέικος), and accord. to the necessity of the metre νεικέω; as subj. νεικέησι, infin. νεικεῖν, imperf. νείκειον and νείκεσπον, fut. νείκισαι, aor. 1 ἐνείκεσα, ep. νείκεσα and σσ. 1) Intrans. to quarrel, to contend, to dispute, τινί, with any one, Od. 17, 189. ἀλλήλησιν, Il. 20, 254. εἰνικά τινος, Il. 18, 498. νείκεα νείκειν, Il. 20, 251. 2) to provoke, to irritate, to blame, to scold, to accuse, with



accus. *αἰσχροῖς ἐπέειπεν*, Il. 3, 38; *χολωτοῖσιν*, Il. 15, 210. Od. 22, 525; spoken of Paris: *νείκεσσι θεάς—τὴν δ' ἤγησε*, to slight, in antith. to *αἰνεῖν*, since he gave Venus the preference to Juno and Minerva, Il. 24, 29.

*νεῖκος*, τό, 1) quarrelling, contention, disputation, espec. with words: the act of *blaming, reproaching, abusing*, Il. 7, 95. 9, 448. Od. 8, 75; also in the assembly, Il. 18, 497. 2) Often also, *contest* in deed: *fight, battle*, Il. *νεῖκος πολέμοιο*, contest of war, Il. 13, 271. Od. 18, 264; thus also *φυλόπιδος*, *ἔριδος*, Il. 17, 384. 20, 140.

*νεῖμα*, ep. for *ἔνεμα*, see *νέμω*.

*νεόθεν*, Ion. for *νέοθεν*, adv. (*νέος*), from beneath. *νεόθεν ἐκ κραδῆς*, deep from the heart, Il. 10, 10. †

*νεόθι*, Ion. for *νέοθι*, adv. (*νέος*), in the lowest part; with gen. *λίμνης*, deep down in the lake, Il. 21, 317. †

*νεῖός*, ἡ, subaud. *γῆ* (*νέος*), new land, fallow ground; also newly-ploughed land, which has lain for a season untilled, and is now fresh ploughed. *νεῖός τρίπολος*, thrice-ploughed fallow, Od. 5, 127. Il. 18, 541.

*νεῖται*, contr. for *νέεται*, see *νέομαι*.

*νεκάς*, ἄθος, ἡ (*νέκυσ*), a heap of corpses, Il. 5, 886. †

*νεκρός*, ὁ, 1) Subst. a dead body, a corpse; also ep. *νεκροὶ τεθνηῶτες* and *κατατεθνηῶτες*, the departed dead, Il. 6, 71. b) the dead, the departed, as inhabitants of the nether world, Il. 23, 51. Od. 10, 526. 2) Adj. perhaps, Od. 12, 11.

*νέκταρ*, αἶος, τό, nectar, the drink of the gods, which was conceived of as the noblest wine, of red color and fragrant smell, Il. 19, 38. Od. 5, 93. h. Ap. 124. Also Thetis uses it, to guard the corpse of Patroclus from putrefaction, Il. 19, 38.

*νεκτάρεος*, ἡ, ον (*νέκταρ*), nectarean, resembling nectar, fragrant like nectar, *ἱανός, χιτών*, \* Il. 3, 335. 18, 25.

*νέκυς*, υῶς, ὁ, like *νεκρός*, dat. plur. *νεκύεσσι*, rarely *νέκυσσι*, Od. 11, 569; accus. plur. *νέκεις* for *νέκυας*, Od. 24, 417. 1) a dead body, a corpse, also *νέκυσ τεθνηῶς, κατατεθνηῶς, κατακτάμενος*, Il. 7, 409. Od. 11, 37. 22, 401. 2) the dead, the departed, in the lower world, only in the plur. Od.

*νέμεθω*, poet. lengthened for *νέμω*, only imperf. mid. *νέμεθορτο*, Il. 11, 635. †

*νεμέσάω* and often *νεμεσσάω*, poet. fut.

*νεμεσῆσω*, aor. 1 ep. always *νεμίσῃσα*, fut. mid. *νεμεσῆσομαι*, aor. 1 pass. ep. always *νεμίσσηθεν* for *νεμίσσηθσαν*. 1) Act. to feel a just indignation against any one, to find fault with, to blame for, to take ill, *τινὶ τι*, Od. 23, 213; and gener. to be displeased, to be angry, to be offended, with dat. of the pers. Il. 4, 413. 5, 17; and often absol. II) Mid. and aor. pass. 1) to be displeased with oneself, to regard as unbecoming, to deem unseemly; often with infin. *νεμεσσάται ἐνὶ θυμῷ ἐπιεβολὰς ἀναφαίνειν*, he deems it unbecoming to exhibit loquacity, Voss, Od. 4, 158. Hence also, to be scrupulous, to be ashamed, Od. 2, 64; with *μή* following, Il. 16, 544. 2) As act. to take amiss, to be displeased, to be angry, absol. and *τινὶ*, with any one, Il. 10, 115. 129. 15, 103; with accus. and infin. Od. 4, 195. 18, 227. b) With accus. to be offended with (to resent, V.), *κατὰ ἔργα*, Od. 14, 284.

*νεμεσῆτός*, ep. *νεμεσσητός*, ἡ, ὄν (*νεμεσσάω*), 1) worthy of displeasure, blame-worthy, wrong, reprehensible, comm. neut. with infin. Il. 3, 410. Od. 22, 59. 2) whose displeasure is to be avoided, to be shunned, Il. 11, 648. Thus Eustath. Others act. for ὁ *νεμεσῶν*, disposed to displeasure, Il. 11, 648.

*νεμεσίζομαι*, depon. mid. (*νέμεσις*) = *νεμεσσάω*, only pres. and imperf. 1) to be displeased, to be angry, *τινὶ*, Il. 8, 407. Od. 2, 239; *τινὶ τι*, to take amiss any thing at any one's hands, Il. 5, 757; also with accus. and infin. Il. 2, 297. 2) to deem unbecoming, to stand in awe, with accus. and infin. Il. 17, 254; *θεούς*, to stand in awe of the gods, Od. 1, 263.

*νέμεσις*, ιος, ἡ, ep. dat. *νέμισσει* for *νέμισσει*, Il. 6, 335 (*νέμω*), 1) just displeasure, blame, or anger about any thing unbecoming (later, at undeserved prosperity). *νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσεται*, the blame of men will accrue to me, Od. 2, 136. 2) that which excites displeasure or blame, blame-worthy. οὐ *νέμεσις*, with the infin., it is not to be blamed, it is no reproach, Il. 14, 680. Od. 1, 350; or accus. with infin. Il. 3, 156. 3) Subjective, accord. to Passow, the fear of blame, dread; with *αἰδώς*, accord. to Schol. the blame of others, like no. 1, Il. 13, 122.

*νεμεσσάω*, ep. for *νεμεσσάω*.

*νεμεσσητός*, ep. for *νεμεσσητός*.

*νέμισσει*, ep. dat. of *νέμεσις*.

νέμος, εος, τό, poet. (νέμω), a meadow, and gener. a grove, a forest, Il. 11, 480. † [nemus.]

νέμω, aor. 1 ἐνέμα, ep. νῆμα; ep. form νε-  
μέθω. 1) Act. to divide, to distribute, τι; κρέα, μέθω, often τινί τι, any thing to any one, Il. 3, 274. Od. 6, 188. b) to allot as pas-  
ture, to pasture, spoken of herds, Od. 9, 233. II) Mid. to have any thing which has been distributed, to possess, to enjoy, with accus. πατρώα, Od. 20, 336; commonly spoken of estates: to cultivate, τίμνος, ἔργα, Il.; and gener. to inhabit, ἄλσεν, Ἰθάκην. b) Spoken of brutes: to pasture, to graze, to feed, absol. Il. 5, 777. Od. 13, 407; with accus. ἀνθρα ποιῆς, Od. 9, 449; metaph. spoken of fire: to consume, Il. 23, 177; and pass. πυρὶ χθονὶν νέμεται, the land is consumed by fire, Il. 2, 780.

νένιπται, see νίζω.

νεοαρδής, ἐς (ἄρδω), newly-watered, fer-  
tilized, ἀλώη, Il. 21, 346. †

νεογίλος, ἡ, ὄν, new-born, young, σκύλαξ, Od. 12, 86. † (accord. to Hesych and Eus-  
tath. for νεογινός.)

\*νεογνός, ον, contr. for νεόγονος, new-born,  
h. Cer. 141. Merc. 406.

νεόδακτος, ον (δίρω), just stripped off,  
δάριμα, \* Od. 4, 437. 22, 363.

\*νεοδμής, ἦτος, ὁ, ἡ (δαμάω), newly bro-  
ken, just tamed, πῶλος, h. Ap. 231.

νεοθηλής, ἐς (θάλλω), fresh-blooming,  
new-sprouting, just becoming verdant, ποιή,  
Il. 14, 347; † metaph. fresh-flourishing, h.  
30, 13.

νεοίη, ἡ, poet. = νεότης, youth, youthful  
ardor, Il. 23, 604. †

\*νεόλλοντος, ον, poet. for νεόλουτος(λούω),  
newly-washed, fresh-bathed, h. Merc. 241.

νέομαι, poet. depon. only pres. and imperf.  
ep. contr. νῆμαι, Il. 18, 336; 2 and 3 sing.  
pres. νῆται, νῆται, Od. 11, 114. 12, 188. 14,  
152; infin. νῆσθαι, Od. 15, 88; elsewhere  
uncontracted, subj. pres. 2 sing. νῆται for  
νῆ, to go, to come; espec. to go away, to go  
forth, to return, οἶκαδε, οἰκόνδε, and with the  
prep. εἰς, πρὸς, ἐπὶ, with accus. and ἐπὶ with  
dat. Il. 22, 392; and with the accus. simply,  
πατρίδα, Il. 7, 335; primar. spoken of gods  
and men; metaph. of a stream: νῆσθαι κατὰ  
φόον, to return to its channel, Il. 12, 32. The  
pres. like εἶμι, has for the most part the sig-  
nif. of the fut. Il. 18, 101. Od. 2, 238. 13, 61.

νέον, adv. see νέος.

νεοπεπθής, ἐς (πέπθος), in new grief,  
newly-mourning, Od. 11, 39. †

\*νεόπηκτος, ἡ, ὄν (πήγνυμι), newly-co-  
agulated, fresh-curdled, τυρός, Batr. 78.

νεόπλυντος, ον (πλύνω), fresh-washed, new-  
ly-cleansed, Od. 6, 64. †

νεόπριστος, ον (πρίω), newly-sawed, new-  
ly-cut (V. smoothed), Od. 8, 404. †

Νεοπτόλεμος, ὁ (young warrior), son of  
Achilles; he was brought up in Scyria, Il. 19,  
326 seq.; from whence Ulysses took him to  
Troy. Here he proved himself, both in the  
council and battle, worthy of his father. Af-  
ter the destruction of Troy, he conducted the  
Myrmidons back to Phthia, and then mar-  
ried Hermione, daughter of Menelaus, Od. 3,  
188. 4, 9. 11, 506. Accord. to other tradi-  
tions, he emigrated to Epirus, and was slain  
in Delphi, Pind.

νέος, η, ον, compar. νεώτερος, superl. νεώ-  
τατος, new, i. e. 1) Spoken of things: fresh,  
new, ἄλγος, ἀοιδή. 2) Of persons: young,  
juvenile, youthful, παῖς (opposed to παλαιός),  
Il. 14, 108; κούρος, γυνή. οἱ νέοι, the youth,  
in opposition to the γέροντες, Il. 2, 789. 9, 36.  
Adv. νέον, newly, fresh, lately, just now. νέον  
γεγάς, just born, Od. 4, 144.

νέος, see νῆς.

νεόσμηκτος, ον (σμήω), newly-rubbed,  
newly-burnished, θώρηξ, Il. 13, 342. †

νεοσσός, ὁ (νίος), a young one, espec. of  
animals, \* Il. 2, 311. 9, 323.

νεόστροφος, ον (στρέφω), newly-twisted,  
Il. 15, 469. †

\*Νεοτειχεύς, εὖς, ὁ, an inhabitant of the  
Æolian town Neontichus in Mysia, Epigr. 1.

νεότευκτος, ον (τεύχω), newly-made, new-  
ly-wrought, κασσίτερος, Il. 21, 592. †

νεοτευχής, ἐς = νεότευκτος, δίφρος, Il. 5,  
194. †

νεότης, ητος, ἡ (νίος), prop. newness;  
espec. youth, the age of youth, Il. 23, 445. ἐκ  
νεότητος, from youth up, \* Il. 14, 86.

νεούτατος, ον (οὐτάω), newly or just  
wounded, \* Il. 13, 539. 18, 536.

νέποδες, ον, οἶ, Od. 4, 404; † epith. of  
seals. The ancient Gramm. explain, 1) By  
ἄποδες, footless (from νῆ and ποίς, in which  
case νη is shortened to νε; thus Apion). 2) By  
νηλίποδες, having feet suited to swim-  
ming (from νῆσι ποῖς, accord. to Etym. Mag.  
Apoll. Lex.) 3) By ἀπόγονος, the young,  
accord. to Ap. Lex. and Eustath. The last

signif. was rejected by Apoll.; the second is most probable. Voss, 'web-footed.'

νέφθε, before a vowel νέφθεν, adv. poet. for ἐνέφθε, *under, from beneath*. 2) Prep. *under, beneath*, with gen. γαίης νέφθεν, Il. 14, 204. νέφθεν γῆς, Od. 11, 302.

Νεστόρεος, η, ον, *Nestorean*, appertaining to Nestor, νῆς, Il. 2, 54.

Νηστορίδης, ον, ὁ, son of Nestor, Od. 3, 482.

Νέστωρ, ορος, ὁ, son of Neleus and Chloria, king of Pylos (see Πύλος), engaged when an old man in the Trojan war, as he was reigning over the third generation, Il. 1, 247-252; and distinguished himself by his wisdom and eloquence, Il. 2, 370 seq. Of his former exploits, he relates, that he slew Ereuthalion, Il. 4, 319; fought against the Epeans, Il. 11, 669 seq.; took part in the war of Pirithous against the Centaurs, Il. 1, 262 seq.; and at the funeral games of Amarynceus contended with Phyleus, Il. 23, 630. He returned prosperously home from Troy, and was visited by Telemachus, Od. 3, 17 seq. Accord. to Hom. he had seven sons, Od. 3, 412 seq. From his birthplace he was called Γεφηνιος.

νεῦμαι, see νίομαι.

νευρή, ἡ, ep. gen. νευρήφι, νευρήφιν, Il. 8, 300; ep. dat. νευρήφι, Od. 11, 607; always *the bow-string*; in Il. 8, 328, φῆξε δὲ οἱ νευρῆν, he broke the string of the bow (not the cord of the hand: Teucer stood ready to shoot; the stone burst the string, and then grazed the hand).

νεῦρον, τό, 1) *a sinew, a tendon, the muscular cords*, only once, plur. Il. 16, 316. 2) *a cord, a ligament, a thong*; the cord with which the point of the arrow was bound to the shaft, Il. 4, 151; but νεῦρα βόεω, v. 122, seems to mean the bow-string, \* Il.

νευστάζω (νεύω), *to nod, κεφαλῇ*, Od. 18, 154; ὀφρύσι, *to beckon with the eyes*, Od. 12, 194; κόρυδι, *to nod with the crest* (as the consequence of a firm step), Il. 20, 162.

νεύω, fut. νεύσω, aor. always ep. νέσσα, 1) *to nod, to beckon, to give the wink*, τιμή, Il. 9, 223; and εἰς ἀλλήλους, h. 6, 9. b) *to nod to*, i. e. *to promise, to assure*, τί τινα, h. Cer. 445; comm. with accus. and infin. c) *to nod, to incline*, i. e. *to bend forwards*, Il. 13, 132; often spoken of the crest, Il. 3, 337. 2) Trans. *to incline, to droop, κεφαλῆς*, Od. 18, 237.

νεφέλη, ἡ (νέφος), *a cloud, mist, vapor*; often metaph. νεφ. πναιή, spoken of the darkness of death, Il. 20, 417; ἄχτος, cloud of grief, Il. 17, 591. Od. 24, 315.

νεφεληγερέτα, αο, ὁ, ep. for νεφεληγερέτης (ἀγείρω), *the cloud-collector*, who drives the clouds together, epith. of Jupiter, Il. 1, 511. Od. 1, 63.

νέφος, εος, τό, *cloud, mist*, often in the plur.; gener. *darkness*, νέφος θανάσιοι, Il. 16, 350; ἀχλύς, Il. 15, 668. b) Metaph. *a dense multitude, a troop*, that looks like a cloud, Τρώων, πεζῶν, ψαφῶν, Il. 16, 66. 4, 274. 17, 755; πολέμοιοι, the cloud of battle, i. e. the dense tumult of battle, Il. 17, 243.

νέω, only pres. and imperf. ἐννεον, ep. for ἔννεον, Il. 21, 11; *to swim*, Od. 4, 344. 442.

νέω, later νήθω, *to spin*, only aor. 1 mid. νήσαντο, Od. 7, 198; τιμή τι, *to spin one any thing*. †

νή, ep. inseparable particle, which in composition denies the idea contained in the word.

νήα, see νηῖς.

νηγάτεος, ἐή, εον, poet. (for νεήγατος fr. νίος and γάω), *newly-made, newly-wrought*, χιτών, κρηδεῖμον, Il. 2, 43. 14, 185. h. Ap. 122; cf. Buttm. Lexil. I. p. 203.

νήχρετος, ον, poet. (νη, *tylōw*), *from which one cannot be awaked, deep, not to be broken*, ὕπνος, Od. 13, 80; neut. sing. as adv. \* Od. 13, 74.

νήδνια, τά, poet. (νηδύς), *the intestines*, Il. 17, 524. †

νήδυμος, ον, an epith. of sleep (which occurs twelve times in Il. and Od.), of uncertain derivation, prob. = ἡδυμος and ἡδύς (cf. h. Merc. 241. 449); *sweet, gentle*, as Buttm. Lexil. I. p. 179, after the Schol. Ven. has pretty satisfactorily proved. It had originally a digamma, hence Νῆδυμος; when this was omitted, ν was attached to the preceding word, which was then connected with the word itself by Aristarch. Il. 2, 2. 10, 91. Od. 4, 793. 2) Aristarch. derives it from νη and δύω = ἀνέκδυτος, *from which one cannot easily arouse himself*, consequently = νήχρετος, a deep sleep, which explanation is approved by Passow and Rost on Damm's Lexic. ad Il. 16, 454.

νηδύς, ὕος, ἡ, *the belly*, and every thing contained in it, Il. 13, 290; *the stomach*, Od. 9, 296; *the womb*, Il. 24, 496.

νηες, νήεσσι, see νηῖς.

νηέω, Ion. for νέω, aor. 1 act. ep. νήσα, aor. mid. ἐνησάμην, 1) *to heap up, to collect together, to accumulate*, with accus. ὕλην, ξύλα, Il. 23, 139, 163. Od. 19, 64; ἄποινα, Il. 24, 276. 2) *to load, to freight*, νῆας, Il. 9, 358. Mid. *to freight for oneself*; νῆα χρυσοῦ, *to freight his ship with gold*, Il. 9, 137, 279.

Νήϊον, τό, a mountain in the northern part of the island Ithaca, on whose declivity was situated the town of Ithaca, Od. 1, 186. cf. Od. 3, 81. Thus Voss; Eustath. took it for a part of Neritus; Volcker in Hom. Geogr. § 38, places the mountain Nefon on the eastern coast of the island, cf. Ἰθάκη.

Νηϊάς, ἄδος, ἡ = Νηΐς, a Naiad, \* Od. 13, 104, 348.

νήϊος, η, ον (νηῦς), *belonging to a ship*. δόρυ νήϊον, *timber for ship-building, ship-timber*, Il. 3, 62. Od. 9, 384, 498; without δόρυ, Il. 13, 391, 16, 484.

Νηΐς, ἴδος, ἡ, Ion. for Ναΐς (νάω), a naiad, a fountain-nymph, νύμφη νηΐς, \* Il. 6, 22, 14, 444.

νηΐς, ἴδος, ὁ, ἡ (ῥ, from νῆ and εἰδέναι), ignorant, inexperienced, Il. 7, 198. h. Cer. 256; with gen. Od. 8, 179.

νηκερδής, ἐς (νῆ, κέρδος), *without gain, profitless, unprofitable*, βουλή, ἔπος, Il. 17, 469. Od. 14, 509.

νηκουστέω (ἀκούω), aor. 1 νηκούστησα, *not to hear, not to obey*, with gen. θεᾶς, Il. 20, 14. †

νηλεής, ἐς, poet. (νῆ, ἔλεος), also νηλής, Il. 9, 632; from this the dat. νηλεῖ, accus. νηλία, *without pity, without compassion, cruel*, spoken of persons, Il. 9, 632, 16, 33; elsewhere often νηλεῖς ἡμαρ, *the cruel day*, i. e. the day of death, Il. 11, 454. Od. 8, 525; χαλκός, δασμός, Il. 4, 348, 10, 443; ἔπνος, *the cruel sleep* (during which one fell into misfortune), Od. 12, 372; θυμός, Il. 19, 229.

Νηλεΐδης, αο, ὁ = Νηλεΐδης, Il. 23, 652.

\* νηλεΐς, ἐς, ep. for νηλής, h. Ven. 246.

Νηλεύς, ἦος, ὁ, son of Neptune and Tyro, husband of Chloris, father of Pero and Nestor, Od. 11, 234-258; he was driven by his brother Pelias from Iolcos to Thessaly, and emigrated to Messenia, where he founded Pylos. His sons were slain in a war with Hercules; the twelfth alone, Nestor, remained alive, Il. 11, 691 seq.; he also waged war against the Arcadians, Il. 7, 133. Od. 3, 4, 309.

Νηληϊάδης, ον, ὁ, son of Neleus = Nestor, Il. 8, 100. Od. 3, 79.

Νηληϊός, ον, also η, ον, Nelean; ἡ Νηληϊός Πύλος, Il. 11, 682. Od. 4, 639; but also αἱ Νηληϊαὶ ἔπποι, Il. 11, 597.

νηλής, ἐς, ep. = νηλεής, q. v.

νηλιτής, ἐς (νῆ, ἀλείτης), *free from fault, guileless, not to be blamed*, \* Od. 16, 317, 19, 498, 22, 418.

νήμα, ατος, τό (νέω), *that which is spun, thread*, Od. 4, 134. Plur. \* Od. 2, 98, 19, 143.

νημερτής, ἐς (νῆ, ἀμαρτάνω), *warring, not deceptive, true*, epith. of Proteus, Od. 4, 349; βουλή, Od. 1, 86; ἔπος, Il. 3, 204; νόος, Od. 21, 205; frequently neut. as adv. νημερτές and νημερτέως εἰπεῖν, *to speak according to truth*, Il. 6, 376; and adv. νημερτέως, Od. 5, 98, 19, 269.

Νημερτής, οὔς, ἡ (more correctly, Νημήτης), daughter of Nereus and Doris, Il. 18, 46.

νηνεμία, ἡ (νήνεμος), *a calm, a quiet atmosphere*. νηνεμής, in a calm, Il. 5, 523. 2) As adj. γαλήνη, *a calm at sea*, Od. 5, 392, 12, 169.

νήνεμος, ον (νῆ, ἄνεμος), *calm, quiet, windless*, αἰθήρ, Il. 8, 556. †

\* νῆξις, ιος, ἡ (νήχομαι), *the act of swimming*, Batr. 67, 149.

νηός, ὁ, Ion. for ναός (νάω), *a dwelling, a temple*, Il. and Od. ἄντρον νηός, h. Merc. 148.

νηός, gen. of νηῦς.

νηπενθής, ἐς (νῆ, πένθος), *without suffering; act. grief-removing, grief-assuaging*, φάρμακον, an Egyptian charm, which, taken in wine, expelled trouble from the mind, Od. 4, 221. † Some of the ancients explained this magic potion allegorically, and understood by it the charm of discourse. Others, more correctly, understood by it a real plant (cf. Od. 4, 228, 229); Miquel Hom. Flora p. 48, and Sprengel think it opium.

νηπιᾶς, see νηπιή.

νηπιαχένω (νηπιαχός), *to be childish, to pursue childish sports*, Il. 22, 502. †

νηπιᾶχος, ον (poet. lengthened from νήπιος), *under age, childish*, \* Il. 2, 338, 16, 262.

νηπιέη, ἡ (νήπιος), accus. plur. νηπιᾶς, ep. for νηπιᾶς, 1) *minority, childhood*, Il. 9, 491. 2) *childishness, childish sport*, Od. 1, 297; and generally, *foolishness*; in the plur. νηπιήσιν, Il. 15, 363. Od. 24, 469.

νήπιος, ἴη, ἰον (νή, ἔπος), *childish, young*, infans, Il. 9, 440; espec. *νήπια τέκνα*, also spoken of animals, Il. 2, 311. 2) Metaph. *childish, inexperienced, foolish, simple*, Il. 2, 38, 5, 406, 7, 401. Od. 1, 8. b) *weak* (like a child), βίη, Il. 11, 561.

νήποιος, ον (ποιή), *without ransom, without recompense; unrewarded, unavenged*, spoken of persons, Od. 1, 380, 2, 145. Neut. as adv. *νήποιον*, Od. 1, 160, 377; and often. \* Od.

νηπύτιος, ἴη, ἰον (νή—τύτιον), *young*, Il. 20, 200; metaph. *childish, foolish, simple*, \* Il. 13, 292. [Accord. to Jahrb. Jahn und Klotz, a lengthened form of *νήπιος*, found only in the three books Il. 13, 20, 21.]

Νηρέυς, ἦος, ὁ (from νή and ῥέω, *Nestus*, Herm.), *Nereus*, son of Pontus and Tellus, husband of Doris, father of the Nereids; he ruled in the Aegean sea, under Neptune. The poet calls him ὁ γέρον, Il. 18, 141. The name occurs first, h. Ap. 319.

Νηρηΐς, ἴδος, ἡ, Ion. for *Νηρεΐς*, a *Nereid*, daughter of Nereus and Doris; in the Il. only plur. αἱ Νηρηΐδες, Il. 18, 38, 52.

Νήρικος, ἡ, an ancient city on the island Leucas, accord. to Strab. where the isthmus formerly was connected with the main-land, Od. 24, 377. At a later day, the isthmus was pierced by the Corinthians, and the the town Leucas founded, now *St. Maura*.

Νήριτον, τό, neut. Od. 13, 351; ὁ Νήριτος, Strab. a mountain in the southern part of Ithaca, accord. to Gell, now *Anoi*, Il. 2, 632. Od. 9, 22; see *Ἰθάκη*.

Νήριτος, ὁ, son of Pterelaus, brother of Ithacus, Il. 17, 207.

Νησαίη, ἡ (belonging to an island), a *Nereid*, Il. 18, 40.

νήσος, ἡ (νάω), prop. floating land, *an island*, Il. 2, 108. Od. 1, 50.

νήστις, ιος, ὁ, ἡ (νή, ἐσθίω), *not eating, fasting, abstemious*, Il. 19, 207. Od. 18, 370.

νητός, ἡ, ὄν (νέω), *heaped, accumulated*, Od. 2, 338. †

νηύς, Ion. for ναῦς, gen. νηός and ep. shortened νεός, dat. νηί, accus. νῆα, νέα, plur. νῆες, νέες, gen. νηῶν, νεῶν, ναῦφιν, dat. plur. νηυσί, νηέσσι, νέεσσιν, ναῦφιν, accus. νῆας, νέας, a *ship*. Homer mentions two species: 1) *ships of burden*, φορτίδες, Od. 9, 322. 2) *ships of war*, called by way of eminence, νῆες. According to the catalogue of ships,

they bore 50, and some 150 men, and could not have been very small. As parts of the ships, are mentioned *τροπὶς*, *πρύμνη*, *ἱκρία*, *πηδάλιον*, *ιστός*, *ζυγά*; to the tackle belong *ιστία*, *ἑρπημά*, *πελάματα*, *πρυμνήσια*; see these words. The station of the Greeks was between the two promontories Rhæteum and Sigeum; see Il. 14, 30 seq. According to Strab. these promontories lie 60 stadia apart. As the space could not contain the large number of the ships (by the catalogue 1186), they probably lay in several rows, cf. Il. 14, 31. Achilles held with his ships the right wing near Sigeum, Ulysses the middle, and the Telamonian Ajax the left near Rhæteum. Between the rows of ships were the huts or lodges; towards Troy was the encampment surrounded by a ditch and wall. An exact description has been given by K. G. Lenz, in a work entitled: *die Ebene von Troja*, 1797, p. 189. Köpke in der *Kriegsw. der Gr.* 184 seq.

νήχω and νήχομαι, dep. mid. fut. νήξομαι, *to swim*, the act. Od. 5, 375, 7, 276; mid. \* Od. 6, 364, 14, 352.

νίζω, takes the tenses of νίπτω (which in Homer occurs only in the pres. ἀπονίπτουθαι, Od. 18, 179.), fut. νίψω, aor. 1 ep. νίψα, mid. aor. 1 ἐνιψάμην, perf. νίνιμμαι, 1) *to bathe, to wash*, with accus. δέπνα, τραπέζας, with double accus. νίψαι τινά πόδας, Od. 19, 376. 2) *to wash off or away*, ἰδρῶ ἀπό τινος, Il. 10, 575; αἷμα, Il. 11, 830. Mid. *to wash oneself*, with accus. χεῖρας; (before a libation and generally before eating the Greeks were accustomed to wash the hands), Il. 16, 230. Od. 12, 336; (as a religious service,) χεῖρας ὁλός, from the sea, Od. 2, 261; with double accus. ἐν ποταμοῦ χροῶ ἄλμην, *to wash the sea-water from the body*, Od. 6, 224. b) With accus. *to wash oneself, to bathe*, Il. 24, 305. Od. 1, 138.

νικάω (νίκη), fut. νικήσω, aor. 1 ἐνίκησα and νίκησα, part. aor. 1 pass. νικηθείς, 1) Intrans. *to conquer, to vanquish, to have the mastery, to be superior*, Il. 3, 71; hence νικήσας, the victor, Il. 3, 178; metaph. dat. instrum. μύθοισιν, ἔγχεϊ, Il. 18, 252; δόλοισι, Od. 3, 121; absol. τὰ χεῖρονα νικᾷ, the worse prevails, Il. 1, 576. βουλὴ κακὴ νίκησεν, Od. 10, 46. b) In judicial language: *to be acquitted, to gain the cause*, Od. 11, 548. 2) Trans. *to conquer, to vanquish*, with accus.

τινὰ μάχη, Il. 16, 79; πόδεσσι, Il. 20, 410; metaph. to excel, τινὰ ἀγορῇ, κάλλει, Il. 2, 370. 9, 130; ῥόν νοή, Il. 23, 604. δ) to gain, to bear off; νίκη, to gain a victory, Od. 11, 545. πάντα ἐνίκη, he bore off all the prizes, subaud. ἀνέδρα, Il. 4, 369.

νίκη, ἡ, victory, commonly in battle, Il. 3, 457. 7, 26. δ) victory, in a civil case, Od. 11, 545. 2) Prop. name, the goddess of victory, daughter of Mars, h. 7, 4.

Νιόβη, ἡ, daughter of Tantalus and Dia, wife of King Amphion of Thebes. Proud of her twelve children, and boasting over Latoia, she was first deprived of her children, and then converted to a stone, Il. 24, 602. 606.

νίστω, see νίζω.

Νίρεός, ἦος, ὁ, son of Charopos and Aglaia, from the island Syme, the handsomest Greek before Troy save Achilles, Il. 2, 671 seq.

Νῆσα, ἡ (otherwise Νίσσα), a town in Boeotia, Il. 2, 508. Accord. to Strab. there was no town of this name; hence, he understands Νῆσα, a village near Helicon; conf. Outf. Müller Orchomen. p. 381.

Νίσος, ὁ, son of Aretus, a Dulichian, father of Amphinomus, Od. 16, 395.

νίσσομαι, poet. (akin to νόμιαι), fut. νίσσομαι, Il. 23, 76. 1) to go, πόλεμόνδε, Il. 13, 186. 2) Espec. to go away, to return, οἰκάδε, Od. 5, 19. ἐκ πεδίου, Il. 12, 119. (The form νελσσομαι is now not found in Hom.)

Νίσυρος, ἡ, a little island, belonging to the Sporades near Cos, now Nizzaria, Il. 2, 676. (ῥ in Anthol. III. 240.)

νιφάς, ἄδος, ἡ (νίφω), a snow-flake, comm. plur. νιφάδες, a snow storm, Il. 12, 278; often as an image of multitude, \* Il. 3, 222.

νιφετός, ὁ (νίφω), a snow-storm, Od. 4, 566; (in Il. 10, 7, it is incorrectly accented νίφετος.)

νιφόεις, εσσα, εν (νίφω), snowy, snow-clad, epith. of mountains, espec. of Olympus, Il. 13, 615. Od. 19, 338.

νίφω, infin. pres. νιφάμεν, to snow, Il. 12, 260. †

νίφα, ep. for ἐνιφα, see νίζω.

νόεω (νόος), fut. νοήσω, aor. ἐνόησα and νόησα. 1) to see, to observe, to perceive, τινα or τί, prim. with the eyes, δεῦ νοήσαι, to see sharply or quickly, Il. 3, 374. 5, 312; also

ὀφθαλμοῖς, Il. 15, 422. 24, 294; often in connection with ἰδεῖν, Il. 11, 599. Od. 13, 318; metaph. to perceive, to be aware, to see, θυμῷ, φρεσὶ, μετὰ φρεσὶ, εν φρεσὶ. 2) to think, to consider, to ponder, to deliberate, Il. 9, 537. Od. 11, 62. 20, 367. 3) to think upon, to devise, to plan, ῥόν, to devise a counsel or plan, Il. 9, 105; μύθον, Il. 12, 232; νόημα, Od. 2, 122; ἄλλο, Od. 2, 382; with infin. to purpose, to have in mind, Il. 5, 665. 22, 235. Mid. aor. 1, νοήσατο μάλιστα ἐλίσθαι, he thought to take the whip, Il. 10, 501. †

νόημα, ατος, τό, 1) thought, a sentiment, often plur. as an image of velocity, Od. 7, 36. h. Ap. 187. 2) purpose, resolution, design, comm. in the plur., Il. 10, 104. Od. 2, 121. 3) understanding, intelligence, wisdom, Od. 20, 346. Il. 19, 218.

νοήμων, ον, gen. ονος, thoughtful, considerate, intelligent, \* Od. 2, 282. 3, 133. 13, 209.

Νοήμων, ονος, ὁ (cf. Cato), 1) a Lycian, Il. 5, 678. 2) a noble Pylion, Il. 23, 612. 3) son of Phronius in Ithaca, who gave Telemachus a ship for his voyage, Od. 2, 386. 4, 630.

νόθος, η, ον, illegitimate, born out of wedlock; opposed to γνήσιος, Il. 11, 102. κούφη νόθη, \* Il. 13, 173.

νομεύς, ἦος, ὁ (νίμω), a herdsman, in the most general signif. ἄνδρες νομῆς, Il. 17, 55.

νομεύω (νομεύς), fut. σω, to pasture, to attend, to guard, μῆλα, Od. 9, 336. 10, 85. 2) to graze, to feed down, βοῦνσι νομεύς, h. Merc. 492.

\* νομή, ἡ (νίμω), a meadow, a pasture, Batr. 59.

\* νόμος, η, ον (νομή), relating to a pasture; νομιός θεός, the pastoral deity Pan, h. 18, 5.

Νομίων, τονις, ὁ, father of Amphimachus in Caria, Il. 2, 671.

νομόνδε, poet. adv. to pasture, Il. 18, 575. Od. 9, 438.

νομός, ὁ, (νίμω), a pasture. α) i. e. the place where cattle feed, pasture-ground, ὕλη, a woodland pasture, Od. 10, 159. β) food, nourishment in the pasture, h. Merc. 196. γ) Metaph. ἐπὶ αὐτὸν πολὺς νομός ἔνθα καὶ ἔνθα, on this side and that the pasture of words extends, i. e. the words wander here and there. (Voss, 'wide is the field of the wandering words,') Il. 20, 249.

\* νόμος, ὁ (νόμω), that which is distributed; hence, *custom, usage, law*, not in the Il. and Od., only νόμοι ᾠδῆς, the melodies of song, h. Ap. 20.

νόος, ὁ, contr. νοῦς, only Od. 10, 240, prop. *thought, intelligence*, i. e. the nobler part of the soul, which is wanting in brutes, *sentiment, consciousness*, Il. 11, 813; hence, 1) *understanding, reason, intelligence*, Il. 15, 643; νόω (with intelligence), καὶ βουλῇ, Od. 3, 128; connected with μῆτις, Il. 7, 448; νόω, with discretion, Od. 6, 326. 2) *disposition, cast of mind, mode of thought, heart, soul*, with θυμός, Il. 4, 369. Od. 1, 3. χαῖρε νόω, Od. 8, 78. ἔχει νόον, Od. 2, 124. 281; ἔμπειδος, ἀκήλητος, ἀπηνής, ἀεικής. 3) *thought, opinion, view, resolution, νόον νοεῖν*, Il. 9, 104. νόον καταλεῖσαι, Il. 2, 192. Od. 4, 256. 14, 490.

\* νόσος, ἡ, see νοῦσος.

νοστήω (νόστος), fut. νοστήσω, aor. ἐνόστησα, 1) *to turn back, to return, οἰκαδε, οἰκόνδε, ἐκ Τροίης*, Il. δόμονδε, Ἰθάκηνδε, ἐς πατρίδα, Od. 2) Generally, *to go, to come*, Od. 4, 619, (or it must be assumed that Menelaus had been in Sidon twice).

νόστιμος, ον (νόστος), *belonging to the return*; hence, 1) *νόστιμον ἡμῶν*, the day of return: *the return, the voyage home*, Od. 1, 9. 354, and often. 2) *returning home*, that can or will return home, \* Od. 4, 806. 19, 85.

νόστος, ὁ, *a return, a journey home*, Il. 2, 155; both with the gen. of the person who returns, Ὀδυσῆος, Od. 1, 67. 2, 360; and of the place, to which one returns: γαίης Φαιάκων, to the land of the Phæacians, Od. 5, 344; also ἐπὶ τι, Il. 10, 509. 2) Espec. *the return of the heroes from Troy*, Od. 1, 325. 3, 132. The Cyclic poets have treated this subject circumstantially.

νόσφι, before a vowel νόσφιν, 1) Adv. poet. *separate, far, apart, away*, with κλειν, εἶναι, *aside*, in concealment, Il. 17, 408; also νόσφιν ἀπὸ φιλοσόβοιο, Il. 5, 332. 2) As prep. with gen. *far from, away from*, comm. spoken of place, ἑτάρον, Il. 1, 349. πολέμοιο, Il. 6, 443. b) *alone, without, aside*, Od. 1, 20. θεῶν, Il. 12, 466. c) Spoken of the mind: νόσφιν Ἀχαιῶν βουλευεῖν, who think differently from the Greeks, i. e. otherwise than the Greeks, Il. 2, 347.

νοσφίζομαι, mid. poet. (νόσφι), aor. 1 νοσφισάμην, ep. σσ, aor. pass. νοσφισθείς, 1) *to remove oneself, to separate oneself*, prim.

spoken of place: with gen. πατρός, from one's father, Od. 23, 98; absol. aor. pass. Od. 11, 73.

b) With accus. *to leave, to forsake* any thing, παῖδα, δῶμα, Od. 4, 264. 21, 104. ὄρεα, Od. 19, 339. 2) Metaph. spoken of the mind: *to separate oneself, to turn from* any one, from hatred or contempt, Il. 2, 81. 24, 222. N. B. νοσφισθεῖσα, in the signif. of the aor. mid. with accus. θεῶν ἀγορῇ, h. Cer. 92.

νοτίη, ἡ, poet. (νότιος), subst. prop. *moisture*, then rain, plur. Il. 8, 307. †

νότιος, ἡ, ἰον (νότος), wet, moist, ἰδρῆς, Il. 11, 811. ἐν νοτίῳ τήνγες ὤκμισαν, subaud. ναῦν, they anchored the ship high in the water (not the deep water, but the shore water), Od. 4, 785. 6, 55; see Nitzsch ad Od. 2, 414.

Νότος, ὁ, *the south wind*, or more precisely, the *south-west wind*, Il. 2, 145. It brings wet weather, Il. 3, 10. 11, 306; and with the zephyr is the most stormy wind, Od. 12, 289.

νοῦσος, ἡ, Ion. for νόσος, h. 15, 1; † *sickness, disease*, and gener. *evil, wretchedness*, Od. 15, 408.

νύ, νύν, most. ep. enclitic particle (shortened from νύν), it marks, 1) The progress of the action or discourse, (see νῦν 2.) *now, then, thereupon*, often at the same time moderately illative, Il. 1, 382. Od. 4, 363; rarely ep. in a temporal signif., Il. 10, 105. 2) It has a strengthening force, a) In exhortations, *now, then, δεῦρό νυν*, Il. 23, 485. b) In other clauses: *then, therefore, now*, Il. 10, 165. 17, 469; often with irony, *certainly, οὐ νύ τι*, not surely, Od. 1, 347. c) In interrogations, *now*, Il. 1, 414. 4, 31. Od. 2, 320. 4, 110.

νυκτερίς, ἰδος, ἡ (νύξ), *a night-bird*, espec. a bat, \* Od. 12, 433. 24, 6.

νύμφᾶ, see νύμφη.

νύμφη, ἡ, vocat. poet. νύμφα, only Il. 3, 130. Od. 4, 743; (perhaps from the obsol. νύβω, *nubo*, to envelope), *a bride*, (who was conducted to the bridegroom, with the face veiled), Il. 18, 493; generally, a) *a young wife, a married woman*, Il. 3, 130. Od. 4, 743. b) *a virgin, a maiden*, of nubile age, Il. 9, 560.

Νύμφη, ἡ, *a nymph*, a female deity of inferior rank. The nymphs inhabited islands, mountains, forests, fountains, etc. Il. 20, 8. 9. Hom. mentions Νύμφη Νηΐς, a fountain nymph, Il. Νύμφαι ὄρεστιάδες, mountain nymphs, Il. 6,

420; ἀγροόμεαι, country nymphs, as companions of Diana, Od. 6, 105. They are daughters of Jupiter, Il. 6, 420; springing from fountains, groves, and streams, Od. 10, 350; the handmaids of other goddesses, Od. 6, 105. 10, 348; and were worshipped in sacred grottoes with sacrifices, Od. 14, 435.

νύμφιος, ὁ (νύμφη), a bridegroom, an affianced husband, (newly married, V.) Il. 23, 223. Od. 7, 65.

νῦν, adv. 1) now, immediately, at once, nunc, prop. spoken of the immediate present, opposed to ὕστερον, Il. 1, 27. Od. 4, 727. νῦν δέ, Il. 2, 82. καὶ νῦν ἤτοι, and just now, Od. 4, 151. Sometimes like the English now, a) Spoken of the past, Il. 3, 439. Od. 1, 43. b) Of the future, Il. 5, 279. 2) Frequently metaph. for νῦν, now, then, thereupon, espec. with the imperat. Il. 10, 175. 15, 115. cf. νύ, νῦν.

νῦν, see νύ.

νύξ, νυκτός, ἡ, 1) night, both generally, and spoken of individual nights. Homer divides the night into three parts, Il. 10, 253. Od. 12, 312. νυκτός, by night, Od. 13, 278. νύκτα = διὰ νύκτα, through the night, Od. 3, 151. νυκτὶ πείθεσθαι, to obey the night, i. e. to cease, Il. 7, 282. 2) the darkness of night, and generally, darkness, obscurity, Il. 5, 23. 13, 425; espec. a) the night of death, the darkness of death, Il. 5, 659. 13, 580. b) As an image of terror, spoken of Apollo: νυκτὶ τοικῶς, Il. 1, 47. ταῦτε νυκτὶ δίσκει, these things he esteemed as the night, Od. 20, 362.

Νύξ, πτός, ἡ, the goddess of night, Il. 14, 78. 259; accord. to Hes. Th. 123, daughter of Chaos, who with Erebus begat Æther and Day. [In Il. 14, 78, it should be appellat. νύξ, cf. Jahrb. J. und K. p. 275.]

νύς, ἡ, poet. a daughter-in-law, Il. 22, 65. Od. 3, 451. 2) Gener. one related by marriage, a sister-in-law, Il. 3, 49. h. Ven. 136.

\*Νῦσα, ἡ (akin to νύσσα), a name given to mountains and cities, whither Bacchus was said to have come, perhaps a mountain in Arabia, τηλοῦ Φοινίκης, h. 26, 8. cf. 25, 5.

Νῦσηϊον ὄρος, τό, the Nyseian mountain, perhaps in Thrace, accord. to V. an Edonian mountain, Il. 6, 133; others suppose it a mountain in Arabia or India.

\*Νῦσιον πεδῖον, τό (Νῦσα), the Nysean plain, accord. to Creuzer in Asia, h. Cer. 17.

cf. Apd. 3, 4. 3. Voss regards it as the Boeotian village Νῦσα, others still as Phocis.

νύσσα, ἡ (νύσσω), 1) a pillar on the race ground, around which the runners were obliged to turn, the goal, meta, Il. 23, 332. 339. 2) the point of starting, the barriers, Il. 23, 758. Od. 8, 121.

νύσσω, nor. 1 ep. νύξα, 1) to prick, to thrust; absol. with dat. instrum. ξίφεσιν καὶ ἔγχεσιν, Il. 13, 147; with accus. τινά, to pierce, to wound any one, Il. 5, 46. 12, 395; to pierce, to thrust through, σάκος, Il. 11, 564; τινά κατὰ χεῖρα, to wound any one in the hand, Il. 11, 252; also with double accus. Il. 11, 96. 2) Generally, to thrust, ἀγκῶνι νύσσειν τινά, to thrust any one with the elbow, Od. 14, 485.

νώ, see νῶ.

νωθής, ἐς, poet. (perhaps from νή, ὠθίω), slow, lazy, dull, epith. of the ass, Il. 11, 559. † νῶϊ, nom. dual, gen. dat. νῶϊν, accus. νῶϊ and νά, the last only Il. 5, 219. Od. 15, 475. 16, 306; both of us, we two. (νῶϊν as nom. or accus. is to be rejected, and νῶϊ to be read for νῶϊν, Il. 16, 99; accord. to Buttm. Lexil. I. p. 53.)

νωίτερος, η, ον, our two, belonging to us, both, Il. 15, 39. Od. 12, 185.

νωλεμές and νωλεμέως, adv. unceasingly, perpetually, ever; comm. νωλεμές αἰεὶ, alone νωλεμός, Il. 14, 58; in like manner νωλεμέως, Il. and Od. (comm. deriv. from νη, and λείπω.)

νωμάω (poet. lengthened from νίμω), fut. νωμήσω, 1) to divide, to distribute, to apportion, in sacrifices and feasts: τινί, Il. 1, 471. Od. 3, 340. 2) Like νίμω, to put in motion, to move, spoken of the human limbs: γούνατα, πόδας, Il. and Od. b) easy to move, to brandish, to manage, σκῆπτρον, Il. 3, 218. spoken of arms: ἔγχος, βῶν, Il.; τόξον, οἰήια, Od. 12, 218. πόδα νηός, Od. 10, 32. 3) Metaph. spoken of the mind, like versare: νόον ἐνὶ στήθεσσι, to revolve a thought in the breast, to consider, to have in mind, Od. 13, 255; again, κέρδευ ἐνὶ φρεσὶ, Od. 18, 216. 20, 257. ἀμφὶ ἐνωμήσας, h. Cer. 373. Accord. to the explanation of Herm. secto in duas partes grano; cf. Frank ad loc. Ilgen: hoc animo secum volvens.

νώνυμος, ον, see νώνυμος.

νώνυμος, ον (νή, ἵνομα), νώνυμος, to form a position, Il. 12, 70. 13, 227; nameless, i. e.



*fameless, inglorious*, Od. 13, 239. 14, 182; in the Il. only νόνημνος.

νῶροψ, οπος, ὁ, ἡ, epith. of brass, accord. to the Gramm. *blinding, sparkling, shining*, Il. 2, 578. (Accord. to the Schol. from νή and ὀράω; accord. to Riemer from ἀνήρ and ὤψ, man-ennobling.)

\* νωτάκμων, ονος, 2 (ἄκμων), *having the back defended by a cuirass*, Batr. 296.

νωτός, ὁ, plur. τὰ νῶτα, 1) *the back of*

men and brutes; plur. for the sing. μετὰ νῶτα βάλλειν, to turn the back, i. e. to fly, Il. 8, 94; τὰ νῶτα, the back pieces of animals, which as being best, were placed before the most distinguished guests, Il. 7, 321. Od. 4, 65. 2) Metaph. *any surface*, εὐρεία νῶτα θαλάσσης, the wide back of the sea, Il. 2, 159. 8, 511. Od. 3, 142.

νωχελίη, ἡ, ep. (νωχελής), *slowness, sluggishness, laziness*, Il. 19, 411. †

## Ξ.

Ξ, the fourteenth letter of the Greek alphabet, and hence the sign of the fourteenth rhapsody.

ξαίνω (akin to ξάω, ξίω), *to scratch*, espec. to card, εἶρια, Od. 22, 423. †

ξανθός, ἡ, ὄν, *yellow*, in manifold degrees: *golden, reddish, brown*. a) Spoken of persons: *yellow-haired, fair-haired, blond*, since it refers to the golden-colored, blond hair, often an epith. of Menelaus and other heroes, Il. 10, 240. Others refer it to the brownish complexion, but ξανθή κόμη, Il. 1, 197. 23, 141, is expressly ascribed to Achilles and to Ulysses, ξανθαὶ τρίχες, Od. 13, 399; also Ceres is so denominated, ξανθή Δημήτηρ, (like *flava Dea*, Ovid,) Il. 5, 501. b) Spoken of steeds: *dun, cream-colored or brownish*, Il. 9, 407. 11, 680.

Ξάνθος, ὁ, with changed accent. 1) son of Phænops, a Trojan, Il. 5, 152. 2) the name of a horse of Achilles, sprung from Zephyr and the harpy Podarge, Il. 16, 149. Juno gave him human language, that he might communicate to Achilles his death, Il. 19, 395. 3) a steed of Hector, Il. 8, 195.

Ξάνθος, ὁ, in geography. 1) a river near Troy, thus called in the language of the gods, amongst men Σκάμανδρος, q. v. Il. 14, 434. 20, 74. 2) a river in Lycia, which rises in the Taurus, and flows into the Mediterranean sea, now *Essenide*, Il. 2, 877. 5, 479.

ξεινήιον, τό (prop. neut. from ξεινήιος), Ion. for ξεινέιον, *a gift of hospitality*, which the host bestowed upon the guest, Il. 10, 269; in full ξεινία δῶρα, Od. 24, 273; and gener.

*entertainment, hospitality*, Od. 4, 33. 2) In the plur. *gifts of friendship*, which persons connected by the ties of hospitality mutually bestowed upon one another, Il. 6, 218. 11, 20; in derision: *reward*, Od. 22, 290. cf. ξένιος.

ξεινήιος, η, ον, = ξείνιος, Od. 24, 273. †  
ξεινίζω (ξείνος), Ion. for ξενίζω, fut. ξεινίσω, ep. σσ, aor. ξείνισα, ep. σσ, *to receive a guest, to entertain him*, τινά, Il. 3, 207. Od. 3, 355. 7, 190.

ξείνιος, ιή, ιον, Ion. for. ξένιος (ξείνος), (comm. form Od. 14, 158. 389. 15, 514. 546.)

1) *belonging to a guest, or to hospitality, hospitable*; Ζεύς ξείνιος, Jupiter, the protector of hospitality, who avenges its rites when violated, Il. 13, 625. Od. 9, 271. ξεινή τράπεζα, the hospitable table, Od. 17, 155. 2) Plur. τὰ ξείνια, sc. δῶρα, prop. presents for friends connected by the ties of hospitality; espec. *hospitable entertainment with food and drink*, ξείνια παρατιθέναι, to entertain hospitably, Od. 3, 490; δίδοναι, Od. 14, 404.

ξενοδόκος, ὁ, Ion. for ξινοδόκος (δέχομαι), *one receiving strangers or guests hospitably, a host*, Il. 3, 354. Od. 8, 210. 543. 15, 55.

ξείνος, η, ον, Ion. for ξένος, I) *strange, foreign*, rarely ἀνθρώποι ξείνοι, Il. 24, 202; βῆτορες, Od. 14, 102. II) Comm. subst. ὁ ξείνος (ἡ ξείνη, h. Cer. 248.) 1) *a stranger, a foreigner*, Il. 4, 377; who as soon as he had eaten with a Greek, could count upon his protection and aid, Od. 6, 208. 8, 546. 2) Espec. *a table-friend*, one who by an alliance of hospitality contracted with another, has mutually with him, laid himself under an obligation of reception and entertainment,

Od. 1, 313. This bond descended by inheritance; hence ξείνος πατρώος, a paternal table-friend, a guest by inheritance, Il. 6, 215. Od. 1, 187. The ξείνος is both the guest who is entertained, Od. 8, 543, and the host who provides the entertainment, Il. 15, 532. 21, 42; = ξεινοδόκος.

Ξεινοσύνη, Ion. for ξενσύνη, *hospitality, rite of hospitality*, Od. 21, 35. †

Ξενίη, ἡ (ξένος), *hospitality, the rite of hospitality, hospitable reception and entertainment*, \* Od. 24, 286. 314.

Ξένιος, ἰη, ἰον, for the Ion. ξείνιος, q. v.

Ξερός, ἡ, ὄν, Ion. for ξερός, *dry*. ξερόν ἡπειρόιοι, the dry ground of the mainland, Od. 5, 402. †

Ξέσσε, ep. for ξεσσε, see ξίω.

Ξεστός, ἡ, ὄν (ξίω), *shaved, smoothed, polished*, spoken of wood, δίρκος, Il. 24, 322; ἱππος, the artificial horse, Od. 4, 272; spoken of stones: ξεστοὶ λίθοι, hewn stones, for trenches before the door, Il. 18, 504. Od. 3, 406; in like manner αἰθουσα (Voss, polished), Il. 6, 243; spoken of horn, Od. 19, 566.

Ξέω, aor. 1 ξεῖσα, always ep. ξέσσα, *to shave, to scrape*; espec. to work any thing carefully with fine tools, *to smooth, to polish, to plane*, \* Od. 5, 245. 17, 341. 23, 199.

Ξηραίνω (ξηρός), aor. pass. ξεράνθην, *to dry up, to make dry*, only ξεράνθην πεδίον, \* Il. 21, 345. 348.

Ξίφος, σος, τό (akin to ξύω), *a sword*; it seems to be not materially different from the φάσγανον, q. v.; and is spoken of as large and two-edged, Il. 21, 118. It had a straight blade (τανυκής), was carried in a sheath (κουλεόν), hung upon a belt (τελαμών). The handle (κώπη) was often decorated. ξίφος θρηάκιον, a Thracian sword; accord. to the Gramm. ad Il. 13, 576, it was large and broad.

\* Ξουθός, ἡ, ὄν, poet. *yellow, brownish*, h. 33, 3.

\* Ξύλιτος, η, σν, *of wood, wooden*, δόλος, Batr. 116.

Ξύλον, τό (ξύω), *wood which is cut and split*; comm. in the plur. *wood, fire-wood*, sing. Il. 23, 327.

Ξύλοχος, ἡ (ξύω), *ground covered with*

wood; *a wood, a thicket*, as a lurking-place of wild animals, Il. 11, 415. Od. 4, 335.

Ξυμβλήμεναι, ξυμβλήτην, ξύμβλητο, ξύμβληντο, see συμβάλλω.

Ξύμπας, ασα, αν, see σύμπας.

Ξύν, ep. and earlier form for σύν, which Homer rarely uses, and then, for the most part, to support the metre. Homer has the following compounds: ξυναγείρω, ξυνόγω, ξυνδίδω, ξυνελαύνω, ξυνέχω, ξυνιάναι, which are to be found under συν.

Ξυνέαξε, see συνάγνυμι.

Ξυνεείκοσι, ep. for συνείκοσι, Od.

Ξυνέηκα, see συνήμι.

Ξυνεοχμός, ό, see συνεοχμός.

Ξύνεσις, ιος, ἡ, see σύνεσις.

Ξυνήϊος, η, σν, ep. and Ion. for ξυνός, *common, public*. ξυνήϊα, common property, belonging to the whole army, \* Il. 1, 124. 23, 809.

Ξυνίει, see συνήμι.

Ξύνιον, ep. for ξυνίσαν, see συνήμι.

Ξυνιόντος, ξύνισαν, see σύνιμι.

Ξυνός, ἡ, ὄν, Ion. and poet. for κοινός, *common, in common, public*; κακόν, Il. 16, 262. ξυνός Ἐννάλιος, common is the god of war, i. e. he helps now this, now that party, Il. 18, 309; with gen. γαῖα ξυνή πάντων, \* Il. 15, 193.

Ξυρόν, τό (ξύω), *a razor*; proverbial: ἐπὶ ξυροῦ ἵσταται ἀμής, it stands upon the edge of the razor, i. e. this is the decisive instant, Il. 10, 173. † The metaphor, according to Köppen and Passow, is derived from the idea, that any thing resting upon a razor's edge must instantly incline to one of the two sides.

Ξυροχή, ἡ, see συνοχή.

Ξυστόν, τό (ξύω), prop. a smoothed stake; *a spear-shaft, a spear*, Il. 4, 269. 11, 260. ξυστόν ναύμαχον, the pike used in naval engagements, which accord. to Il. 15, 677, was twenty-two cubits long, and pointed with iron.

Ξύω (akin to ξίω), aor. 1 ξεῖσα, *to shave, to rub, to smooth*; δάπεδον λίστροισιν, to clean the floor with shovels, Od. 22, 456. 2) *Gener. to do fine work*. ἱανὴν ξεῖσαι ἀσπίδα, she had woven the garment delicately with art, Voss, Il. 14, 179. Others: she had smoothed or polished it.

## O.

O, the fifteenth letter of the Greek alphabet; and hence the sign of the fifteenth rhapsody.

ὁ ἦ, τό, ep. forms are: sing. gen. τοῖο, masc. and neut.; plur. nomin. τοί and ταί; gen. fem. τῶν for τῶν; dat. τοῖσι, ταῖσι, τῆσι, and τῖς; ταῖς is not Homeric. (Some ancient Gramm. would write the unaccented cases ὁ, ἦ, οἱ, αἱ, with the acute; when standing alone, they are used as demonstrative, conf. Thiersch § 284. 16, and Spitzner ad Il. 1, 9, who follows this in his ed. The opposite view is held by Buttm. Gr. Gram. § 75. Anm. 5. p. 305.) It has, like the German article *der, die, das*, in Hom. the signif. both of a demonstrative and of a relative pronoun.

I) ὁ, ἦ, τό, as a demonstrative pronoun, it points out an object, and indicates it as something known and already spoken of. Often, however, the demonstrative force is so weakened, that the transition to the Attic article clearly shows itself. 1) The pure demonstrative force is seen espec. a) When the pronoun stands without a substantive, where it is translated by *this, that*, or, like *αὐτός*, by *he, she, it*, conf. Il. 1, 9. 12, 29. 43, etc.; again, when it is separated from the substantive by the verb, and, as it were, prepares the way for the following substantive: ἦ δ' ἔσπετο Παλλὰς Ἀθήνη, she however followed, Pallas Minerva, Od. 1, 125. cf. Il. 1, 448. 5, 508. Od. 3, 69. b) When it stands as an adjective pronoun, and a relative clause follows it, it is commonly placed after the substantive. οὐδ' — ἐλήθετο συνθεσίων τῶν, ὥς ἐπέτελλε Διομήδης, he forgot not those commands which Diomedes gave him, Il. 5, 320. Od. 2, 119 seq. c) In connection with μέν, δέ, ὁ μέν, ὁ δέ, *this here, that there, the one, the other, this, that*. τὸ μέν, τὸ δέ, the one thing, the other, Od. 4, 508; *partly, partly*, Od. 2, 46. So also in the plur. οἱ μέν, οἱ δέ, τὰ μέν, τὰ δέ. If a plur. is distributed into several sing. the former commonly stands in the gen. Il. 18, 595; often, however, in the same case with ὁ μέν, ὁ δέ, Il. 5, 27.

Od. 12, 73. Frequently ὁ δέ is found without a preceding μέν, Il. 22, 157. Frequently also ὁ μέν stands alone, and a substantive follows, as Il. 23, 4. Od. 1, 115; or another word: τὰ μέν — ἄλλα δέ, Il. 6, 147. 2) The demonstrative force of the pronoun is weaker, when it stands before the substantive, without any subsequent clause relating to it. Still it even then marks the object as known, and gives it emphatic prominence, cf. Il. 1, 11. 20, 33. 35. The pronoun in this case rarely succeeds the noun, see Od. 21, 41. Often almost like the later article, cf. τὰ Θύραια, Od. 18, 385. 2) It approaches most nearly to the later article, a) When it converts adjectives and adverbs into substantives, ὁ γεραιός, Il. 24, 252; τὸ μέλαν θρῆνός, Od. 14, 12; τὸ πάρος, τὸ πρὶν. b) When it connects prepositions and adverbs with substantives. ἀντιγες αἱ περὶ δῖφρον, Il. 11, 535. ἄνδρες οἱ τότε, Il. 9, 559. 4) Some cases are used as absolute: a) τό, accus. neut. *therefore, on this account*, Il. 3, 176. 7, 239. b) The dat. τῇ and τῷ, q. v. c) τοῖσι in τοῖσιν μετέφη, Il. 1, 58, and the like constructions, Wolf ad Il. 1. c. would explain as neut. plur. *inter hæc*. It is better taken as a plur. masc. (cf. τῆσι, Il. 24, 723), *among them*, and it stands thus even with only two, Od. 7, 27. 13, 374. d) With prepos. ἐκ τοῦ, *from that time, since*, Il. 15, 601.

II) ὃ, ῥ, τό, as a relative pronoun, in all the forms, *who, which, that*. The masc. ὃ stands Il. 16, 835; and κλυθὶ μοι ὃ χθιζὸς θεὸς ἦλυθεν, hear me god, who camest yesterday, Od. 2, 262.

ῥα, αρος, ῥ, poet. (prob. fr. ἄρω), contr. ῥα, from which dat. ῥασσιν, Il. 5, 496; † a female companion, espec. a wife, a consort, Il. 9, 327.

ὀαρίζω, poet. (ῥα), iterat. imperf. ὀρίζεσθον, contr. for ὀαρίζ, h. Merc. 58; *to have intimate intercourse, espec. to converse intimately, to be familiar, τινί, with any one*, Il. 6, 516; ἀπὸ θρῆνός οὐδ' ἀπὸ πέτρης, down from the oak or the rock, i. e. securely and undisturbed to converse familiarly with any

one, a proverbial expression, Il. 22, 127; and gener. *to live*, μετά τινι, h. Merc. 170.

Ῥαριστής, ον, ὁ, poet. (Ῥαρίζω), a *companion*, an *associate*, Διός, Od. 19, 179. †

Ῥαριστής, ὅς, ἡ (Ῥαρίζω), *intimate intercourse*, *familiar conversation*, *endearment* in the girdle of Venus (Voss, toying), Il. 14, 216. 2) Gener. *intercourse*, *society*, *commerce*. ἡ γὰρ πόλεμον Ῥαριστής, this is the commerce of war (V. course), Il. 17, 228; προμάχων, \* Il. 13, 291.

\* Ῥαρος, ὁ, poet. (Ῥαφ), *intimate intercourse*, *familiar converse*, h. 22, 3; espec. *the converse of love*, h. Ven. 250.

Ῥελός, ὁ (βίλος), a *spit*, a *roasting-spit*, only plur. Il. 1, 465. Od. 3, 462.

Ῥεριοεργός, ὅν (ἔργον), *using violence*, always in a bad sense; *impious*, *wicked*, \* Il. 5, 403. 22, 418. Baur.

Ῥεριομάτη, ἡ, poet. (πατήρ), *the daughter of a mighty or powerful father*, epith. of Minerva, Il. 5, 747. Od. 1, 101.

Ῥεριομος, ον, poet. (from βρι, βρίδω), 1) *strong*, *powerful*, *impetuous*, epith. of Mars, Hector, and Achilles, Il. 2) Spoken of inanimate things: *powerful*, i. e. great, heavy, epith. of the spear, of a stone, Od. 9, 241; of impetuous water, Il. 4, 453.

\* Ῥεριομόθυμος, ον (θυμόν), *stout-hearted*, *courageous*, epith. of Mars, h. 7, 2.

Ῥεριοάτος, η, ον, ep. lengthened for Ῥεριοάτος, the *eighth*, Il. 19, 246, and Od.

Ῥεριοός, η, ον (ὀκτώ for ὀγδοός), the *eighth*. (Od. 7, 261. 14, 287, it is to be pronounced as a dissyllable, see Thiersch § 149. 3.)

Ῥεριοόκοντα, Ion. contr. for ὀγδοήκοντα, indeclin. *eighty*, \* Il. 2, 568. 652.

Ῥε, ἦγε, τόγε, the demonstr. pron. ὁ, ἡ, τό, strengthened by the particle γέ, *this here*, *that there*, and often to be translated by an emphatic, *this* or *that*. 1) Sometimes it points out the near or remote place of an action, and can be translated only by an adv. κείνος ὄγς, that one there, he there, Il. 3, 351. 19, 344. 2) In the epic language it stands often, in case of two consecutive clauses, in the second clause, to bring the subject again to mind, when it is translated by an emphatic, *he*, *she*, *it*, Il. 2, 664. Od. 1, 4. As absol. there occur, 1) τῆγε, exactly here, Il. 6, 435. 2) τόγε, for that very reason, Il. 5, 827.

Ῥεριο, τό (Ῥεριο), a *coffer*, a *chest*, a *bascket*, for keeping arrows and other iron instruments, Od. 21, 61. †

Ῥεριο, ὁ (akin to Ῥεριο), a *curvature*, a *bending*; hence a *hook*, espec. the barb of an arrow, \* Il. 4, 151. 214.

Ῥεριο, ὁ (akin to Ῥεριο), prop. a *line*, a *row*, espec. 1) the furrow in ploughing, Il. 18, 546; or the swath which a harvester mows, Il. 11, 68. 18, 552; metaph. πλοῖες Ῥεριοι, rich fields, h. Cer. 455. 2) the path (of the heavenly bodies), h. 32, 11.

Ῥεριοστός, ὁ, a town in Bæotia, on the lake Copais, having a grove, sacred to Neptune; now the convent Mazaraki, Il. 2, 506; from this the adv. Ῥεριοστόνδε, to O., h. Merc. 186.

Ῥεριο, ἡ, a *pear-tree*, Od. 11, 589. 2) the pear itself, \* Od. 7, 120.

Ῥεριοός, η, ον (Ῥεριοός), *belonging to the way*. τὰ Ῥεριοά, prop. that on account of which a journey is undertaken, accord. to the Schol. *merchandise* (V. *wares*), Od. 8, 163; and *provisions for a journey*, Od. 15, 445, Eustath. Better according to Nitzsch, the *back freight*, or the wares received in exchange for those carried, hence Ῥεριοός Ῥεριοών, the gain in the back freight.

Ῥεριοάξ, adv. (Ῥεριοών, Ῥεριοός), *biting with the teeth*, λείξασθαι γαῖαν, Il. ; ἔλιν οὐδας, Il. 11, 749. Ῥεριοάξ ἐν χεῖλεσσι φῖναι, to bite oneself in the lips, Od. 1, 331. 20, 268; see φῖναι.

Ῥεριο, ἦδε, τόδε, demonstr. pron. with the enclitic δέ, which strengthens its demonstrative force, in the dat. plur. ep. τοῖςδεσσι and τοῖςδεσσι, both parts being inflected; *this here*, *that there*, *this*. It indicates primar. the nearness of the subject. οὐκ ἔρανος τόδε γ' ἐστίν, Od. 1, 226; but is also often 1) To be referred to what immediately succeeds, Il. 1, 41. 504. 2) It also points emphatically to a near or remote place, espec. in connection with personal and other pronouns, and is then translated only by *here*, *there*. ὅδ' ἐγώ, I here, Od. 16, 205. ἡμεῖς οἶδε, Od. 1, 76; δαῖρα δ' ἐγὼν ὅδε (εἰμὶ) πάντα παρασχέιν, I am here, to present—to thee, Il. 19, 140. ἀνδρὶ ὅστις ὅδε κρατεῖ, who here governs, Il. 5, 175. πῆδε δέ μοι ἦδ' ἐστήκεν ἐπ' ἀγροῦ, there in the field, Od. 1, 185. Absol. use of single cases: 1) τῆδε, *here*, *there*, Il. 12, 345. Od. 6, 173. 2) τόδε, *accus. hither*, Il. 14, 298. Od. 1, 409. δεῦρο τόδε, Il. 14, 309. b)

therefore, for that reason, Od. 20, 217. 23, 213.

ὁδεύω (ὁδός), to go, to journey, ἐπὶ νῆας, Il. 11, 569. †

Ὀδῖος, ὁ (Ion. for Ὀδῖος = adj. ὀδῖος), 1) leader of the Halizones, slain by Agamemnon, Il. 2, 856. [5, 39.] 2) a herald of the Greeks, Il. 9, 170.

ὁδῖτης, ον, ὁ (ὁδός), a traveller, a way-faring man, also with ἀνδρωπος, Il. 16, 263. Od. 13, 123.

ὀδμή, ἡ (ὄζω), Ion. and poet. odor, fragrance, Il. also vapor, stench, Od. 4, 406.

\* ὁδοιπορίη, ἡ, a journey, a way, h. Merc. 85.

ὁδοιπόριος, ον (πόρος), relating to a journey. τὸ ὁδοιπόριον, recompense for a journey, passage-money for a voyage, Od. 15, 506. †

ὁδοιπόρος, ον (πόρος), travelling; subst. a traveller, a travelling companion, Il. 24, 375. †

ὁδός, ἡ, Ion. οὐδός, Od. 17, 196; † the way.

1) Spoken of place: a path, a street, ὁδ. ἱππῆλασι, Il. 7, 340; ὁδ. λαοφόρος, Il. 15, 682. πρὸ ὁδοῦ γενέσθαι, to go forwards, Il. 4, 382.

2) Spoken of the act: progress, travel, journeying, Il. 9, 626; also by sea, Od. ὁδὸν ἐρχεσθαι, generally, to go a journey, accord. to Voss, Il. 1, 151; (in distinction from ἱπὶ μάχεσθαι, Bothe: embassy.) It is not with the ancients to be explained by λόγος. [Fellon: to go on an expedition, or to lay an ambush.]

ὁδούς, ὁδόντος, ὁ (ὄζω), dens, a tooth; in the boar, a tusk, Il. 11, 416. Od. 19, 393; on ἔρκος ὁδόντων, see ἔρκος.

ὀδύνη, ἡ, pain, pang. a) Spoken of the body, always in the plur., Il. 4, 117. 5, 397. 766, and often. b) Spoken of the soul: grief, sadness, Od. 2, 79; connected with γόος, Od. 1, 242; sing. only ὀδύνη Ἡρακλῆος, pain about Hercules, Il. 15, 25.

ὀδυνήφατος, ον, poet. (φύω), pain-destroying, pain-quieting, soothing, φάρμακα, \* Il. 5, 901. 900. 11, 847.

ὀδυρόμαι, depon. mid. part. aor. ὀδυράμενος, Il. 24, 48. 1) Intrans. to lament, to wail aloud, to complain, to grieve, spoken of men; once of birds, Il. 2, 315: often absol. and a) With gen. τινός, about any one, Il. 22, 424. Od. 4, 104; ἀμφὶ τινα, Od. 10, 486. b) With dat. τινί, for any one, Od. 4, 740; ἀλλήλοισι,

mutually to complain to each other, Il. 2, 290. 2) Trans. to bewail, to lament for, to deplore, with accus. of the person, Il. 24, 740. Od. 1, 243; of the thing: νόστον, Od. 5, 153. 13, 219.

Ὀδυσῆϊος, ἡ, ιον, ep. for Ὀδίσσιμος, relating to Ulysses, Od. 18, 353.

Ὀδυσσεύς, ὁ, ep. Ὀδυσεύς, gen. Ὀδυσσῆος, Ὀδυσῆος, Ὀδυσσῆος, and Æol. and ep. Ὀδυσεύς, Od. 24, 398; dat. Ὀδυσῆϊ and Ὀδυσεῖ, accus. Ὀδυσσῆα, Ὀδυσσῆα and Ὀδυσεῖ, Od. 19, 136; Ulysses, Ulixes, son of Laertes and Ctimene, Od. 16, 117 seq., king of the Cephallene, i. e. of the islands Ithaca, Same, Zacynthus, and of the neighboring continent, husband of Penelope and father of Telemachus; he received this name from his grandfather Autolychus, because he came angry with many (ὀδυσαίμενος), Od. 19, 407. In him the poet presents to us a hero, who distinguished himself as much by spirit and bravery as by cunning, prudence and steadfastness. He sailed to Troy with twelve ships, Il. 2, 631; and after the destruction of this city, he made sail first with Menelaus to return to Ithaca, Od. 3, 162. He spent ten years in wanderings, so that he reached home in the twentieth year. His wanderings are described in the Odyssey. After he was landed in Ithaca by the Phæacæ, Minerva communicated plans to him, by which he might punish the suitors, Od. 13, 287 seq. He goes clad as a beggar to Eumæus, discovers himself to Telemachus, permits himself to be recognized by Penelope, and in company with his son and the faithful herdsman, slays the suitors. He fights against the parents of the suitors who would revenge the death of their sons, until finally Minerva established peace, Od. 24, 220 seq.

(ὀδύσσομαι), poet. depon. mid. pres. absol. only in the aor. ὠδυσάμην, 3 plur. ὀδύσαντο, part. ὀδυσαίμενος, perf. ὀδῶδυσμαι, with pres. signif. Od. 5, 423. 1) to be angry, to be wroth, to hate, τινί, Il. 6, 138. Od. 1, 62. 19, 275; ὀδυσαίμενος, Od. 19, 407, Passow would take in a pass. signif.: hated, odious, but it is act.: angry, enraged. 2) With accus. ὠδύσαντο Ζῆνα, he excited the anger of Jupiter, Ep. 6. 8. cf. Herm.

ὀδῶδα, see ὄζω.

ὀδῶδυσμαι, see ὀδίσσομαι.

ὀδεσαι, see ὄε.

ὄζος, ὁ, a knot or joint in a tree, from which a branch springs; generally, 1) a twig, a branch, Il. Od. 2) Metaph. a descendant, a child, offspring, Il. 2, 540. 12, 188.

ὄζω, perf. ὄδωθα, only 3 sing. plupf. intrans. to smell, to yield an odor, ὀδμή ὀδῶδει, the odor was diffused, from fumigation and from wine, \* Od. 5, 60. 9, 210.

ὄθεν, adv. (ὅς), whence, from which time, from which place, also relating to a person instead of the relative, Il. 2, 852. Od. 3, 319; also apparently for ὅπου, from there, where, Il. 2, 857.

ὄθι, adv. (poet. for οὗ), where, in which place, Il. 13, 229; rarely with a gen. ὄθι ἀνθρώκους, where in the court, Od. 1, 425; also, there, where, and b) with the termination of a journey, thither, where, Od. 15, 101.

ὄδομαι, poet. depon. only pres. and imperf. to trouble oneself about any thing, to be anxious about, to shun, to fear, always with neg. absol. and a) with gen. τινός, to trouble oneself about any one, Il. 1, 181. 2) With infin. Il. 15, 166; and with a part. οὐκ ὄθετ' αἰσὺλα φέζων, he shuns not to practise wickedness, \* Il. 5, 403. [Prob. only used in the pres., the imperf. use being doubtful, as e. g. Il. 5, 403.]

ὄθονη, ἡ, fine linen, Od. 7, 107. b) a veil or robe made of it, Il. 3, 141. 18, 595.

ὄθριξ, ὄτριχος, ὁ, ἡ, poet. for ὁμόθριξ (θρίξ), with similar hair, Il. 2, 765. †

Ὀθρυονεύς, ἦος, ὁ, a Trojan ally from Cabeus, Il. 13, 363 seq.

οἶ, dat. sing. from οὖ.

οἶα, adv. sing. οἶος.

οἶγνυμι (οἶγω), aor. 1. ep. ὤξα and ὤξα, Il. 24, 457; † part. ὄξας, imperf. pass. ὤγνοντο, to open, to unlock, with accus. θύρας, Il. or πύλας, τινί, to any one, Il. 24, 457. οἶνον, to open the wine, Od. 3, 392.

οἶδα, οἶσθα, οἶδε, perf. I know, see EIAΩ.

οἰδάνω, ep. for οἰθαίνω (οἶδος). 1) Act. to swell, i. e. to cause to swell, with accus. spoken of anger: ῥόνος, to swell the heart, i. e. to excite, Il. 9, 554. 3) Mid. to swell, οἰδάνε-ται κραδίη χόλη, \* Il. 9, 646.

οἶδας, ep. for οἶσθα, see EIAΩ.

οἰδέω, Ion. and ep. for οἰδάω, imperf. 3 sing. ὤδεις, intrans. to swell, to puff up, χροά, in body, Od. 5, 455. †

Οἰδίππους, ὀδος, ep. gen. Οἰδιπόδω, Il. 23,

679; (from οἰδεῖν and ποῦς, swollen-foot, because his feet were swollen when he was found, cf. Apd. 3, 5. 7.), son of Laus and Epicaste, father of Eteocles and Polynices. His father, on account of an oracle, caused him to be exposed at birth; a herdsman of the king of Corinth found him, and brought him to his wife, who brought him up. Warned by the oracle at Delphi not to return to his native land, he proceeded to Thebes, slew unwittingly his father Laus, solved the riddle of the Sphinx, and married his mother Epicaste. When the secret was discovered, Epicaste hung herself, but Oedipus reigned in Thebes and died there, Od. 11, 270. Accord. to the tragic poets he put out his own eyes, and being expelled from Thebes, fled to Attica. His funeral games are mentioned, Il. 23, 679 seq.; see Ἐπικαστή.

οἶσμα, ατος, τό, poet. a swelling, espec. of the sea; a roaring, a breaker, Il. 23, 230; θαλάσσης, h. Cer. 14; spoken of a river, \* Il. 21, 234.

οἶέτης, ες, poet. (ἔτος), for ὁμοίτης, of equal age, βοίς, Il. 2, 765. †

οἶζυρός, ἡ ὄν, poet. (οἶζύς), compar. οἶζυρότατος, superl. οἶζυρότατος, lamentable, miserable, wretched, sad, often an epith. of men, Il. 1, 417. Od., and of inanimate objects: ῥύπτες, Od. 3, 95. 13, 337. πόλεμος, the miserable war, Il. 3, 112. (On the irreg. compar. and superl. see the Gram.)

οἶζύς, ὅς, ἡ, poet. misery, wretchedness, distress, suffering, Il. 6, 285. 14, 480; dat. contr. οἶζυί for οἶζυί, Od. 7, 270.

οἶζω, poet. (οἶζύς), aor. 1 part. οἶζύσας, 1) to lament, to utter lamentations, περί τινα, about any one, Il. 3, 408. 2) Trans. to suffer, to endure, κακά, Il. 14, 89; and absol. to be wretched, Od. 4, 152.

οἶηιον, τό, ep. = οἶηξ, a rudder, Od. 9, 483; plur. Il. 19, 43.

οἶηξ, ηκος, ὁ, ep. for οἶαξ (οἶω), prop. a handle, espec. of a rudder, the rudder itself; in Hom. however οἶηκας, Il. 24, 269, † rings on the yoke, through which the reins pass to the mouths of the animals.

οἶκαδε, adv. (from an old root Οἶκ = οἶκος), to the house, homewards, home, Il. and Od.

οἰκεύς, ἦος, ὁ, Ion. (οἰκίω), an inmate of a family, Il. 5, 413; as early as in the Od. servant, slave, 14, 4. 4, 245.

οἰκίω (οἶκος), fut. ἦσω, aor. 1 pass. 3 plur. ἔπηθεν, ep. for ἔπηθησαν, 1) Intrans. *to dwell, to live*, comm. with ἐν, Il. 14, 116. Od. 9, 200. 2) Trans. *to inhabit*, with accus. ὑπαρτίας, Il. 20, 218; hence pass. a) *to be inhabited*, οἰκίσουσιν πόλιν, Il. 4, 18. b) *to be settled, to keep house*, as οἰκίζεσθαι: τριχθαῖ ἔπηθεν, they dwelt in three divisions, Il. 2, 668.

οἰκίον, τό (dimin. only in form from οἶκος), *a house, an abode, a dwelling, a habitation*, always in the plur. comm. spoken of men. b) Spoken of animals: *an abode, a nest*, of wasps, bees, Il. 12, 168; of the eagle, Il. 12, 221. c) Spoken of the lower world, Il. 20, 64.

Οἰκλήης, εἰους, ὁ, poet. Ὀϊκλήης, Od. 15, 244; accus. Ὀϊκλήα, son of Antiphates, father of Amphiaras, Od. 15, 243. cf. Apd. 2, 6. 4.

οἰκοθεν, adv. (οἶκος), *from a house*, i. e. a) from a dwelling, Il. 11, 632. b) from one's own property, \* Il. 7, 364. 391. 23, 558.

οἰκοῦσι, adv. (οἶκος), poet. = οἶκοι, *in the house, at home*, domi, Il. 8, 513. Od. 3, 303.

οἶκοι, adv. (οἶκος), *to the house, to home*, Il. 1, 113. Od. 1, 12, and often.

οἰκόνδε, adv. (οἶκος), poet. = οἶκαδε, *to the house, home*. a) to the dwelling, Il. 3, 390. b) to one's country, φεύγειν, Il. 2, 158; ἄγειν, to conduct home, Od. 6, 159.

οἶκος, ὁ, 1) *a house*, i. e. *an abode, a dwelling* of any kind; the lodge of Achilles, Il. 24, 471; the cave of the Cyclops, Od. 9, 478. b) single parts of a house, *a chamber, a room*, Od. 1, 356. 362; also plur. οἶκοι, like *aedes*, spoken of a house, Od. 24, 417. 2) *house*, i. e. *household, family*, Od. 1, 232. 2, 64. 6, 181. Il. 15, 498.

οἰκτεῖρω (οἶκος), aor. 1 ἔπτεira, *to bewail, to bemoan, to commiserate, to lament*, τινά, Il. 11, 814. πολλὸν τε κάρη, πολλὸν τε γένειον, \* Il. 24, 516. h. Cer. 137.

οἰκτιστός, η, σ, see οἰκτρός.

οἰκτος, ὁ (οἶ), *lamentation, complaint, commiseration, pity*, \* Od. 2, 81. 24, 438.

οἰκτρός, ἡ, ὅν (οἶκος), compar. οἰκτρότερος, superl. οἰκρότατος, Od. 11, 421; oftener οἰκτιστός, *lamentable, deplorable, pitiable*, Il. and Od. neut. plur. οἰκτρά, as adv. ὀλοφύρεσθαι, to wail or complain piteously, Od. 4, 719; also superl. οἰκτίστα θανεῖν, Od. 22, 472.

οἰκωφελίη, ἡ (ὀφίλλω), *advantage for a house, domestic economy, domestic life*, Od. 14, 223. †

Ὀϊλεύς, ἦος, ὅ, king of Locris, husband of Eriopis, father of the Locrian Ajax, and of Medon, Il. 2, 527. 727. 13p694. 2) a Trojan charioteer, of Bianor, Il. 11, 93.

Ὀϊλιάδης, ον, ὁ, son of Oileus = Ajax, Il. 12, 365.

οἶμα, ατος, τό, poet. (οἶω), *an assault, an attack*, Il. 16, 752; spoken of lions, and plur. of the eagle, \* Il. 21, 252.

οἰμάω, poet. (οἶμα), aor. 1 οἰμῶσι, *to assault, to rush upon*, spoken of an attack, Il. 22, 308. Od. 24, 538; of the hawk, μετὰ πέλεκυν, to pounce upon a dove, Il. 22, 140.

οἶμη, ἡ = οἶμος, poet. prop. *a way, a path*, metaph. spoken of the course which a narration takes; hence, *a narrative, a song*, \* Od. 8, 74. 481. 22, 347. [cf. Jahrb. J. und K. p. 275.]

οἶμος, ὁ, poet. (οἶω = φέρω), *a way, a path*, metaph. a) *a strip*, οἶμοι κνάνοιο, strips of steel (upon the shield), Il. 11, 24. † b) *the course of a song, an air, a melody*, h. Merc. 450.

οἰμωγή, ἡ (οἰμῶζω), *lamentation, wailing, a cry of distress*, as of persons dying, Il. 4, 450. Od. 20, 353.

οἰμῶζω (οἶμοι), aor. 1 ἔμωξα, part. οἰμώξας, prop. to cry, οἶμοι, (ah me); hence, to *lament, to wail, to howl*, often in the part. aor. with κάππεσεν, πέσεν, Il. 5, 68. Od. 18, 393.

Οἰνεΐδης, ον, ὁ, son of Ceneus = Tydeus, Il. 5, 813.

Οἶνός, ἦος, ὁ (the vintner, from οἶνος), son of Portheus, king of Calydon, husband of Althaea, father of Tydeus, Meleager, etc. Il. 14, 117. Bellerophon was his table-friend, Il. 6, 215. He once forgot Diana in an offering of first-fruits; incensed thereat, she sent a wild boar upon him as a punishment, Il. 9, 529 seq.

οἰνίζομαι, only mid. (οἶνος), impf. without augm. *to procure wine for oneself, to purchase wine*, χαλκῷ, for brass, Il. 7, 472; οἶνον, to fetch wine, \* Il. 8, 506. 546. (The act is not found in Hom.)

οἶνοβαρέω, ep. οἶνοβαρῶν, *to be heavy, or drunken with wine*, only part. pres. in the ep. form, \* Od. 9, 374. 21, 304.

οἶνοβαρής, ἐς, poet. (βάρος), *heavy with*

wine, *intoxicated, drunken with wine*, Il. 1, 225. †

Οἰνόμαος, ὁ (Vindemius, Herm.), 1) an Ætolian, Il. 5, 706. 2) a Trojan, slain by Idomenus, Il. 12, 140.

οἰνόπεδος, ὄν (πίδον), having vineyards, *producing wine, abounding in wine, αἰνῶν*, Od. 1, 193. 11, 193; neut. subst. τὸ οἰνόπεδον, *a vineyard, (grape-field, V.)*, Il. 9, 579.

Οἰνοπίδης, ὄν, ὁ, son of Œnopion = *Helennus*, Il. 5, 707.

οἶνονπληθής, ἔς, poet. (πλήθος), *full of wine, abounding in wine, Συρίη*, Od. 15, 406. † οἶνονποτάζω, poet. for οἶνονποτίω (πότις), *to drink wine*, Il. 20, 84. Od. 6, 309.

οἶνονποτήρ, ἦρως, *a wine-drinker, a wine-bibber*, Od. 8, 456. †

οἶνος, ὁ, wine; the Homeric heroes were wont to drink it mingled with water; the red wine seems to have been most common (μίλας, ἐρυθρός), Od. 12, 19. [No other wine is mentioned in Hom.] Andromache sprinkled with wine the wheat given as food to the horses, Il. 8, 186; conf. Columella de re Rust. VI. c. 30. Wine was preserved in jars (ἀμφιφορεῖς, πίθοι), Od. 2, 290. 340; or in skin bottles (ἀσκοί), Il. 3, 247.

οἶνοχοεῖω, poet. οἶνοχοῖω (οἶνοχόος), *to pour out wine*, only in the pres., Il. 2, 127; elliptically, οἶνοχοεῖς, sc. ὁ οἶνοχόος, Od. 21, 142.

οἶνοχοεῖω (οἶνοχόος), imperf. ὀνοχοῖς and ep. ἐνοχοῖς, Il. 4, 3; aor. 1 infin. οἶνοχοῆσαι, *to pour out wine, to be cup-bearer, τιλῆ*, Il. 1, 598. Od. 4, 233; with accus. νίκταρ, Il. 4, 3.

οἶνοχόος, ὁ (χίω), *a wine-pourer, a cup-bearer*, Il. 2, 128. Od. 9, 10.

οἶνον, οπος, ὁ, ἡ, poet. (ῶψ), looking like wine, *wine-colored*, i. e. dark-red, black, see οἶνος, comm. an epith. of the agitated sea, like πορφύρεος, the dark, red-black sea, because in a violent agitation of the waves it assumes a dark-red appearance, see πορφύρεω, Il. 1, 350. 5, 771. 1, 183. δ) an epith. of oxen: *dark-red, blackish* (Voss, dark), Il. 13, 703. [According to the preface of Passow Lex. Dec. 1827, the accent should be οἶνον, although in his text it is paroxytone.]

Οἶνον, οπος, ὁ, ἡ, a noble of Ithaca, father of Lendea, Od. 21, 144. [Conf. οἶνον at the close.]

οἶνω (οἶνος), part. aor. pass. οἶνωθεις, *to intoxicate with wine, pass. to be intoxicated, drunken*, \* Od. 16, 292. 19, 11.

οἷααα, part. aor. 1 οἷγνμ.

οἶο, ep. for οἷ (see ὅς), *his*.

οἰόθεν, adv. poet. (οἶος), *from one side, alone*; always οἰόθεν οἶος, prop. *alone from one side, i. e. entirely alone*, \* Il. 7, 39. 226.

οἶομαι, ep. always in the pres. indic. οἶομαι, depon. (ἴ), more frequently in the 1 sing. οἶω and οἷω, 3 optat. pres. οἶοιτο, Od. 17, 590; imperf. οἷόμεν, aor. 1 οἷόμην, ep. for οἷω, aor. pass. οἷσθην only Od. 4, 453. 16, 475; part. οἷσθεις only Il. 9, 453; prim. signif. *to be of opinion, to believe, to think*. a) In reference to the future: *to surmise, to conjecture, to expect*, and according as it is good or bad, *to hope, to fear, to suspect*. b) *to intend, to purpose*, with infin. Il. 13, 263; strengthened by θυμῷ, κατὰ θυμόν and θυμὸς οἷεται μοι, Od. 9, 213. The construction is various: 1) Sometimes absolute, Il. 1, 561; comm. with accus. and infin. according to the sense. a) The pres. with something present, Il. 13, 263. Od. 1, 323; but comm. with future things, Il. 5, 894. 12, 73. Od. 5, 290. b) The aor. with the past: σ' οἷω, I believe that thou hast given the nod, Il. 1, 558. 10, 551. Od. 19, 569. c) Most frequently with infin. fut. In all these cases, the subject of the infin. is often omitted when it may be easily supplied. οἷσατο θεὸν εἶναι, he believed it was a god, Od. 1, 323. τρώσσεσθαι οἷω, sc. αὐτούς, I think they will be wounded, Il. 12, 66 [cf. Od. 11, 101. 12, 212, and see Nitzsch]. 2) With the simple infin. where the main verb and the infin. have the same subject. [κίχῃσεσθαι σε οἷω, I think that I shall overtake thee], Il. 6, 341. Od. 8, 180. 3) Trans. with accus. *to be of opinion, to believe*, τί, Od. 3, 255. 13, 427; Κῆρας, to expect the Fates, Il. 13, 283. 4) Often absol. introduced in the first pers. as a parenthesis, *I believe, I surmise*, to intimate a modest doubt. ἐν πρώτοισιν, οἷω, κίεσται, he will lie, I surmise, amongst the first, Il. 8, 536. 13, 153. Od. 16, 309. 5) Once impersonal: οἷεται μοι ἀνὰ θυμόν, it seems to me in my mind, Od. 19, 312. (ι is always long, only οἷω is sometimes short, see Spitzn. Pros. § 52. 2. α.)

οἶον, neut. sing. see οἶος.

οἰοπόλος, ὄν, poet. (πίλομαι), prop. being solitary; *lonely, solitary*, spoken of places, Il. 13, 473. Od. 11, 574.

\* οἰοπόλος, ὄν (πίλομαι), *pasturing sheep*, h. Merc. 314.



οἶος, οἶη, οἶον, poet. 1) *alone, forsaken*; strengthened, εἰς οἶος, one alone. δὺ' οἶω, two alone. οὐκ οἶη, Il. 3, 143. δ) With gen. τῶν οἶος, left by these, Il. 11, 693; or with prep. ἀπό τιος, Il. 9, 438. Od. 21, 364. 2) *single, i. e. excellent, chief*, Il. 24, 499. οἶον, adv. *once*, accord. to Eustath. for οἶόν με, me alone, Il. 9, 355.

οἶος, οἶη, οἶον (ὄς, ἦ, ὅν), of what quality, what sort of, what a, as, the relat. to the demonstrative τοῖος. οἶος ἀρετήν, what a man in bravery, Il. 13, 275. Often it can be translated only by *how*. οἶος καλός τε μέγας τε, how beautiful and large, Il. 21, 108. It stands, 1) In independent sentences, to express astonishment at any thing great and extraordinary (good or bad), and espec. in exclamations. οἶον δὴ τὸν μῦθον ἐπεφράσσης ἀγορεύσαι, what a word to speak hast thou conceived! (Thiersch Gram. § 317.5); especially, often in the neut. οἶον, *how*, Il. 5, 601. Od. 1, 32. 2) More frequently in dependent sentences, to indicate the same quality, with reference to a definite object: a) After a preceding τοῖος, Il. 18, 105. Od. 1, 371; and without it, Il. 4, 264. 16, 557. 22, 317. b) It often stands in reference to an entire sentence, as if for ὅτι τοῖος. οἶ' ἀγορεύεις, οἶα μ' ἔοργας, *pro iis quæ dixisti, fecisti*, Il. 18, 95. Od. 4, 611. οἶον (i. e. ὅτι τοῖον) ἔειπες, Il. 17, 173. οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλῃσι, etc. so insolent is his spirit, he will not wish, etc. (*quæ ejus est atrocitas*), Il. 18, 262. Od. 15, 212. c) In connection with other particles: οἶος δὴ, as indeed. οἶός περ, just as. οἶός τε, as perchance (τέ often only augments the connecting force of the relative). 3) οἶος with the infin. *to be of the kind*, i. e. *to be capable, to be able, to be in a condition to*. οἶος Ὀδυσσεὺς ἔσκεν, ἀγὴν ἀπὸ οἴκου ἀμύναι, Ulysses was able to repel the curse from his house, Od. 2, 59. conf. v. 272; and in like manner οἶός τε, Od. 19, 160. 21, 117. 4) The neut. sing. and plur. οἶον and οἶα as adv. 1) *how*, with adj. Il. 24, 419; with verbs sing. Il. 13, 633. Od. 1, 32. 2) *just as, like as*, in comparisons, Od. 3, 73. 9, 128. 3) *as indeed, because indeed, since indeed*, cf. 2. b, Il. 17, 597. Od. 14, 392. (The first syllable is sometimes used as short, Il. 13, 275. Od. 7, 312.)

οἶός and οἶος, see οἶς.

οἰοχίτων, ὠνος, ὁ, ἦ, poet. (χιτών), sim-

ply in the tunic (V. lightly clad), Od. 16, 489. †

οἶῶν (οἶος), only aor. pass. ep. οἶώθη, to leave alone; pass. to be left alone, to remain alone, \* Il. 6, 1. 11, 401.

οἶς, ὁ, ἦ, Ion. for οἶς, gen. οἶος, οἶός, accus. οἶν, plur. gen. οἶων, οἶων, dat. οἶεσσιν, οἶεσσιν, accus. οἶς, contr. for οἶας, a sheep; ὁ οἶς, the ram, also οἶς ἄρσην, Il. 12, 451.

οἶσατο, ep. see οἶομαι.

οἶσε, οἶσέμεν, οἶσέμεναι, see φέρω.

οἶσθα, 2 sing. of οἶδα, see ΕΙΔΩ.

οἶσθεις, see οἶομαι.

οἶστεύω, poet. (οἶστός), aor. 1 οἶστευσα, to shoot with an arrow; τινός, at any one, Il. 4, 100; often absol. with βάλλειν, Il. 4, 196; τόξῳ, with the bow, Od. 12, 84.

οἶστός, ὁ, ep. for οἰστός (οἶω), an arrow; it consisted of wood or reed; had a metallic point with barbs, Il. 4, 139. conf. 151; sometimes three-pointed, Il. 5, 393. Poisoned arrows are also mentioned, Od. 1, 261.

οἶστρος, ὁ, a gad-fly, æstrus, Od. 22, 300. †

οἰσύiros, η, ον (οἰσύα), willow, made of willow, Od. 5, 256. †

οἶσω, see φέρω.

οἶτος, ὁ, ep. (οἶω = φέρω, as *fors fr. fero*), lot, destiny, fate, commonly in a bad signif.: misfortune, death, for the most part κακός οἶτος, Il. 3, 417. 8, 554; without κακός, Il. 9, 563. Od. 8, 489.

Οἶτυλος, ἦ, a town in Laconia, on the coast, now Vitylo, Il. 2, 385; ὁ Οἶτ., Strab.

Οἰχαλίη, ἦ, a town in Thessaly on the Peneus, the residence of Eurytus accord. to Il. 2, 730. 596. cf. Εὐρυτος. Accord. to later tradition, Hercules destroyed it, because he refused him his daughter Iole, cf. O. Müller Dorier I. S. 413. 2) a city in Messenia, called at a later day *Carnesion*, to which is also transferred the story of Eurytus. Thus it appears Od. 8, 214, cf. Paus. 4, 2. 1. Strab. understood also this, Il. 2, 596. 3) At a still later day, the story of Eurytus was transferred also to Æchalia in Eubœa, from which Οἰχαλίηθεν, from Æch., Il. 2, 596; from this the subst. Οἰχαλιεύς, ἦος, ὁ, the Æchalian, Il. 2, 596.

οἰχνέω, poet. for οἰχομαι, Ion. iterat. impf. οἰχνησκον, Il. 5, 790; to go, to come, 3 plur. pres. οἰχνεύσιν, Od. 3, 322.

**οἶχομαι**, depon. mid. imperf. **οἶχόμην**, only pres. and imperf. prop. *to be away*, rarely, *to go away*, *to depart*, and the latter mostly in the imperf., also simply *to go*, *to come*. 1) Spoken of animate beings: with prep. **ἐς**, **ἐπί**, **κατά**, **μετά**, with accus.; chiefly as an euphemism for *to die*. **οἶχεται ἐς Ἅϊδαο** [sc. **δῶμα**], he has departed to Hades, Il. 22, 213. 2) Of inanimate things: of storms and missiles, *to fly*, *to travel*, Il. 1, 53, 13, 505. Od. 20, 64. 3) Of other things: **πῇ σοι μένος οἶχεται**, where is thy courage gone, Il. 5, 472. **ποῦ τοι ἀπειλαὶ οἶχονται**, where are thy threats gone, Il. 13, 220. cf. 24, 201. Often it is connected with a particip., when it can be translated by *away*. **οἶχεται φεύγων**, he flew away, Od. 8, 356. **οἶχεται προφύρονσα**, the tempest bore away, Il. 6, 346; **ἀνάγων**, Il. 13, 627. h. Cer. 74.

**οἶω** and **οἶω**, ep. for **οἶομαι**, q. v.

**οἰωνιστής**, οὐ, ὁ (**οἰωνίζομαι**), a *diviner by birds*, one who presages the future by the voice or the flight of birds, an *augur*, Il. 13, 70; as adj. skilled in augury by birds, \* Il. 2, 858.

**οἰωνοπόλος**, ον (**πολέω**), one who concerns himself about the ominous flight of birds; subst. an *augur*, \* Il. 1, 69, 6, 76; see **οἰωνός**.

**οἰωνός**, ὁ (**οἶος**), 1) Prop. a bird which flies by itself, espec. a *bird of prey*, as an *eagle*, a *vulture*, a *hawk*, Il. 11, 453. Od. 16, 216. These were sacred birds, whose flight was especially observed, in order to predict the prosperous or disastrous issue of an undertaking. The flight to the right, i. e. to the east, indicated prosperity: to the left, i. e. to the west, on the other hand, adversity, Il. 12, 239. Other circumstances also, as the voice, were ominous, Il. 12, 200; hence 2) Gener. an *omen*, an *augury*. **εἰς οἰωνὸς ἄριστος**, ἀμύνεσθαι, etc., one omen is the best, to fight for the country, Il. 12, 243; see Nitzsch ad Od. 2, 146.

**ὀκνέω**, ep. **ὀκνέω**, Il. 5, 255; *to delay*, *to loiter*, *to be slow*, *to hesitate*, with infin. \* Il. 20, 155.

**ὀκνος**, ὁ (from **ἔχω**), prop. *delay*, *slowness*, *dilatatoriness*, spoken espec. of bodily exhaustion: *slowness*, Il. 5, 817. **ὀκνῶ εἶκων**, overcome by slowness, \* Il. 10, 122.

**ὀκρίάω**, poet. (**ὀκρις**), prop. *to make sharp*, metaph. *to irritate*; pass. *to be irritated* or

*made angry*, 3 plur. imperf. ep. **ὀκριόωντο** for **ὀκριῶντο**, Od. 18, 33. †

**ὀκριόεις**, **εσσα**, εν, poet. (**ὀκρις** = **ἄκη**), having several points, *pointed*, *ragged*, *sharppointed*; **χειμάδιον**, **μάρμαρος**, Il. 4, 518, 12, 380. Od. 9, 499. (In other places now **ὀκρύνεις**.)

**ὀκριόωντο**, see **ὀκριάω**.

**ὀκρύνεις**, **εσσα**, εν, poet. (for **κρύνεις** with ο prosthetic, from **κρύος**), *cold*, *making cold*; metaph. *awful*, *horrible*, *dreadful*, **κύνων**, Il. 6, 314; (Helen) and **πόλεμος**, \* Il. 9, 64.

**ὀκτάκνημος**, ον (**κνήμη**), *having eight spokes*, **κύκλα**, Il. 5, 723. †

\* **ὀκτάπους**, **ποδος** (**πούς**), *eight-footed*, Batr. 299.

**ὀκτώ**, indeclin. *eight*, Il. and Od. often.

**ὀκτωκαιδέκατος**, η, ον, *the eighteenth*, only **ὀκτωκαιδικάτη**, sc. **ἡμέρη**, \* Od. 5, 297, 7, 268.

**ὀλβιοδαίμων**, ορος, ὁ, ἡ, poet. (**δαίμων**), having a happy destiny, *happy*, *fortunate*, *blessed*, Il. 3, 182.

**ὀλβιος**, η, ον, poet. (**ὀλβος**), *happy*, *fortunate*, *blessed*, always spoken of external blessings; hence *rich*, *wealthy*, spoken of persons. **δῶρα ὀλβια ποιεῖν**, to make happy presents, i. e. to bless with prosperity, Od. 13, 42. Neut. plur. as subst. **ὀλβια δοῦναι**, to bestow blessings, Od. 8, 413, 7, 148. h. Ap. 466.

**ὀλβος**, ὁ (akin to **ὄφελος**), *prosperity*, a *happy condition*, *fortune*, *blessing*, spoken chiefly of external blessings, Il. 16, 596. Od. 14, 206; and gener. *happiness*, *bliss*, Od. 3, 208, 4, 208.

**ὀλέεσθαι**, see **ὀλλυμι**.

**ὀλέεσκε**, see **ὀλλυμι**.

**ὀλέθριος**, ον (**ὀλεθρος**), *destructive*, *bringing destruction*, *ruinous*. **ὀλ. ἡμας**, the day of destruction, \* Il. 19, 294, 499.

**ὀλεθρος**, ὁ (**ὀλλυμι**), *destruction*, *misfortune*, *ruin*, *death*; often **ὀλέθρον πείρατα**, the bounds of death, or according to Eustath. a periphrasis for **τέλειος ὀλεθρος**, complete destruction, Il. and Od. **ὀλεθρος ψυχῆς**, the destruction of life (Voss, the most perilous place), Il. 22, 325. **λυγρὸν ὀλεθρον**, annexed by way of apposition in the accus.: to sad destruction, Il. 24, 735. Roet Gram. p. 497. D. 4.

**ὀλεῖται**, see **ὀλλυμι**.

**ὀλέκω**, ep. form of **ὀλλυμι** from the perf.

ὀλώλεκα, only pres. and imperf. 1) Act. *to destroy, to kill, to slay*, τί, Il. 5, 712. Od. 22, 305. 2) Mid. *to perish, to die*, Il. 1, 10, 10, 17.

ὀλέσαι, ὀλέσας, see ὀλλυμι.

ὀλέσθαι, see ὀλλυμι.

ὀλέσσαι, ὀλέσσας, ep. for ὀλέσαι, ὀλέσας, see ὀλλυμι.

\* ὀλέτειρα, ἡ (ὀλετήρ), *a destroyer*; μυῶν, *a mouse-trap*, Batr. 117.

ὀλετήρ, ἥρως, ὁ, poet. (ὀλλυμι), *a destroyer, a murderer*, Il. 18, 114. †

ὀλέω, obso. root of several tenses of ὀλλυμι.

ὀλιγηπελῶ (πῖλομαι), *to be weak, to be powerless, feeble*, only part. pres. Il. 15, 24. 245. Od. 5, 457.

ὀλιγηπελίη, ἡ, *weakness, feebleness*, Od. 5, 468. †

ὀλίγιστος, η, ον, see ὀλίγος.

ὀλιγοδρανέω (δραίνω, δράω), *to be able to do little, to be weak, feeble* = ὀλιγηπελῶ, only part. pres. \* Il. 15, 146. 16, 843. 22, 337.

ὀλίγος, η, ον, irreg. superl. ὀλιγιστος, η, ον, 1) *little*, prim. spoken of number, in opposition to πολύς; often of space: χώρος, Il. 10, 161; of time: ἡμέρα, Il. 19, 157. 2) Spoken of size: *small*, Il. 2, 529. Od. 9, 515. 10, 94. The neut. sing. ὀλίγον as adv. *little, a little, very little*, Il. 5, 800. 11, 391. οὐδ' ὀλίγον, not an instant, Batr. 192; the gen. ὀλίγω, nearly, almost (elsewhere ὀλίγου δεῖν), Od. 14, 37. The superl. Il. 19, 223; always *the least*. As a compar. μέλιον used.

Ὀλιζών, ὄνος, ἡ (adj. ὀλιζων, *small*), *a town in Magnesia (Thessaly), below Meliboea*, Il. 2, 717.

ὀλισθάνω, aor. 2 ὀλισθαν, ep. for ὤλισθον, *to slip, to slide, to fall*, Il. 23, 774. ἐκ δὲ οἱ ἥπαρ ὀλισθεν, the liver fell from him, Il. 20, 470.

ὀλλυμι (root ὈΛΩ), fut. ὀλέσω, ep. σσ, aor. ὤλεσα, ep. ὤλεσα and σσ, mid. fut. ὀλοῦμαι, infin. ep. ὀλέσθαι, aor. 2 ὠλόμην, ep. ὀλόμην, perf. 2 ὤλωλα, ep. iterative imperf. ὀλέσκων from ὀλέω, Il. 19, 135. † According to others, aor. 2 act. Buttm. prefers the reading ὀλέσκειν, see Ausf. Gram. under ὀλλυμι. (The part. aor. 2 mid. ὀλόμενος, ep. οὐλόμενος, is used as an adj.) 1) Act. 1) *to destroy, to overthrow, to annihilate, to kill*, with accus. of animate and inanimate objects: πῆας, πόλιν, Il. 8, 498; ὀδμήν, *to dissipate the smell*, Od. 4, 446. 2) *to lose, to lose*, λαόν,

Il. 2, 115; θυμόν, ἥτορ, μένος, often. II) Mid. *to perish, to die, to be undone*; ὑπό τι, by any one or thing, Od. 3, 235; with accus. of the manner, κακὸν οἶον ὀλέσθαι, *to die a miserable death*, Il. 3, 417; or with dat. ὀλέθρῳ ἀδευκεί, Od. 4, 489. ῥῆν ὤλετο πᾶσα κατ' ἄκρης Ἴλιος, now was all Ilium utterly ruined, Il. 13, 772. 2) *to be lost*. ὤλετο κλῖος, νόστος, νόστιμον ἡμαρ, Il. 2, 325. 9, 413. Od. 1, 168. The perf. 2 ὤλωλα, I am lost, ruined, Il. 4, 164. Od. 3, 89. 4, 319.

ὀλμος, ὁ (ἐλω, εἰλω), origin. *a round stone, a boulder*; thus Hesych. Il. 11, 147; accord. to others, *a mortar* (fr. ὄλω). ὀλμον δ' ὥς (sc. αὐτόν) ἔσσειε κυλινδρῆσθαι, (he made him (the dead body) roll round like a mortar, Voss,) cf. Buttm. Lexil. I. p. 195.

\* ὀλοιός, ὄν, ep. for ὀλοός, *destructive*, h. Ven. 225. †

ὀλοῦγή, ἡ (ὀλοῦζω), prop. *a loud cry, a loud voice* of women, chiefly *the suppliant cry* of women imploring a divinity, Il. 6, 301; † also *a loud song, a shout of joy*, h. Ven. 19.

ὀλολύζω (λίζω), aor. 1 ὀλόλυξα, always without augm. *to raise the voice aloud to the gods*, prop. used of women at a sacrifice: *to supplicate aloud*, Od. 3, 450 [rather, the daughters raised a cry, so Jahrb. J. und K., p. 275]. 4, 767. b) Also spoken of a cry of joy: *to shout for joy*, Od. 22, 408. 411. h. Ap. 118. (Accord. to Eustath. it was a sacred custom to cry ὀλοοί when the victim was slain, in order thereby to supplicate an omen, Hdt. 4, 189.) \* Od.

ὀλόμην, ep. for ὠλόμην, see ὀλλυμι.

ὀλοοίτροχος, ep. for ὀλοίτρ. ed. Wolf, or ὀλοοίτρ. ed. Spitzner, Il. 13, 137; *a rock or round stone*, such as, according to Hdt. 8, 52, were rolled upon the enemy. Prob. accord. to Buttm. Lexil. Il. p. 234, with App. Etym. M. from ὀλοός and τρέχω, *ruin-roller* (Voss, *a crushing-stone*). The other, with the spiritus asper, is derived from ὅλος, whole, a whole round stone. This form is adopted by Spitzner after Cod. Ven., and Herod. 5, 92. 8, 52, sanctions it, cf. Nitzsch ad Od. 1, 52.

ὀλοός, ἡ, ὄν (ὀλώ, ὀλλυμι), compar. ὀλοώτερος, ὀλοώτατος, ep. form ὀλοιός, οὐλῖος, *destructive, ruinous, mischievous, cruel*, spoken of persons: Κῆρ, Μοῖρα. Θεῶν ὀλοώτατος, of Apollo, Il. 22, 15; of Jupiter, ὀλοώτατος, Od. 20, 201. b) Of things: πόλεμος, λύσσα, πῦρ, Il. 3, 133. 9, 305. 13, 629. (Singular is

ὀλωτάτος ὁδμή, Od. 4, 422, as fem., and ὀλοῖσιν, with lengthened ο, Il. 1, 342.) ὀλοά φρονέων, Il. 16, 701.

Ὀλοοσσών, ὄνος, ἡ, a town in Perrhæbia (Thessaly), on the Eurotas, later *Elasson*, now *Allassona*, Il. 2, 739.

ὀλοόφρων, ὄνος, ὁ, ἡ, ep. (ὀλοός, φρήν), *plotting destruction, savage* (V. *destructive, cruel*), epith. of the serpent, the lion, and the boar, Il. 2, 753. 15, 630. 17, 21. b) Spoken of persons: *devising mischief* (*evil-minded, ill-disposed*), epith. of Atlas, Æetes, Minos, Od. 1, 52. 10, 137. 11, 322. Thus Voss and Nitzsch translate; Wolf and Spitzner on the contrary take it with Eustath. and App. in the Od. for τῶν ὅλων φροντιστικός, *all-wise*, see Spitzner on Köppens Anm. ad Il. 15, 630. Passow on the other hand justly remarks, that in the earliest language any one might be denominated *evil-minded*, in so far as by superior power or intelligence he could become dangerous to others. [Cf. Hermann Opusc. VII. p. 250; and Axt. Gymnas. und Realsch. p. 42.]

ὀλοφυνθός, ἡ, ὄν, poet. (ὀλοφύρομαι), *wailing, lamenting, complaining*, ἔπος, Il. 5, 683. Od. 19, 362.

ὀλοφύρομαι, depon. mid. aor. ep. ὀλοφυνάμην, 1) Intrans. *to complain, to wail, to lament, to be troubled*, often absol. in particip. Il. 5, 871; with infin. πῶς ὀλοφύρεαι ἄλκιμος εἶναι, how lamentest thou to be brave, Od. 22, 232. b) With gen. τινός, *to complain about any one, to compassionate any one*, Il. 8, 33. 202. 16, 17. 2) Trans. with accus. *to lament, to bewail, to deplore any one*, Il. 8, 245. 17, 648; *to pity any one*, Od. 4, 364. 10, 157; (it is derived from ὀλοός).

ὀλοφώϊος, ὄν, ep. *destructive, mischievous, frightful*, only in the neut. plur. ὀλοφ. δήνεα, pernicious artifices, Od. 10, 289; and ὀλοφώϊα without a subst. *artifices*, accord. to the Schol. Od. 4, 410; ὀλοφώϊα εἰδώς, *devising pernicious things*, Od. 4, 460. 17, 248; (prob. from ὀλοός and ΦΑΣ = φαίνω, showing destruction; prob. not from ὀλῶ and φῶς, *man-destroying*.)

Ὀλυμπιάς, ἄδος, ἡ, pecul. fem. of Ὀλύμπιος, *Olympian*, epith. of the Muses, Il. 2, 491. h. Merc. 450.

Ὀλύμπιος, ἡ, ὄν, *Olympian, dwelling in Olympus*, epith. of the gods, espec. of Jupiter, who is also called Ὀλύμπιος alone, Il. 2,

309. Od. 1, 60. Ὀλύμπια δώματα, the dwellings of the gods in Olympus, Il. 1, 18.

Ὀλυμπος, ὁ, poet. and Ion. Οὐλυμπος, prop. a lofty mountain on the border of Thessaly and Macedonia, with several snow-capped peaks, now *Elimbo*, cf. Il. 14, 225. Od. 11, 315. Accord. to the popular belief, which the poet followed, Olympus was the abode of the gods, Il. 2, 30. 5, 360. In the Iliad, however, it is expressly distinguished from the broad heavens (οὐρανός), Il. 5, 867. 868. 15, 192. Upon the highest point is the palace of Jupiter, where the gods assemble in council, Il. 1, 498. 8, 3. 44. Od. 1, 27. In the neighborhood, upon the inferior peaks, the other gods have their palaces, Il. 11, 76. 18, 186. Od. 3, 377. The idea of the mountain is often confounded with the heavenly residence of the gods, since its heights lifted themselves into heaven, high above the clouds, cf. Il. 8, 18-26; the description of it, Od. 6, 42-46. Still Olympus as a mountain always remains the residence of the gods; from it the gods descend to earth, and to it they return, Il. 14, 225. Od. 1, 103. 6, 41. Voss supposes without necessity, that the highest point pierces through an opening, into the brazen vault of heaven, cf. Mythol. Br. I p. 170. Volcker Hom. Geogr. p. 4. seq.

ὄλῦρα, ἡ, only plur. a kind of grain, used as food for horses, and mentioned in connection with barley, \* Il. 5, 196. 8, 564; accord. to Schneider, perhaps *tritium monococcum*, Linn., *St. Peter's corn*; or accord. to Sprengel Geschich. Botan. *tritium spelta*, *spelt*, Od. 4, 41; ζεῖα is mentioned in its stead.

ὄλωλα, see ὄλλυμι.

ὀμαδέω, ep. (ὀμαδος), aor. 1 ὀμάδησα, without augm. *to make a noise or tumult*, always spoken of the suitors, \* Od. 1, 365. 4, 768. 17, 360.

ὀμαδος, ὁ, poet. (ὀμός), *noise, tumult, disturbance*, spoken of a tumultuous assemblage, Il. 2, 96. 9, 573. 10, 13. Od. 10, 556; (where it is distinguished from δοῦπος), metaph. the *roaring of a tempest*, Il. 13, 797. 2) *a crowd itself, a throng*, Il. 7, 307. 15, 689.

ὀμαλός, ἡ, ὄν (ὀμός), *like, even, smooth*, Od. 9, 327. †

ὀμαρτέω, poet. (ὀμός, ἀρτάω), aor. optat. ὀμαρτήσιν, part. aor. ὀμαρτήσας, imperf. ὀμαρτήτην, Ion. for ὀμαρτήτην, *to coincide in*

a thing, to do the same thing, Il. 12, 400. 13, 584. 2) Espec. to go together, Il. 24, 438; in the part. for the adv. ἁμαρτῇ, in common, together, Od. 21, 188; to be equally swift, spoken of the hawk, Od. 13, 87. [Accord. to Jahrb. Jahn und K. p. 275, this verb never governs the accus. and the interpunction in Il. 12, 400, in Wolf and Spitzner after ὁμαρτ. is false, and should be a comma.]

ὄμβρος, ὅ, imber, rain, a shower of rain, espec. a thunder-shower, a tempest of ruin, Il. 5, 91. Od. 4, 566. [2] snow, Il. 12, 286.]

ὀμύεται, see ὀμνυμι.

ὀμηγερῆς, ἐς (ἀγείρω), collected together, united, comm. ὀμηγερῆες ἐγένοντο, Il. 1, 57. Od. 8, 24.

ὀμηγυρίζομαι, depon. mid. (ὀμήγυρις), aor. infin. ὀμηγυρίσασθαι, to collect, τινὰ εἰς ἀγορὴν, Od. 16, 376. †

ὀμήγυρις, ιος, ἡ (ἄγυρις), poet. assembly, Il. 20, 142. † h. Ap. 187.

ὀμηλικίῃ, ἡ (ὀμηλις), equal age, the same age, Il. 20, 465; in Hom. for the most part the abstract for the concrete as collect., [cf. the English, acquaintance,] men of equal age: espec. youthful friends, companions in years, Il. 3, 175. 13, 431. 485. Od. 3, 364; also spoken of an individual: an equal in age, Od. 3, 49. 22, 290; and gener. contemporaries, Od. 2, 158.

ὀμηλις, ικος, ὅ, ἡ (ἡλις), of equal age, of the same age, often subst. πάντες ὀμηλικίαι, all companions in age, Il. 9, 54. Od. 15, 197. 16, 419.

ὀμηρέω (ὀμηρος), aor. ὀμήρησα, to meet, to go together, τινί, with any one, Od. 16, 468.

ὀμίλαδόν, adv. poet. (ὀμιλος), by troops, in crowds, μάχεσθαι, \* Il. 12, 3. 17, 730.

ὀμίλειω, (ὀμιλος), aor. 1 ὀμίλησα, 1) to be together or in company, to have intercourse, to have commerce with any one, τινί, Il. 1, 261; in a good and bad signif. especially amongst a multitude: μετά, ἐνί, παρὰ, with dat. Il. 5, 86. 834. 18, 194. Od. 18, 383; περί τινος, to collect about any one, Il. 16, 641. 2) Espec. in a hostile signif. to meet in conflict, to come to close fight, to fight, τινί, Il. 11, 523. Od. 1, 265; absol. Il. 19, 158.

ὀμίλος, ὅ (ὄμου—λη), prop. a dense troop, an assembly, a multitude, collected for feasting or for sport, Od. 1, 225. 18, 603. 23, 651. 2) Espec. in the Il. a warlike troop; then

the press, the tumult of battle, often with gen. ἀνδρῶν, Τρώων and ἱππῶν, Il. 10, 338. 433. 499.

ὀμίχλη, ἡ, Ion. for ὀμίχλη, a cloud, a mist, thick air, Il. 1, 359; also ὀμίχλην κοίτης ἱστάναι, to raise a cloud of dust, \* Il. 13, 336.

ὄμμα, ατος, τό (ὄπτω), the eye, always in the plur. the countenance, Il. 8, 349; sing. ἐκδικον ὄμμα, Batr. 97.

ὀμνῦμι, fut. ὀμοῦμαι, εἶ, εἴται, infin. ὀμῆσθαι, aor. 1 ὤμοσα, ep. ὀμοσα and σο, imperat. pres. ὀμνυθί, Il. 23, 585; † from the form ὀμνύω, imperf. ὤμνυε, Il. 14, 278. 1) to swear, comm. ὀρκον, also ἐπιορκον, Il. 3, 279. 2) Absol. to swear to one, to promise on oath, comm. τινί, also πρὸς τινά, Od. 14, 331. 19, 288; it is followed by ἡ μὲν, with infin. fut. (that one will do something), Il. 1, 76. 10, 322; and often in a negative oath; μή with infin. fut. Od. 5, 178; with aor. Od. 2, 373. 4, 254; with any thing past, infin. perf. Od. 14, 331; also μή with subj. Od. 12, 300. 18, 56; and once μή with fut. indic. Il. 10, 329. 3) With accus. to call any one by an oath to witness, to swear, Στυγίς ὕδαρ, by the water of the Styx, Il. 14, 271; h. Merc. 274.

ὀμνύω, see ὀμνυμι.

ὀμογάστριος, ον (γαστήρ), from the same womb; κασιγνήτιος, an uterine brother, \* Il. 24, 47. 21, 95.

ὀμόθεν, adv. from the same place. Θάμνοι ἐξ ὀμόθεν πεφυῶντες, branches sprung from the same trunk, Od. 5, 477; † metaph. of the same descent, h. Ven. 135.

ὀμοῖος, ὀμοῖον, ep. for ὁμοῖος, ον (ο is prop. short, when however the last syllable is long, it is used as long; [gen. ὁμοίου, ~~~, Il. 9, 440]).

ὁμοῖος, η, ον, Hom. and Ion. for ὁμοῖος, ep. form ὁμοῖος, ἴον (ὁμός), 1) like, similar, with art. ὁ ὁμοῖος, one similar, Od. 17, 218. Il. 16, 53. α) Also = ὁ αὐτός, the same, Il. 18, 329. β) Like in strength, equal, Il. 23, 632. The object with which any thing is compared is in the dat., Il. 9, 305–306; but the thing in which the similarity consists stands: α) In the accus. πελειῶσιν ἴθμαθ' ὁμοῖαι, similar in movement to doves, Il. 5, 778. Od. 6, 16. β) With prep. ἐν πολέμῳ, Il. 12, 270. γ) With infin. ἱπποὶ θίειν ἀνέμοισιν ὁμοῖοι, equal to the winds in running, Il. 10, 437. cf. Il. 2, 553. δ) With οἶος following, h. Ven. 180. A peculiar abbrev. of expression

is found in *κόμαι Χαρίτεσσιν ὁμοίαι*, hair similar to the Graces, i. e. to the hair of the Graces, Il. 17, 51. cf. Od. 2, 121; the thing or person standing for the real object of comparison, see Thiersch § 281. 10. 2) *common, general, appertaining to all*, spoken of a thing whose power is experienced by all; in this signif. always the ep. form in the masc. and neut. *νεῖκος ὁμοίων*, the common contest, in which both parties take equal share, Il. 4, 444; *πόλεμος*, Il. 9, 440. 13, 358. Od. 18, 264; *θάνατος*, Od. 3, 336; *γῆρας*, Il. 4, 315; but *ὁμοίη μοῖρα*, Il. 18, 120. (The ancient critics, without reason, explain the ep. form *perniciōus*.)

*ὁμοιῶω* (*ὁμοιος*), only aor. pass. infin. *ὁμοιωθήμεναι*, 1) Act. to make equal or similar. 2) Pass. to place oneself as equal, to compare, absol. Il. 1, 187; *μήτιν*, in craft, Od. 3, 120.

*ὁμόκλα*, see *ὁμοκλάω*.

*ὁμοκλάω* and *ὁμοκλέω*, poet. (*ὁμοκλή*), 3 sing. imperf. *ὁμόκλῃ*, Il. 18, 156; aor. 1 *ὁμόκλησα*, and iterat. *ὁμοκλήσασκον*, (from *ὁμοκλέω*, 3 plur. imperf. *ὁμόκλεον*, Il. 15, 658. Od. 21, 360.), to call to, to cry to, *τινί*, in order to encourage, to threaten or to rebuke him; hence, to encourage, to urge on, to threaten, to reprimand; often absol. in part. aor. and with *μύθῳ*, *ἐπιέσσειν*, Il. 2, 199. 23, 363; and with infin. to exhort to do any thing, Il. 16, 714.

*ὁμοκλή*, ἡ, poet. (*καλέω*), prop. the act of calling together several persons, the threatening call of enemies, (V. a call of derision,) Il. 16, 147. 2) Comm. calling to, encouraging, threatening, (a threatening cry, V.) Il. 6, 137. 12, 413. Od. 17, 189.

*ὁμοκλητήρ*, ἦρος, ὁ, poet. (*ὁμοκλάω*), one who calls to, encourages or threatens, \* Il. 12, 273. 23, 452.

\* *ὁμοργάζω*, a form of *ὁμόργνυμι*, h. Merc. 361.

*ὁμόργνυμι*, poet. aor. mid. *ὠμορξάμην*, to wipe off, to dry up, only mid. to wipe away, in reference to the subject, to dry up, *δάκρυα*, Od. 8, 88; *δάκρυα παρειῶν*, the tears from the cheeks, Il. 18, 124. Od. 11, 530.

*ὁμός*, ἡ, ὄν, poet. (akin to *ἄμα*), prop. 1) equal, similar, the same, *γίνος*, often. 2) common, in common, spoken of space, *νεῖκος*, Il. 13, 233; *λέχος*, Il. 8, 291; *οἰζύς*, Od. 17, 563.

*ὁμόσαι*, see *ὁμνυμι*.

*ὁμόσε*, adv. (*ὁμός*), to one and the same place, \* Il. 12, 24. 13, 337.

*ὁμόσσαι*, ep. see *ὁμνυμι*.

*ὁμοστιχάω* (*στιχάω*), to go with, to go together, with dat. *βόεσσιν*, to walk among the cattle, Il. 15, 635. †

*ὁμότιμος*, ὄν (*τίμη*), equally honored, equal in worth, Il. 15, 186. †

\* *ὁμότροφος*, ὄν (*τρέφω*), brought up together, educated or grown up together, h. Ap. 199.

*ὁμοῦ*, adv. (*ὁμός*), 1) together, in the same place, (*ἄμα*, relating to time,) *ἔχριν*, Il. 11, 127; always spoken of space, so also Il. 1, 61, where it seems to stand for *ἄμα*. 2) together with, along with, with dat. Od. 4, 723. 15, 364; and *ὁμοῦ νεφέεσσιν*, with the clouds, Il. 5, 867.

*ὁμοφρονέω* (*ὁμόφρων*), to be like-minded, to have similar thoughts, to be harmonious, Od. 9, 456; also *νόημασιν*, \* Od. 6, 183.

*ὁμοφροσύνη*, ἡ (*ὁμόφρων*), similarity in disposition, harmony, Od. 6, 181; plur. \* Od. 15, 198.

*ὁμόφρων*, ὄνος, ὁ, ἡ (*φρήν*), like-minded, harmonious, united, *θυμός*, Il. 22, 263. †

*ὁμῶς*, poet. (*ὁμός*), aor. pass. infin. *ὁμῶσθηναι*, to unite; pass. to be united, to unite, *φιλόγητι*, Il. 14, 209. †

*ὁμφαλόεις*, εσσα, εν, poet. (*ὁμφαλός*), having a navel, having a boss like a navel in the middle: *ἄσπις ὁμφαλόεσσα*, Il. 4, 448. Od. 19, 32, and often; *ζυγόν*, Il. 24, 269.

*ὁμφαλός*, ὁ (akin to *ἄμβων*), 1) a navel, Il. 4, 525. 2) any navel-shaped elevation in the middle of a surface: a) the boss of a shield, Il. 11, 34. cf. *ἄσπις*. b) a knob on the yoke for fastening the reins, Il. 24, 273. c) Generally, the centre, the middle, *θαλάσσης*, as the island of Calypso, Od. 1, 50.

*ὄμφαξ*, αχος, ἡ, an unripe wine-grape, Od. 7, 125. †

*ὀμφή*, ἡ, poet. (*ἔπω*, with epenthetic *μ*), a voice, in Hom. always the voice of the gods, the voice of destiny, which was thought to be recognized in dreams, in the flight of birds, and in other omens, Il. 2, 41. 20, 129; *θιοῦ*, Od. 3, 215.

*ὁμώνυμος*, ὄν (*ὀνόμα*), having the same name, Il. 17, 720. †

*ὁμῶς*, adv. (*ὁμός*), 1) together, at once, equally, in like manner, frequently between two substantives, which are already connected by *τί καί*, Il. 8, 214. 24, 73. 2) alike, in the same way, Il. 1, 196. Od. 11, 565; with

dat. ὁμῶς *Ἰπριάμοιο τέκessιν*, like the sons of Priam, Il. 5, 535. Od. 13, 405. [Conf. Jahrb. J. und K., p. 276.]

ὁμως, conj. (ὁμός), however, still, notwithstanding, Il. 12, 393. †

ὄναρ, τό, only nom. and accus. sing. a dream, a dreaming vision, in the nom. Il. 1, 63. 10, 496; in opposition to ὕπαρ, Od. 19, 547. 2) = ὄνειαρ, in h. Cer. 269; accord. to a conjecture of Herm. (From ὄναρ are formed *ὄνειρατα*, *ὄνειρος*, see the latter.)

ὄνειαρ, ατος, τό, poet. (ὄννημι), 1) Prop. every thing profitable, help, aid, profit, advantage, Il. 22, 433. 486; refreshment, Od. 4, 444. 15, 78. 2) In the plur. pleasing things; hence, *valuables*, Il. 24, 367; [elsewhere always] food, a refreshing repast, Il. 9, 91. Od. 1, 149. (In h. Cer. 270, *εἰ* in ὄνειαρ is shortened.)

\* *ὄνειδείη*, ἡ, poet. for *ὄνειδος*, Ep. 4, 12.

ὄνειδιος, ον (ὄνειδος), insulting, blaming, chiding, reproaching, often with *ἔπεια*, also *μῦθος*, \* Il. 21, 393.

\* *ὄνειδείω*, poet. for *ὄνειδίζω*, Fr. I. 18, ed. Wolf.

ὄνειδιζω (ὄνειδος), aor. 1 *ὠνειδισα*, part. *ὠνειδίσας*, 1) Absol. to vituperate, to insult, to reproach, *ἔπεια*, Il. 1, 211. 2) to cast reproach, *τινί*, Il. 2, 255; *τινί τι*, to allege any thing as a reproach to any one, Od. 18, 380. Il. 9, 34.

ὄνειδος, εος, τό, insult, abuse. a) Espec. in words: reproach, blame, vituperation, often in the plur. *ὄνειδα μυθίσθαι*, *λέγειν*, Il. 1, 291. Od. 22, 463. b) that which brings reproach to others: *σοὶ κατηφείη καὶ ὄνειδος ἔσσομαι*, I shall be to thee a reproach and shame, Il. 16, 498. 17, 556. Od. 6, 285.

ὄνειρατα, τά, see ὄνειρον.

ὄνειρειος, η, ον (ὄνειρος), of a dream, belonging to a dream. *ἐν ὄνειρείῃσι πύλῃσι*, in the gates of dreams, Od. 4, 809. †

ὄνειρον, τό, see ὄνειρος.

ὄνειροπόλος, ον (πολίω), conversant with dreams, i. e. expounding dreams, *γέγων*, Il. 5, 149. Subst. an expounder of dreams, \* Il. 1, 63.

ὄνειρος, ό (from ὄναρ), a rare form is *ὄνειρον*, Od. 4, 841; [irreg.] nom. plur. *ὄνειρατα* [cf. ὄναρ], Od. 20, 87. † 1) a dream, a vision, comm. sent by Jupiter. Accord. to Od. 19, 562 seq., dreams come from the lower world, cf. Od. 24, 12; *δῆμος Ὀνειρών*, through two

gates: the true come through a gate of horn, and the false through one of ivory; a pun with *λεφαίρω* and *καίρω*, q. v. 2) As a prop. name: the god of dreams, Il. 2, 6. 16, 22. Od. 24, 12.

\* *ONEΩ*, theme of *ὀννήμι*.

*ὀνήμενος*, see *ὀννήμι*.

*ὀνησα*, ep. for *ἠρησα*, see *ὀννήμι*.

\* *ὀνήσιμος*, η, ον, poet. (ὀνησις), profitable, advantageous, h. Merc. 30.

*ὀνησις*, ιος, ἡ, poet. (ὀννήμι), profit, help; and generally, happiness, welfare, Od. 21, 402. †

\* *Ὀνητορίδης*, ον, ό, son of Onetor, Od. 3, 282.

\* *Ὀνήτωρ*, ορος, ό (= *ὀνήσιμος*), a priest of Jupiter on Ida near Troy, Il. 16, 604. 605.

*ὄνθος*, ό, poet. dung, manure, \* Il. 23, 775. 777. 781.

*ὀννήμι*, Il. 24, 45; infin. *ὀννάμαι*, fut. *ὀνήσω*, aor. *ἠρησα*, ep. *ὀνησα*, fut. mid. *ὀνήσομαι*, aor. 2 *ὠνήμην*, imperat. *ὀνησο*, part. *ὀνήμενος*, to profit, to help, to rejoice, to promote, absol. Il. 8, 36; with accus. of person, Il. 1, 503. 5, 205. 24, 45; apparently with double accus. *σὲ δὲ τοῦτό γε γῆρας ὀνήσει*, in this will age profit thee, Od. 23, 24; to rejoice, to gladden, *καρδίην τινός*, Il. 1, 395. Mid. to have advantage or profit from any thing, to enjoy any thing, with gen. *δαιτός*, Od. 19, 68; *τινός*, to have advantage from any one, Il. 16, 31. b) Often absol. to be well, to enjoy oneself, Il. 6, 260. *εὐθλός μοι δοκεῖ εἶναι, ὀνήμενος*, good he seems to me to be, the happy man, (V. the blessed!), Od. 2, 33. The part. stands as adj.; incorrectly the ancients supply *εἶη*, so that it is *ὄναιτο ταύτης*, let him have the profit of it, see Nitzsch ad loc.

*ὄνομα*, τό, Ion. for *ὄννομα*, only three times, Il. 3, 235. 17, 260. Od. 6, 194. 1) a name, the appellation of a person, Od. 19, 180. 409. 2) a name, fame, reputation, Od. 13, 248. 24, 93. (For *τοῦνομα*, Il. 3, 235, Herm. ad Vig. p. 708, reads *καὶ τ' οὔνομα*.)

*ὀνομάζω* (ὄνομα), aor. *ὠνόμασα*, to name, to call by name, *τινά*, Il. and Od. 2) to mention, to enumerate, to recount, *δαίφα*, Il. 9, 515.

*ὀνομαι*, ep. and Ion. depon. 2 sing. *ὄνομαι*, 3 plur. *ὄνονται*, imperat. *ὄνοσο*, fut. *ὀνόσομαι*, ep. *σσ*, aor. *ὠνοσάμην*, optat. *ὀνοσάιμην*, also the ep. form from the theme *ὀΝ*, praes. *ὀννευθε* (Il. 24, 241.) for *ὄνεσθε*, (for which Butt. § 114, prefers *οὔνεσθε*), and aor. 1

mid. ἄνωτο, Il. 17, 25. 1) to insult, to rebuke, to reproach, to blame. a) Absol. Od. 17, 378. ἡ οὐνεσθε, ὅτι, blame you it, or are you still dissatisfied, that, Il. 24, 241. b) With μῦθον, Il. 9, 55; φάλαγγας, Il. 13, 127. c) With gen. of the thing: κακότητος, to chide the misery, i. e. to esteem it too little, Od. 5, 379. 3) to despise, to reject, with accus. ἔργον, Il. 4, 539; also φρένας, Il. 14, 95.

ὀνομαίνω, poet. form of ὀνομάζω (ὄνομα), pres. h. Ven. 291, in Il. and Od. only aor. 1 ὀνόμηνα, subj. ὀνομήνω, 1) to name, to call by name, τινά. 2) to recount, to relate, τί τινα, Il. 9, 121; with accus. and infin. Od. 24, 341. b) to nominate, to appoint, τινά θεράποντα, Il. 23, 90.

ὀνομακλήδην, adv. (καλέω), mentioning by name, namely, Od. 4, 278. †

ὀνομακλυτός, ὄν (κλυτός), having an illustrious name, famous, Il. 22, 51. † Heyne: ὄνομα κλυτός.

ὀνομαστός, ἡ, ὄν (ὀνομάζω), named, to be named. οὐκ ὀνομαστός, not to be named, nefandus, Κακοῖλιος, \* Od. 19, 260. 597. 23, 19. h. Ven. 255.

ὄνος, ὁ, an ass, Il. 11, 558. †

ὀνοοσάμενος, ὀνόσσεσθαι, see ὄνομαι.

ὀνοστός, ἡ, ὄν, poet. (ὄνομαι), reviled, abused, to be reviled, blameworthy, despicable. δῶρα οὐκ ἐὶ ὀνοστά, Il. 9, 164. †

ὀνοτάζω, poet. form of ὄνομαι, to revile, h. Merc. 30.

ὈΝΟΩ, an assumed theme, from which are derived the tenses of ὄνομαι.

ὀνύξ, νχος, ὁ, dat. plur. ὀνύχεςσι, prop. a nail, a talon, a claw, spoken only of the eagle, Il. 8, 248. Od. 2, 153. [Βίλος, however, never means 'point', but always 'missile.' Hence διστός δξυβελής = διστός δξὺν βίλος ὤν, cf. Jahrb. Jahn und K., p. 276.]

δξυβελής, ἑς, poet. (βίλος), gen. ἰος, having a sharp weapon, sharp-pointed, epith. of the arrow, Il. 4, 126. †

δξύνους, εσσα, εν, poet. for δξύς, sharp, pointed, often epith. of ἔγχος and δόρυ, Il. 14, 443. Thus Voss after Apion. (According to other Gramm. [incorrectly] for δξύνος; beechen, from δξύα.)

δξύς, εἶα, ὅ, superl. δξύτατος, pointed, sharp, μόχλος, Od. 9, 382; hence 1) pointed, cutting, spoken of weapons and other things, σκόλοπες, λῶες. 2) Metaph. spoken of the senses: sharp, cutting, piercing. ἀγγή

Ἰελλοιο δξέα, the burning beam, Il. 17, 372; δδύναι, ἄχος, Il. 16, 518; αὐτή, a piercing cry, Il. 15, 313. b) Of the mind: hot, violent, raging, ἄρης, Il. 2, 440. The neut. sing. and plur. δξύ and δξέα stand often as adv. 1) Spoken of sight: δξὺ νοεῖν, to observe closely. δξέα δέρεσθαι, h. 18, 14. 2) Of the voice and the hearing: δξέα κικληγώς, Il. 2, 222; ἀκούειν, Il. 17, 256. (On the elision of αι in δξεῖ δδύναι, see Butt. Gr. Gram. § 30. p. 126, who would read δξεαι.)

\* δξύσχοιρος, ὁ, a kind of rush, schœnus mucronatus, Batr. 169.

ὄον, ep. for οὔ, see ὄς, ἡ, ὅ.

ὀπάζω, poet. (ὀπάω), fut. ὀπάσω, ep. σσ, aor. 1 ὤπασα, ep. ὤπασσε, imperat. ὤπασσον, mid. fut. ὀπάσσομαι, ep. σσ, aor. ὤπασάμην, 1) to give as a companion, to cause to follow, to associate, τινά τινα, spoken of persons: πομπόν, ἡγεμόνα τινα, Il. 13, 416. Od. 15, 310; τινα πομπόν τινα, to associate any one with another as a companion, Il. 24, 153; λαόν τινα, Il. 9, 483. b) Spoken of things: to add, to give, to bestow, κῦδος τινα, Il. 8, 141; in like manner αἰοιδῆν, κτήματα, with pleon. infin. Il. 23, 151. 2) = δίοω, to follow, to pursue, to press, τινά, Il. 8, 341; metaph. spoken of age, Il. 8, 103; and absol. to press on, Il. 5, 334. Pass. χειμάρρους ὀπαζόμενος Διὸς ὀμβροῦ, a torrent pressed with the rain of Jupiter, swollen, Il. 11, 493. Mid. to cause to follow oneself, to associate to oneself, to take any one as a companion, τινά, Il. 10, 238. 19, 238. Od. 10, 59.

ὀπαῖος, αῖν, αἰον (ὀπή), see ἄνοπαῖα.

ὀπατρός, ὁ, poet. for ὁμόπατρός, from the same father. κασίγνητος καὶ ὀπατρός, a brother and sprung from the same father, \* Il. 11, 257. 12, 371.

ὀπάων, ονος, ὁ (ὀπάω), a companion, a comrade, an associate in war, espec. an armor-bearer, Il. 7, 165; also fem. a female companion, h. Cer. 440.

ὀπερ, ep. for ὅπερ.

ὀπη, ep. ὀπηρ, adv. (πή), 1) Spoken of place: where, in which place, prop. dat. local. Il. 22, 321. Od. 1, 347; for the most part with reference to direction, whither, Il. 12, 48. Od. 3, 106. 2) Spoken of manner, etc.: how, in what way, Il. 20, 25. Od. 1, 347. 8, 45.

ὀπηδέω, poet. (ὀπηδός), Ion. for ὀπαδεῖν, only pres. and imperf. ὀπηδεῖ and ὀπηδεῖ, to follow, to accompany, to go with, τινα, spoken



of persons, also ἅμα τινί, Od. 7, 181; to help, h. Ap. 530. b) Spoken of things, Il. 5, 216. ἐκ διὸς τιμὴ ὀπηδεῖ, honor and fame come from Jupiter, Il. 17, 251.

\* ὀπηδός, ὁ, ἡ, following, accompanying, τινί, h. Merc. 450.

ὀπιζομαι, depon. poet. (ὀπις), only pres. and imperf. to dread, to fear, to regard, always from fear of guilt and punishment, with accus. μητρός ἐφετμήν, Il. 18, 216; also τινά, to dread any one, Il. 22, 332; in the Od. only in reference to the gods: Διὸς μῆνιν, θυμόν, Il. 14, 283. 13, 148.

ὀπιθε and ὀπιθεν, poet. for ὀπισθεν.

ὀπιτεύω (ὀπτω), fut. σω, aor. ὀπιτεύσας, to look about oneself at any thing, to observe with curiosity, to explore, with accus. πολέμοιο γεφύρας, Il. 4, 371; γυναῖκας, to gaze at the women, Od. 19, 67; absol. λάθρη, to watch for secretly, Il. 7, 243.

ὀπις, ἴδος, ἡ, poet. (ἐπὶ), accus. ὀπίδα, accord. to Apoll. prop. the consequence of human actions, in Hom. for the most part, of bad actions: θιῶν, punishment, vengeance of the gods, Il. 16, 388. Od. 20, 215; without θιῶν, Od. 14, 82. 88. (According to others, from ὄψ, the monitory inspection of the gods; thus Nitzsch ad Od. 5, 146, and Koppen, contrary to the Gramm., cf. Spitzner ad Il. 16, 388.)

ὀπισθε, before a vowel ὀπισθεν, adv. ep. also ὀπίθε, Il. 16, 791; ὀπιθεν. 1) Spoken of place: behind, from behind, backwards. ὀπισθε μένειν, to remain behind, Il. 9, 332. οἱ ὀπισθε, those behind, Od. 11, 68. τὰ ὀπισθεν, the hinder part, the back, Il. 11, 613. b) As prep. with gen. behind. ὄπ. μάχης, Il. 13, 538. 2) Spoken of time: hereafter, henceforth, in future, Il. 9, 519. Od. 2, 270. h. Merc. 78.

ὀπίσω, ep. for ὀπίω, q. v.

ὀπίστατος, η, ον, superl. from ὀπισθε, the hindmost, the last, \* Il. 8, 342. 11, 178.

ὀπίω, ep. ὀπίσω, adv. (ὀπις), 1) Spoken of place: backwards, back; also strengthened, πάλιν ὀπίσω, Od. 11, 149. ὀπίσω χάζεσθαι, Il. 5, 443; νεκρῶν, Il. 13, 193. 2) Spoken of time: henceforth, hereafter, in future, prop. that which is yet behind, which cannot be seen, Il. 3, 411. Od. 1, 222. ἅμα πρόσσω καὶ ὀπίσω νοεῖν, λεύσσειν ὄραν, to see that which lies before and the following, i. e. the present and the future, Il. 1, 343. 3,

109. Od. 24, 452 (according to Heyne, Voss, and Nägelsbach, 'forwards and backwards,' i. e. into the future and the past, contrary to the usus loquendi).

\* Ὀπίτης, ον, ὁ, a Greek, slain by Hector, Il. 11, 301.

ὀπλέω, poet. for ὀπλίζω, only imperf. ὀπλεον, to harness, to prepare, ἄμαξαν, Od. 6, 73. † ὀπλή, ἡ (akin to ὀπλον), a hoof, of a horse, \* Il. 11, 536. 20, 501; spoken of bovine cattle, h. Merc. 77.

ὀπλίζω (ὀπλον), aor. 1 ὀπλισα, ep. σα, aor. pass. ὀπλίσθην, without augm. ὀπλισάμεσθαι and ὀπλισθεν for ὀπλισθισαν, to put right, to fit out, hence 1) to prepare, with accus. of food: κυκείω, Il. 11, 641; ἡῖα, Od. 2, 289. 2) to harness, spoken of a chariot, Il. 24, 190. 3) Of ships: to fit out, Od. 17, 289. Mid. 1) to equip oneself, to adapt oneself to an employment, with infin. Il. 7, 417. ὀπλισθεν γυναῖκες, the women prepared or adorned themselves (for the dance), Od. 23, 143; espec. to arm oneself, Il. 8, 55; ἐπὶ πόλεμον, Batr. 140. 2) to prepare for oneself (sibi), with accus. δειπνον, δόρπον; ἵππους, to harness one's horses, Il. 23, 301.

ὀπλομαι, poet. for ὀπλιζομαι, mid. to prepare for oneself, δειπνον, \* Il. 19, 172. 23, 159.

ὀπλον, τό, mostly in the plur. sing. only Od. Batr. equipment, instruments, furniture in general and in particular. 1) the tools of a forge, Il. 18, 409. Od. 3, 433. 2) a ship's gear, tackle, every thing belonging to the equipment of a ship, a cable, a sail, in the last signif. twice in the sing. Od. 14, 346. 21, 390. 3) implements of war, espec. arms, equipment, \* Il. Sing. spoken of the lighting of Jupiter, Batr. 282.

ὀπλότερος, η, ον and ὀπλότατος, η, ον, poet. compar. and superl. without positive, younger, later, the youngest, the latest; γενεῇ, younger in birth, Il. 2, 707. Od. 19, 184. ὀπλότατος, γενεῇφιν, Il. 9, 58. ὀπλοτάτη, Od. 3, 465. (Originally from ὀπλον, capable of bearing arms, cf. Il. 3, 108. Ep. 4, 5.)

\* Ὀπόεις, εντος, ὁ, ep. for Ὀποῦς, the chief city of the Locrians, not far from the sea, founded by Opus, son of Locrus, and the native city of Patroclus, Il. 2, 531. 18, 328.

ὀπόθεν, ep. ὀππόθεν, adv. (πόθεν), whence, from whence, in a dependent question, \* Od. 1, 406. 3, 80. 14, 47.

ὀπόθι, ep. ὀππόθι, adv. poet. for ὅπου,

where, in which place, Il. 9, 577; and ὁπόθ' ὄλωεν, Od. 3, 89.

ὁποιός, η, ον, ep. ὁποιός, of what kind, what sort of, qualis, prop. in the dependent question: ὁποῖ' ἄσσα for τινά, Od. 19, 218; and in the direct question, Od. 1, 171. 2) Also for οἷος in reference to τοῖος: ὁποῖον κ' εἰπρῶθα ἔπος, τοῖόν κ' ἐπακούσαιο, such a word as thou shalt have spoken thou mayest hear again, Il. 20, 250. Od. 17, 421.

ὁπός, ὁ, prop. sap, the juice of plants; espec. the sap of the wild fig-tree, which was used for coagulating milk, Il. 5, 902. † conf. Columell. de re Rust. VII. 8.

ὁπός, see ὄψ.

ὁπόσε, ep. ὁπότε, adv. (πόσε), poet. for ὅποι, whither, Od. 14, 139. † h. Ap. 209.

ὁπόσος, η, ον, ep. ὁππόσος and ὁπόσος; (πόσος), how great, how many, spoken of space and number, Il. 23, 238. Od. 14, 47.

ὁπόσος, ep. for ὁπόσος.

ὁπότ' αν, see ὁπότε.

ὁπότε, ep. ὁπότε, conj. (ποτέ), 1) To indicate simultaneousness: when, as. 1) With indicat. when the declaration is represented as something real, comm. with things past, Il. 1, 399. Od. 4, 731. In Il. 8, 229, ὁπότ' ἐν Ἀθήνῃ, supply ἤμεν. b) In comparisons, chiefly ὡς ὁπότε, as when, Il. 11, 492; however also with subjunct. 2) With subjunct.

a) Spoken of possible actions, present or future, in reference to a primary tense. The subjunct. aor. indicates a conceived action completed in the future, if, in case, as soon as (fut. exact.), Il. 13, 271. Od. 1, 77. By an annexed ἄν, κί: ὁπότ' ἄν, ὁπότε κεν, the designation of time is indicated as a condition, Il. 4, 40. Od. 8, 444; φθίγξομαι, ep. for φθίγξομαι, Il. 21, 340; in like manner Od. 1, 41. b) To mark an indefinite repetition: as often as, Il. 1, 163; with ἄν, Il. 4, 229. 9, 702. c) In comparisons, ὡς ὁπότε, only ep. Il. 11, 305. Od. 4, 335. 17, 126. 3) With optat. a) In reference to a historical tense of the main clause, Il. 7, 415. 19, 317. b) To mark an indefinite repetition, Il. 3, 233. 4, 344. 13, 711. Also with ἄν or κέν annexed, Il. 7, 415. II) In assigning a reason: as, since, whereas (quando); according to Thiersch § 323, 8, here belongs Od. 20, 196; cf. Kühner § 675 seq. Rost § 121.

ὁπότερος, η, ον, ep. ὁπότερος (πότερος), which of the two, uter, Il. 3, 71. Od. 18, 46;

spoken of single persons; in the plur. of two parties, Il. 3, 299; only in the ep. form.

ὁποτέρωθεν, ep. ὁποτέρωθεν, adv. (ὁπότερος), from which of two sides, from which of the two parts, Il. 14, 59. †

ὁπου, adv. (ποῦ), where, wherever, \* Od. 3, 16. 16, 306.

ὁππόθεν, ὁππόθι, ὁπποῖος, ὁππόσε, ὁππόσος, ὁππότε, ep. for ὁπόθεν, ὁπόθι, ὁποῖος, etc.

ὁππως, ep. for ὅπως.

ὁπτάλειος, η, ον (ὁπτάω), roasted, κρέα, Il. 4, 345. Od. 12, 396.

ὁπτάω, aor. 1 ὥπτησα, to roast, spoken of flesh (never, to boil), κρέα, Il. 1, 466. Od. 3, 33.

ὁπτήρ, ἦρως, ὁ ('ΟΠΤΩ), a spy, a scout, \* Od. 14, 261. 17, 430.

ὁπτός, ἦ, ἦν (ὁπτάω), roasted, \* Od. 4, 86. 16, 443.

ὈΠΤΩ, an obsol. root, which furnishes some tenses to ὄραω.

ὁπνίω, infin. pres. ὁπνίμεν and ὁπνιόμεναι for ὁπνείν, only pres. and imperf. to marry, to take as a wife, spoken of the man, Il. 13, 379. Od. 2, 336; absol. ὁπνιόντες, those married, in opposition to ἡῖθεος, Od. 6, 63. Pass. and mid. to marry, to be married, spoken of the woman, Il. 8, 304.

ὁπωπα, see ὄραω.

ὁπωπή, ἦ (ὁπωπα), poet. 1) the act of seeing, a look, Od. 3, 97. 4, 327. 2) the sight, the visual power, \* Od. 9, 512.

\* ὁπωπητήρ, ἦρως = ὁπτήρ, poet. h. Merc. 15.

ὁπώρη, ἦ, the season of the year from the rising of Sirius to the rising of Arcturus, i. e. from July to the middle of September, consequently prop. the warmest time of the year, dog-days, or perhaps late summer or early autumn (Homer recognizes four seasons: ἔαρ, θέρος, ὁπώρη, χειμὼν), Il. 22, 27; in connection with θέρος, Od. 12, 76. In this time there occurred not only great heat and drought, Il. 21, 346. Od. 5, 328; but also rain prevailed, Il. 16, 395; and because in it the fruits come to maturity, hence τεθαλνῖα ὁπώρη (the fruit-ripening season, Voss), Od. 11, 192.

ὁπωρινός, ἦ, ὄν (ὁπώρη), in or of the time of dog-days, autumnal; ὀστίηρ, the autumnal star, i. e. the dog-star, see κίων, Il. 5, 5; Βορέης, the autumnal Boreas, which brought

heat and drought, Od. 5, 328. (ι in Homer long; in itself, however, short.)

ὅπως, ep. ὅπως (πῶς), 1) Adverb. 1) Spoken of the way and manner: *how, in what way, as.* a) With indicat. when the declaration is indicated as a real determination, Il. 4, 37, 10, 545. The fut. frequently after verbs of considering, Il. 1, 136. 4, 14, 17, 144. b) With subjunct. without ἄν or κέ, when the declaration is intended to be represented as an ideal or possible determination, Od. 1, 349; κέ is annexed when the sentence is at the same time to be taken as conditional, Il. 9, 681. Od. 1, 295. c) With optat. after a historical tense, Il. 18, 473. Od. 9, 554. 2) Spoken of time: *as soon as, as, like ut*, with indicat. Il. 12, 208. Od. 3, 373. In Od. 4, 109, it is almost equivalent to ἐπει, since. II) Conjunct. *that, in order that*, in sentences indicating design or purpose. 1) With subjunct. without ἄν after a primary tense, Il. 3, 110. Od. 1, 77. If ἄν or κέ is annexed, the expressed or implied condition is alluded to, Od. 4, 545. 2) With optat. after a historical tense, Il. 1, 344. Od. 3, 129. 3) With indicat. fut. to indicate a certain expectation of the result, only Od. 1, 57; conf. Kühner § 690. Thiersch § 341. 7. § 342. Rost § 122.

\* ὄραμα, ατος, τό (ὄράω), *a thing seen, a sight*, Batr. 83.

ὄραω, ep. ὄρώω, imperf. without augment. ὄρων, fut. ὄρομαι, aor. εἶδον, perf. ep. ὅπωπα. Hom. uses partly the contr. forms, as ὄρῳ, ὄρῳς, etc.; partly the ep. expanded, as ὄρώω, ὄράας, ὄράων, ὄρώωσα, 2 plur. optat. ὀρόοιτε for ὄρῳιτε, etc. The mid. is depon.; rare forms are 2 sing. pres. ὀρήαι for ὄρᾶ, and 3 sing. imperf. ὀρήτο, for which others write ὀρηαι, ὀρητο, as if from ὀρημαι. Also the aor. εἰδόμην, infin. ἰδέσθαι, *to gaze, to look.* a) Absol. with the prep. εἰς τι or τινα, at any thing or any one, Il. 10, 236. Od. 5, 439; again, ἐπὶ πόντον, Il. 1, 350; κατὰ τινα, Il. 16, 646. b) Trans. with accus. *to see, to behold, to observe, to perceive*, Il. 23, 323; with the adjunct ὀφθαλμοῖσιν, Od. 3, 94. ὄραν φάος ἡλλοιοι, *to behold the light of the sun, for to live*, Il. 5, 120; with ὅτι, Il. 7, 448; with part. Il. 9, 359. 2) Mid. as depon. *to see, to behold, τινα*, Il. 1, 56. Od. 4, 226.

\* ὀργή, ἡ (ἘΡΓΩ), prop. *impulse, emotion, passion* = θυμός, h. Cer. 205. †

\* ὀργα, τά, *secret religious usages, myste-*

*ries, orgies*, spoken of the secret worship of Ceres, h. Cer. 274. 476; (from ὀργάω, ὀργή, because these usages were solemnized with enthusiastic movements;) the sing. does not occur.

\* ὀργίων, τόνος, ὁ, *one initiated, a priest*, h. Ap. 389.

ὀργυια, ἡ (ὀρέγω), in Hom. ᾶ (in the later language ὀργυιά with ᾶ), *a fathom*, the space between the hands when the arms are extended, Il. 23, 327. Od. 9, 325.

ὀρέγγυμι, poet. form of ὀρέγω, from which part. ὀρεγγύς, \* Il. 1, 351. 22, 37.

ὀρέγω, fut. ὀρέξω, aor. ὤρεξα, mid. aor. 1 ὤρεξάμην, ep. ὀρεξάμην, perf. mid. ὀρώρεγμαι, 3 plur. ὀρώρεχεται, pluperf. 3 sing. ὀρώρεχαιτο, 1) *to stretch, to reach, to extend*, with accus. χεῖρα εἰς οὐρανόν (spoken of supplicants), Il. 15, 371. cf. 1, 351; χεῖράς τις, *to stretch out the hands towards any one*, Od. 12, 257. 2) *to reach, to present, to give*, often κῦδος or εὐχός τις, κοτύλην καὶ πύρρον, Od. 15, 312. Mid. 1) *to stretch oneself, to extend oneself*; with dat. χερσὶ, *with the hands*, i. e. *to reach to any thing*, Il. 23, 99. ἵπποι ποσσὶ ὀρώρεχεται, *the steeds stretched themselves with their feet*, i. e. *they took long strides*, Il. 16, 834. τρεῖς ὀρέξατ' ἰών, *thrice he strode forth* (spoken of Neptune), Il. 13, 20; ἔγχετ' δουρί, *to stretch oneself with the spear*, i. e. *to thrust with the spear*, Il. 4, 307. 13, 190. 2) With gen. *to stretch oneself towards any thing, to reach after*, παιδός, Il. 6, 466. 3) With accus. trans. *to reach any thing, to attain*, Od. 11, 392; *to hit*, σκύλος, Il. 16, 314. 322. 4) = act. ἄνδρὸς ποτὶ στόμα χεῖρ' ὀρέγεσθαι, i. e. (according to the Schol. Vict.), *χεῖρε ἄνδρὸς ποτὶ στόμα*, *to press the hands of the man (viz. of Achilles) to the mouth*. This explanation is followed by Voss. It is confirmed also by v. 478, where Priam kisses Achilles' hand, Il. 24, 506.

\* ὀρειχαλκός, ὁ (ὄρος, χαλκός), *orichalcum, mountain brass, a metal of uncertain composition*; accord. to Beckmann, *copper-brass*, h. 5, 9.

ὀρεκτός, ἡ, ὅν (ὀρέγω), *stretched out, extended, μέλαια*, Il. 2, 543. †

ὀρέομαι = ὀρνευμαι, only 3 plur. imperf. ὀρέοντο, *they hastened*, \* Il. 2, 398. 20, 140. 23, 212.

\* Ὀρέσβιος, ὁ (living on mountains), *a rich Bæotian of Hyle*, Il. 5, 707.

ὀρεσίτροφος, *ον*, poet. (τρέφω), *raised or nourished upon the mountains*, epith. of the lion, Il. 12, 299. Od. 6, 130.

ὀρεσκήφος, *ον*, poet. (κίω), *lying in the mountains, dwelling in the mountains, wild*, Il. 1, 268. Od. 9, 155.

ὀρέστερος, *η, ον*, poet. (ὄρος), *for ὄρειος, living upon mountains, in mountains*, epith. of the serpent, of wolves, Il. 22, 93. Od. 19, 212.

Ὀρέστης, *αο, ὁ* (mountaineer, Herm. Excitus), son of Agamemnon and Clytemnestra, Il. 9, 142; he was brought by his sister to his uncle Strophius in Phocis, where he entered into the well-known bond of friendship with his son Pylades. Homer does not mention this, unless Od. 11, 458-462, refers to it. Accord. to Od. 3, 305, he returned in the eighth year of the reign of Ægisthus to Mycenæ, slew him and his mother Clytemnestra, in order to avenge the death of his father, and then reigned in Mycenæ, Od. 11, 457 seq. Because all the traditions point to Phocia, Zenodot. wrote, Od. 3, 307: ἀπὸ Φωκίων for ἀπ' Ἀθηνάων. 2) A Greek, [slain by Hector], Il. 5, 705. 3) [A Trojan, Il. 12, 139. 193.]

ὀρεστιάς, *ἄδος, ἡ* (ὄρος), *inhabiting mountains, Νύμφαι*, the mountain nymphs, Il. 6, 420.

ὀρεσφι, see ὄρος.

ὀρεχθίω, poet. strengthened form of ὀρέγω, intrans. only βόες ὀρέχθεον ἀμφὶ σιδήρῳ σφαζόμενοι, Il. 23, 30; the oxen stretched themselves about the iron, accord. to the Schol. ἀπειτέινοντο ἀναιροίμενοι, Il. 28, 30. † Others: *palpitated, struggled*, thus Suid. κινεῖν and Bothe. Others, with Hesych.: *bel-lowed, ἐμυκῶντο, ἐρύόχθουν*. Thus Voss, cf. Spitzner Excurs. XXXIV. [According to others it is akin to ὀργή, ὀργύω, and means *intumescere*, see Jahrb J. und K. p. 276.]

ὀρθαι, see ὄρνυμι.

Ὀρθαῖος, *ὁ*, a Phrygian of Ascania, Il. 13, 791.

Ὀρθή, *ἡ*, a town in Thessaly (Perrhæbia), in the neighborhood of Phalanna, Il. 2, 739.

ὄρθιος, *η, ον* (ὄρθός), *upright, straight*. 2) Metaph. spoken of the voice: *high, loud*. The neut. plur. as adv. ὄρθια ἦνσε, Il. 11, 11. † ἐβόησα ὄρθια φωνῇ, h. Cer. 432.

ὄρθόκραιρος, *η, ον* (κραιρά), *having straight horns, high-horned*, epith. of cattle,

Il. 8, 231. Od. 12, 348. b) Spoken of ships: *high-beaked*; these amongst the ancients were so curved at both ends, as nearly to resemble the moon in the last quarter, Il. 18, 3, 19, 344.

ὄρθός, *ἡ, ὄν* (ὄρνυμι), *upright, straight, erect*, with στήναι, Il. 18, 246. 24, 359; with ἀναίξας, Od. 21, 119. Batr.

ὄρθόω (ὄρθός), aor. ὤρθωσα, aor. 1 pass. ὄρθωθεις, *to erect, to set up, to lift up* (one fallen, τινά, Il. 7, 272; often ὄρθωθεις ἐπ' ἀγκῶνος, supported upon the elbow, \* Il. 2, 42.

\* ὄρθριος, *η, ον* (ὄρθρος), *early, in the morning*, h. Merc. 143.

\* ὄρθρος, *ὁ* (ὄρνυμι), *the early dawn, the morning*, h. Merc. 98. ὑπ' ὄρθρου, at day-break, Batr. 103.

\* Ὀριγάνιον, *ὁ*, the *Origanon-eater*, prop. patronym. from τὸ ὀρίγανον, a plant of a sharp, bitter taste, of which there are mentioned espec. two kinds: *Origanum onites* and *Orig. heracleoticum* (winter marjoram or wild mint), Batr. 259.

ὀρίνω (poet. form of ὀρνω, ὄρνυμι), aor. ὤρινα, ep. ὀρίνα, aor. pass. ὤρίνθη, ep. ὤρίνθη. 1) *to excite, to move*, with accus. πόντον, Il. 9, 4; θύλασσαν, Od. 7, 273; and pass. Il. 2, 294; metaph. often θυμὸν τι, *to move or excite any one's mind, by pity, fear, anger, etc.*, Il. 2, 142. 4, 208. Od. 4, 366; and passive: ὤρίνθη πᾶσιν θυμός, Il. 5, 29; in like manner, κῆρ and ἦτορ, Od. 17, 47; γόον, Il. 24, 760. 2) In pass. also spoken of suppliants: *to be driven away*, Il. 9, 243. 14, 14.

ὄρκιον, τό (ὄρκος), *the pledge or token of an oath, an oath, a covenant*, Il. 4, 158. 2) Comm. plur. τὰ ὄρκια subaud. ἱερεῖα, *the victims* which were sacrificed in solemn covenants, Il. 3, 245. 269. b) And generally, the victims and religious rites which were sacrificed and performed at the solemn conclusion of treaties; *a covenant-sacrifice*, hence, *a covenant by oath, the covenant or treaty itself*. ὄρκια πιστὰ ταμεῖν, to conclude a faithful treaty, like *fœdus ferire*, since victims were slaughtered on such occasions, Il. 2, 124; ὄρκια μετ' ἀμφοτέροισιν τιθέναι, to make a covenant between both parties, Od. 24, 546. ὄρκια φυλάσσειν, τέλειν, to keep, to fulfill a covenant, Il. 3, 280. 7, 69. The opposite is δηλήσασθαι, καταπατεῖν, συγγεῖναι. (ὄρκιον is not, as Buttm. would consider it, Lexil. II.

p. 58, a deriv. diminutive, but prob. a neut. of adj. ὀρκιος, belonging to an oath.)

ὀρκος, ὁ (from εἰργω, originally of like signif. with ἔρκος), prop. the check, which retains that which any one promised; therefore: *the object by which any one swears, the witness of an oath*, thus spoken of the Styx, by which the gods swore, Il. 2, 755. 15, 38; men swore by Jupiter, the earth and the Furies, Il. 3, 276 seq. 19, 258 seq. Od. 14, 394; Achilles by his sceptre, Il. 1, 234. 2) *an oath*, Il. 1, 239. 23, 42; cf. Buttm. Lexil. II. p. 52.

ὀρκαθός, ὁ (ὄρκος), *a series or string of things hanging together*, a flock of bats, Od. 24, 8. †

ὀρκαίνω (poet. form of ὀρμάω), aor. ὤρμη-  
ρα, prop. to move here and there; in Hom. only metaph. *to move any thing here and there in mind*, animo volvere, *to ponder, to consider, to weigh*, often with the adjuncts κατὰ φρόνα καὶ κατὰ θυμόν, Il. 1, 193; κατὰ φρόνα, alone, Il. 10, 507; ἀνά θυμόν, Il. 21, 137. Od. 2, 156; ἐν φρεσίν, Od. 4, 843; and φρεσίν, Il. 10, 4; without these adjuncts, Il. 10, 28. Od. 3, 169. Constr. a) With accus. *to consider any thing, to purpose, to meditate, πόλεμον*, Il. 10, 28; ὁδόν, Od. 4, 732; χαλεπὰ ἀλλήλοισι, *to devise evil against another*, Od. 3, 151. b) Often absol. with ὅπως, Il. 21, 137; εἰ, ἤ, whether, Od. 4, 789; with ἤ-ἤ, whether—or whether, Il. 14, 20. 16, 455; and with infin. Epig. 4, 16.

ὀρμάω (ὀρμή), aor. ὤρμησα, aor. mid. ὤρμησάμην, aor. pass. ὤρμηθην, 1) Trans. *to put in motion, to urge on, to excite, to stimulate*, spoken of persons and things, with accus. τινὰ ἐς πόλεμον, Il. 6, 338; πόλεμον, Od. 18, 376. Pass. ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, *moved by a god, he began*, Od. 8, 499. 2) Intrans. *to put oneself in motion, to raise oneself, to begin, to address oneself to*. a) With infin. spoken of Achilles, Il. 21, 265; of the hawk: ὀρμῇ διώκειν ὄρνισιν, *he rose to pursue a bird*, Il. 13, 64. b) *to rush upon, to attack*, τινός, any one, Il. 4, 335. Mid. with aor. mid. and pass. like act. 2. 1) *to put oneself in motion, to begin*, Od. 13, 82; with infin. Il. 8, 511. 10, 539; metaph. ἦτορ ὀρμᾶτο πολεμίζειν, *the heart desired to fight*, Il. 21, 572. 2) *to rush upon, to attack, to assault, to press*, with gen. τινός, Il. 14, 488; μετὰ τινά, Il. 17, 805; ἐπὶ τινί, Od. 10, 214; also

ὀρμᾶτ' ἐκ θαλάμοιο, *she hastened from her bed chamber*, Il. 3, 142. 9, 178; often absol. *to rush upon, to press*, Il. 13, 559. 16, 402; ἔγχετ', ἐπιέσσει, σὶν τείξεισι, Il.

Ὀρμενίδης, ον, ὁ, son of Ormenus = Amyntor, Il. 9, 448.

Ὀρμένιον, τό, a town in Magnesia (Thessaly), in the time of Strabo, a village which was attached to the town Demetrias, Il. 2, 734.

Ὀρμενος, ὁ, 1) son of Cercaphus, grandson of Æolus, father of Amyntor, [according to later mythology] founder of Ormenion, Il. 9, 448. 2) a Trojan, Il. 8, 274. 3) a Trojan, Il. 12, 187. 4) father of Ctesius, Od. 15, 414.

ὄρμενος, see ὄρνιμι.

ὄρμή, ἡ (ὄρνιμι), *a vehement assault, an attack, fury*, spoken of a warrior, Il. 9, 355; of a beast, Il. 11, 119. h. Cer. 382; often spoken of inanimate things: of the waves, Od. 5, 320; of fire, Il. 11, 157. ἐς ὄρμην ἔγχεος ἔλθειν, *to come within the cast of the spear*, Il. 5, 118. 2) *the beginning of an undertaking*, Il. 4, 466; the commencement of a journey, Od. 2, 403. 3) Generally, *impulse, inclination, effort*, Od. 5, 416; ψυχῆς, h. 7, 13.

ὄρμημα, ατος, τό (ὄρμάω), of uncertain signif. occurring only twice, in the plur. \* Il. 2, 356. 590; in the verse: τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε, Eustath. explains: ὄρμημα (ἡ ἐξ ἀρχῆς ἰκονοσία ἔλευσις), therefore: 'the undertaking of Helen and her groans,' i. e. her repentance; so also Bothe: *Helene ausa et gemitus*. Most ancient critics take ὀρμήματα for troubles, cares, hence Voss translates: 'before he has avenged the troubles and groans of Helen,' and Buttm. follows him, Lexil. II. p. 4. More probable, accord. to Rost in Damm's Lex. is the first signif. *the undertaking*, and the gen. is explained as gen. object: 'anxieties and groans on Helen's account.'

ὀρμίζω (ὄρμος), prop. to bring into port; then, *to anchor*, ῥῆα, Od. 3, 11. 12, 317; and generally, *to make fast, to render secure*, ὑπὲρ ἐπ' εὐνάων or ὑποῦ ῥῆα ἐν ῥοτίῳ, *a ship upon the sea*, Il. 14, 77. Od. 8, 55; by means of a large stone, see ἐνρή. Cf. Nitzsch ad Od. II. p. 118; [who thinks the ship was drawn partly up upon the moist, overflowed sand of the shore,] see ῥότιος.

ὄρμος, ὁ (εἰργω), 1) *a string, a chain*, especially, *a necklace, a neck-chain*, as an orna-

ment of women, Il. 18, 401. Od. 15, 460. 2) *an anchorage, a harbor, a road, a haven*, Il. 1, 435. Od. 13, 101. Batr. 67. (For the second signif. ὀρνυμι is taken as the theme.)

Ὀρνειαί, αἱ, ep. for Ὀρνειαί, a city in Argolis, with a temple of Priapus, Il. 2, 571.

ὀρνεον, τό, poet. for ὀρνις, a bird, Il. 13, 64. †

ὀρνις, ἴθος, ὁ and ἡ, plur. ὀρνίθες, dat. ὀρνίθεσσι (ὀρνυμι), 1) a bird, both wild and tame. 2) a bird from whose flight and voice omens were taken; hence generally, *omens*, Il. 24, 219. (ι in the dissyllabic cases is double-timed, Il. 9, 323. 12, 218; in the trisyllabic always long.)

ὀρνυμι, poet. ep. form ὀρνύω (from this imperf. ὤρνυον), imperat. ὀρνυθι, infin. ep. ὀρνύμεν, fut. ὄρσω, aor. 1 ὤρσα, iterat. form ὄρσασκε, ep. aor. 2 ὤρσεν, comm. trans. = ὤρσα, only for perf. intrans. Il. 13, 78. Od. 8, 539. Mid. ὀρνυμαι, imperf. ὤρνυμην, fut. ὀροῦμαι, 3 sing. ὀρεῖται, aor. ὠρόμην, ep. 3 sing. ὤρτο, 3 plur. ὄρτο, Od. 3, 471; subj. ὄρηται, imperat. ὄρσο and ὄρσο, [contr. ὄρσεν, Il. 4, 264.] infin. ep. ὄρθαι, Il. 8, 474; part. ὄρμενος, ἡ, or, perf. act. intrans. only sing. ὄρσας, subj. ὄρώω, pluperf. ὄρωει and ὠρώει, Il. 18, 498 (to be distinguished from aor. 2 ὠρσας). Of like signif. is the perf. mid. ὀρώρεται, subj. ὀρώρηται, Il. 13, 271; ep. ὀρόοντο, see ὀρόομαι.

1) Trans. in the act. to *excite, to move, to arouse*, with accus. 1) Spoken of persons, and generally of animate beings: a) to put in motion bodily, *to urge on, to make to go*, τινὰ κατὰ μέσον, Il. 5, 8; espec. in a hostile signif. τινὰ ἐπὶ τινι, Il. 5, 629; ἀντία τινός, Il. 20, 79. β) to cause to rise, to make to lift oneself, Ἡριγένειαν ἀπ' Ὀκεανοῦ, Od. 23, 348; to awaken, Il. 10, 518; spoken of beasts: to drive up, to rouse, αἴγας, Od. 9, 154. b) Frequently in reference to the mind: to excite, to impel, to encourage, to inflame, τινὰ, spoken espec. of excitement by the gods, Il. 5, 105. Od. 4, 712; with infin. following, Il. 12, 142. 13, 794. 2) Spoken of things: to excite, to move, to cause, πόλεμον, μάχην, νοῦσον, spoken of states of mind: ἔμπερον, γόον, φόβον; of natural objects: ἄνεμον, θύελλαν, κύματα. II) Intrans. in the mid. together with perf. 2 ὄρσας, to rouse oneself, to move oneself, to stir. 1) Spoken of persons in reference to the body: to move, to hasten, Il. 4, 421; with infin. Od. 2, 397; espec. to raise oneself, to arise, ἐξ ἐνὶ ἥρην, Od. 2, 2; ἐκ

λεχέων, Il. 11, 2; ἀπ' Ὀκεανοῦ θόων, Il. 19, 2; ἀπὸ θρόνου, Il. 11, 645; absol. espec. in imperat. pres. and aor. ὄρσο and ὄρσο, stand up! rouse up! hence in a hostile signif. to leap upon, to rush upon, to run upon, χαλκῷ, with the spear, Il. 3, 349. 5, 17; ἐπὶ τινι, Il. 5, 590; also with infin. to raise oneself, to begin to do any thing: νικίμεν, ἔμμεν, Il. 12, 279; and with part. ὄρσο κίων, up, to go to sleep, Od. 7, 342. 2) Spoken of things: to rise, to be excited, to begin, to arise, espec. in perf. 2, I have arisen, spoken of bodily and mental states: εἰς ὅτι μοι φίλα γούνατ' ὀρώω, as long as my limbs move, (prop. have raised themselves,) Il. 9, 610. 10, 90; spoken of events in life: πόλεμος, μάχη, νεῖκος; of states of nature: νύξ, φλόξ, ἄνεμος. πῦρ ὄρμενον, the fire which has arisen, Il. 17, 738. δοῦρα ὄρμενα πρόσσω, spears flying forwards, Il. 11, 572; and with infin. πῦρ ὤρτο καί μεν ὕλην, Il. 14, 397. ὤρτο—οἶτρος ἀίμεται, the wind rose to blow, Od. 3, 176.

ὄρνυω, poet. form of ὀρνυμι, q. v.

ὄροθίνω, poet. lengthened form of ὀρνυμι, only act. to excite, to arouse, to put in motion, to stimulate, to encourage, comm. spoken of persons, τινά. b) Of things: ἐναίλους, to raise the mountain streams, Il. 21, 312; αἰέλλας, Od. 5, 292.

ὀρομαι (akin to οὔρος, ὄρώω), to watch, ὄρονται, Od. 14, 104. †

ὄρος, εὖς, τό, Ion. οὔρος, dat. ὄρεσι, ὄρεσσι, ep. gen. and dat. ὄρεσφιν, Il. 4, 452. 11, 474; a mountain, an elevation, a height, with gen. Κυλλήνης, Τηρεῖας, Il. 2, 603. 829 (prop. that which is raised, from ὀρνυμι).

ὄρός, ὁ, whey, the watery part of coagulated milk, \* Od. 9, 222. 17, 225. (Prob. from βέω, thin, fluid milk.)

ὄροῦω, poet. (ὀρνυμι), fut. ὀροίσω, h. Ap. 417; aor. ὄρουσα, to rise quickly or impetuously, to rush, spoken of animate and inanimate objects, ἐπὶ and ἐν τινι, upon any one, Il. 14, 401. 15, 625; ἐς δίφρον, to leap upon the chariot, Il. 11, 359; of serpents: πρὸς πλατάνιστον, \* Il. 2, 310.

ὀροφή, ἡ (ἐρέφω), an arch, a roof, Od. 22, 298. †

ὄροφος, ὁ (ἐρέφω), a reed, for thatching houses, Il. 24, 451. †

ὄρώω, ep. for ὄρῶ, see ὄράω.

ὄρπηξ, ἡκος, ὁ, Att. a sprout, a branch, a twig, Il. 21, 38. †

ὄρσας, see ὄρνυμι.

ὄρσασκε, see ὄρνυμι.

ὄρσο, contr. ὄρσεν and ὄρσο, see ὄρνυμι.

Ὅρσίλοχος, ὁ, 1) son of Alpheus, father of Diocles, sovereign of Phœræ in Messenia, Il. 5, 546. Od. 3, 488. [21, 16.] 2) son of Diocles, brother of Cræthon, Il. 5, 542. 549. 3) a fabulous son of Idomeneus, Od. 13, 260. [4] a Trojan, Il. 8, 274.]

ὄρσοθύρη, ἡ (ὄρνυμι, θύρα), prob. a door to which there was an ascent by steps, a stair-door, Voss, \* Od. 22, 126. 233.

\* ὄρσολοπέω, poet. to provoke, to attack, to assail, τινά, h. Merc. 308.

Ὅρτυγίη, ἡ, prop. Quailand. 1) According to the ancient critics, an old name of the island *Delos*; for here Diana slew Orion, Od. 5, 123. 15, 403. conf. Apd. 1, 43; or an island near *Delos*, *Rhenia*, h. Ap. 16. According to some modern critics, the little island *Ortygia*, off Syracuse, is to be understood by it, cf. Volcker Hom. Geogr. § 17.

ὄρνυτός, ἡ, ὅν (ὄρύσσω), dug, excavated, τάφος, \* Il. 8, 179. 15, 344.

ὄρρυμαγδός, ὁ, poet. (ὄρρυμός), tumult, noise of many men, voices, Od. 1, 133; the uproar, the tumult of those in haste, Il. 2, 810; of hunters and dogs, Il. 10, 185; of wood-cutters, Il. 16, 633; spoken of the roaring of a stream, Il. 21, 256; spoken of the crash of a fragment of rock, Il. 21, 313; of a falling tree, Od. 9, 235.

ὄρύσσω, aor. ὄρυσσα, to dig, to excavate, τάφρον, ep. always without augm. (ὄρύζομεν, aor. subj.) Il. 7, 341; to dig up, μῶλν, Od. 10, 305.

ὄρφανικός, ἡ, ὅν, poet. for ὄρφανός, orphan, parentless, fatherless, παῖς, Il. 6, 432.

ὄρφ. ἡμαρ, the day of orphanage, i. e. the fate of an orphan, \* Il. 22, 490.

ὄρφανός, ἡ, ὅν, destitute, orphan, Od. 20, 68. †

ὄρφναῖος, ἡ, ὄν, poet. (ὄρφνη), dark, gloomy, epith. of night, Il. 10, 83. 386. Od. 9, 143. h. Merc. 97.

ὄρχαμος, ὁ (akin to ὄρχομαι), the leader of a row, and gener. a leader, a commander, a sovereign, always with ἀνδρῶν and λαῶν, Il. 2, 837. Od. 4, 316.

ὄρχατος, ὁ, poet. (from ὄρχος), the whole of a planting arranged in rows, a garden; φυτῶν, a vegetable-garden, a fruit-garden, Il. 14, 123. Od. 7, 112. 24, 222.

ὀρχέομαι, depon. mid. imperf. ὀρχεῖντο, aor. ὀρχησάμην, to spring, to leap, espec. to dance, Il. 18, 594. Od. 8, 371. 14, 465.

ὀρχηθμός, ὁ (ὀρχέομαι), Ion. the act of dancing, a dance, a choral dance, Il. 13, 637. Od. 8, 263.

ὀρχηστήρ, ἡρος, ὁ (ὀρχέομαι), a dancer, Il. 18, 494. †

ὀρχηστής, οὔ, ὁ = ὀρχηστήρ, \* Il. 16, 617. 24, 261.

ὀρχηστὺς, ὅς, ἡ, Ion. for ὀρχησις, the act of dancing, a dance, Il. 13, 731; dat. contr. ὀρχηστὺ, Od. 8, 253. 17, 605.

Ὅρχομερός, ὁ, 1) ὁ Μινυήτιος, a very ancient town in Bœotia, at the mouth of the Cephissus, on the lake Copais, chief city of the kingdom of the Minyæ, espec. remarkable for the treasury of Minyas; the ruins are near the village Skripu, Il. 2, 541. Od. 11, 284. 2) a town in Arcadia, Il. 2, 605. [Pausanias makes both these towns fem. Thucyd. however, I. 113, makes the former fem., and V. 61, the latter masc.]

ὀρχός, ὁ (prob. from ἔργω), a row of trees or vines, or a single trellis of espalier-plants, Od. 7, 127. 24, 341. cf. Nitzsch ad Od. 7, 127.

ὀρωρε, see ὄρνυμι.

ὀρώρεται, see ὄρνυμι.

ὀρωρέχεται and ὀρωρέχεται, see ὀρέγω.

ὅς, ἡ, ὁ, a relative pronoun, rarely demonstrative, ep. forms: sing. gen. rarely ὅου, Il. 2, 325; ἑῆς for ἡς, Il. 16, 208. † Plur. dat. ἡς, ἡσι:

1) a relative pronoun, *who, which, that*, frequently in Homer in connection with ὁ, ἡ, τό. 1) Often the demonstrative, which should properly precede the relative, is omitted, and that not only in like, but also in unlike cases, Od. 11, 434. 2) Frequently the relative pronoun does not agree with the preceding substantive a) In gender: Διὸς τέκος, ἡτε, Il. 10, 278. b) In number: πῆτος, ᾧ (such as)—βόσκει, Od. 12, 97. τοὺς ἄλλους, ὃν κε κίχλω, Il. 11, 367. 3) The relative clause is placed before the demonstrative (inversion), Il. 9, 131. 17, 640. 4) Often the relative suffers attraction, Il. 5, 265. 23, 649. 5) When two or more sentences connected by καί, τέ, δέ, succeed each other, which require different cases of the relative, Homer either entirely omits the relative in the second sentence, or there stands in its place a demonstrative or personal pronoun, Il. 1, 78.

3, 235. Od. 1, 161. 6) Construc. in relative sentences, 1) With indicat. without ἄν, where any thing is indicated with certainty, ep. also with indicat. fut. and κί, Il. 9, 155. b) With indicat. of the historical tenses and ἄν or κί, Od. 5, 39, 14, 62; cf. ἄν. 2) With subjunct. with ἄν, κί, and ep. also without ἄν, after a primary tense, when the declaration is given as supposed or possible, or can be resolved by εἰ or τίς, Od. 1, 352. Il. 2, 231; hence also α) To indicate an often-recurring case, Il. 2, 391. b) In comparisons, Il. 13, 63, 17, 110. 3) With optat. without ἄν after a historical tense, Il. 10, 20, 489; as with subjunct. again: b) As part of a wish, Il. 14, 107. Also ἄν or κί is added, Il. 15, 738. 7) Absol. use of single cases, a) Gen. sing. οὐ, always ἐξ οὐ, since. b) Dat. sing. ᾧ, q. v. c) Accus. neut. ὃ very common for ὅτι, that, Il. 1, 120; for δι' ὃ, thereat, that, Od. 1, 382; because, Il. 9, 493, 17, 207.

II) As a demonstrative pronoun, for οὗτος, this, and he, she, it, espec. with οὐδέ, μηδέ, γάρ, καί, Il. 6, 59, 21, 198. Od. 1, 286. οὗ—οἱ, these—those, Il. 21, 353, 354.

ὅς, ᾧ, ὅν, a possessive pronoun of the third person for ἐός, ἐή, ἰόν, his, her, its; it has in the gen. sing. οἴο, Il. 20, 235; without subst. ὅν, Il. 15, 112. 2) Ep. it stands instead of the pronoun of the second and third person, Od. 1, 402, 13, 320. Doubtful is Od. 9, 28. Other places have been altered by Aristarch., Il. 19, 174. cf. Buttm. Lexil. 1. p. 90.

ὅσακι and ὅσακις, ep. ὅσακι, how many times, how often, as often as, always in the ep. form, Il. 21, 265. Od. 11, 585.

ὁσάτιος, η, ον, ep. ὁσάτιος, poet. for ὅσος, λαός, Il. 5, 587. †

ὁσίη, ἡ (prop. fem. of ὅσιος, holy), 1) divine or natural right, and every thing which in accordance with it is consecrated or permitted; hence οὐχ ὁσίη, with infin. it is not right, permitted, Od. 16, 423. 2) a sacred service, a holy usage, in sacrifices and the worship of the gods, h. Ap. 237. ὁσίη πρῶτων, the sacred use of the sacrificial flesh, h. Merc. 130. ὁσίης ἐπιβῆναι, to go to a sacred service, h. Cer. 211. Merc. 173.

\*ὁσιος, η, ον, prop. consecrated by divine laws; spoken of persons: pious, devout, Ep. 6, 6.

ὅσος, ὅση, ὅσον, ep. ὅσος, 1) how great, how wide, how long, how much, how many,

spoken of space, time, number, and degree; if the correlative demonstrative τόσος precedes, ὅσος is translated as [cf. Il. 3, 12, 6, 450]; with the gen. it stands periphrastically: ὅσον πένθετος for ὅσον πένθος, Il. 11, 658. conf. Il. 5, 267. c) In the plur. all who, as many as, with preceding τοιοῖδε, Il. 14, 94. οὔτις—ὀνόσσεται ὅσσοι Ἀχαιοί for οὔτις Ἀχαιῶν, Il. 9, 55. ὅσαι νύκτες καὶ ἡμέραι ἐκ Διὸς εἰσιν, all the days and nights, which come from Jupiter, Od. 14, 93. 2) Frequently the neut. plur. and sing. as adv. as greatly, as much, as far, so greatly, so much, so far, with τόσον, Il. 5, 786. Od. 4, 356; and without τόσον: ὅσσον, as far as, Il. 5, 860; absol. ἀλλ' ὅσον ἐς Σκαίᾳς πύλας ἦκανεν, he came only, Il. 9, 354. b) When with ὅσον τε the limitation of space stands in the accus. it signifies about. ὅσον τε ὀργύναι, Od. 9, 322, 325, 10, 167; prop. an attraction, cf. Kühner § 656, and Od. 10, 113. c) ὅσσον ἐπι and ὅσσον ἔ for ἐπ' ὅσον, as far as, Il. 2, 616, 3, 12. d) With compar. and superl. by how much, how much. ὅσσον ἐγὼ—ἀτιμωτάτη εἰμι, how much I am the most dishonored, Il. 1, 516. On ὅσος τε and ὅσος περ, see τέ and πέρ.

ὅςπερ, ep. also ὅπερ, ἥπερ, ὅπερ; the strengthening πέρ indicates, a) That the relative clause has equal compass with the main clause: entirely, the very same, the very—who. θεός ὅςπερ ἔφηνας, the very god, who, Il. 2, 318. cf. 4, 524. b) Or that the clauses oppose each other. ὑπόσχεσις, ἥνπερ ὑπέσταν, i. e. ὑποσπῶντες περ, which they nevertheless promised, although having promised, Il. 2, 286, 6, 100. Od. 20, 46. Frequently, however, it can be translated only by the simple relative who, which, cf. πέρ.

ὅσσα, ἡ (akin to ὄψ, ἔπος), 1) Gener. a voice, sound, a tone, as of the cithara, h. Merc. 443. 2) fame, report, rumor, espec. that of which the author is not known; it is therefore, as every thing for which a reason cannot be given, derived from the deity, Od. 1, 282.

\*Ὄσσα, ἡ, as pr. n. Ossa, a messenger of Jupiter, Il. 2, 93. Od. 24, 413.

\*Ὄσσα, ἡ, a mountain in Thessaly, famed as the abode of the centaurs, now Κίσαλλον, Od. 11, 315.

ὄσσα, ep. for ὄσα.

ὄσακι, ep. for ὄσακι.



ὁσάτιος, η, ον, ep. for ὅσατιος.  
ὅσσε, τῶ, only nom. and accus. dual neut. in Il. and Od.; later also plur. ὅσσοις, h. 31, 9; *the two eyes* [in two passages], with adj. neut. plur. φαεινά, αἱματοέστα, Il. 13, 435. 617.

ὅσομαι (from ὅσσε), depon. mid. only pres. and imperf. 1) Prop. to look with the eyes, to see, cf. Od. 7, 31; espec. 2) to see with the mind, to foresee, to surmise, to think upon any thing, κακά or κακόν, Od. 10, 374. 18, 154; ἄλγεα θνυῶ, Il. 16, 224; πατέρα ἐνὶ φρεσίν, Od. 1, 115; and without θνυῶ, φρεσίν, Od. 20, 81. 3) to indicate any thing by the countenance or aspect, to foretoken, to look, κακά (Voss, 'with threatening look'), Il. 1, 105; ὀλεθρον, to threaten destruction, Od. 2, 152; spoken of the sea, Il. 14, 17; and gener. τινί τι, to predict any thing to any one, Il. 24, 172.

ὅσος, η, ον, ep. for ὅσος.

ὅςτε, ἥτε, ὅ, τε, he who, she who, that which; τὲ indicates the mutual internal relation of the main and adjunct clauses, Il. 2, 365. Od. 3, 73. Plur. ἄτε after a sing. like these which [qualia], Od. 5, 438; hence also such as.

ὀστέον, τό, ep. gen. plur. ὀστέον, Od. 12, 45; a bone, spoken of the living, Il. 12, 185. Plur. ὀστέα, the bones of the dead, Il. 7, 334.

ὅστις, ἥτις, ὅ, τι, gen. οὐτινος, ἥστινος, οὐτινος, ep. forms: sing. nomin. ὅτις, ὅ, τι, gen. ὅτεν, ὀττεο, ὀττεν, dat. ὀτέφ, accus. ὀτινα, ὅ, τι, plur. nomin. neut. ὀτινα, Il. 22, 450; gen. ὀτεων, dat. ὀτέοισι, accus. ὀτινας, neut. ὀσσα, whoever, whatever; this pronoun expresses the idea of indefiniteness or universality; hence frequently to be translated each who, any one, Il. 2, 188. 19, 260. On the construct with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the idea of indefiniteness lies at the bottom: such as, which, Od. 2, 124. 3) In the indirect question: who, what, Il. 3, 167. Od. 1, 401.

\* ὀστοφυής, ἐς (φυνή), of a bony nature, bony, Batr. 298.

\* ὀστρακόδερμος, ον (δέρμα), having a testaceous covering, having a hard skin, Batr. 297.

\* ὀστρακον, τό, the hard shell of the tortoise, h. Merc. 33.

ὅταν, in Hom. ὅτ' ἄν, see ὅτε.

ὅτε, conj. of time: 1) To mark a point of time: as, when, after, mostly spoken of the past, more rarely of the present and future. 1) With indic. when the declaration respects a fact; also in comparisons, Il. 3, 33. 4, 275. In the fut. the ep. κί is sometimes added, Il. 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἄν or κί, ὅτ' ἄν, ὅτε κεν, whereby the designation of time also appears as conditional: when, in case, as soon as, Il. 1, 519. 4, 53; without ἄν and κί, Il. 2, 395. 782. b) To mark a frequently returning case: as often as, with ἄν, Il. 2, 397. Od. 9, 6. c) Espec. frequently in comparisons with ἄν, Il. 2, 147. 3) With optat. a) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Il. 1, 610. 10, 11. 14. Od. 8, 70. b) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Il. 18, 465. II) Spoken of a reason: as, since, quando, rarely, Il. 1, 244. Od. 5, 357. III) ὅτε μή for εἰ μή, except when, always with optat. Il. 13, 319. 14, 248. IV) ὅτε for ὅτι, that, after οἶδα, μέμνημαι, ἀκούειν, etc. Il. 14, 71. 15, 18. V) In connection with other particles: ὅτε δή, ὅτε τε, ὅτε περ, πρὶν γ' ὅτε, before when; εἰς ὅτε κε, for the time when, Od. 2, 99; conf. Kühner § 688 seq. Thiersch § 322. Roet § 121.

ὀτέ, adv. (orig. = ὅτε), sometimes, now and then, oftentimes, Il. 17, 178; commonly in double sentences: ὀτέ μὲν—ἄλλοτε δέ, or ἄλλοτε μὲν—ὀτέ δέ, now—now, Il. 18, 599. 11, 566. [See Jahrb. J. und Klotz, p. 277.]

ὀτέοισιν, ep. for οἷστιν.

ὀτεν, ep. for οὐτινος, Od.

ὀτέφ, ep. for ὅτινι.

ὅτι, ep. ὅτι, conj. that, because. 1) In introducing explanatory clauses after verbs of thinking and declaring: that, always with indicat. in Hom. Il. 4, 32. 6, 126; also ὅτι φά, ὅτι δή. 2) In assigning a reason: since, because, always with indic. Il. 1, 56. 16, 35. 3) With a superl. adj. to indicate the highest degree: ὅτι τάχιστα, as quick as possible [quam citissime], Il. 4, 193. Od. 5, 112. [Jahrb. J. und Klotz, p. 277.]

ὀτινα, ὀτινας, see ὅστις.

ὀτις, ep. for ὅστις.

ὀτραλέως, adv. (ὀτρύνω), quickly, busily, fleetly, with despatch, Il. 19, 317. Od. 19, 100.

Ὀτρύνεις, ἦος, ὁ, son of Dymas, brother of Mygdon, sovereign of Phrygia, Il. 3, 186. h. Ven. 111.

ὀτρυνός, ἦ, ὅν (ὀτρύνω), *busy, quick, fleet, hasty*, epith. of θεράποντες and of ταμίη, Il. 6, 381. Od. 1, 109.

ὀτρυνώς, *busily, quickly*, Od. 4, 735. †

ὀτρυνες, see ὀθρυεῖς.

Ὀτρυντείδης, ου, ὁ, son of Otrynteus = Iphition, Il. 20, 383.

Ὀτρυντεύς, ἦος, ὁ, king of Hyde on the Tmolus, father of Iphition, Il. 20, 384.

ὀτρυντός, ὅος, ἦ (ὀτρύνω), poet. for ὀτρυνσις, *encouragement, instigation, command*, V. \* Il. 19, 234. 235.

ὀτρύνω, fut. ὀτρυνέω, ep. for ὀτρυνῶ, aor. ὤτρυνα, to urge on, to excite, to encourage, τινά. 1) Comm. spoken of persons: to awaken from sleep, Il. 10, 158; εἰς τι, to drive or send any one to any place, Il. 15, 59. Od. 1, 85; πύλινδε, Od. 15, 306; πόλεμόνδε, to drive to the war, Il. 2, 589. 17, 383. b) For the most part with infin. to arouse, to animate, to stimulate, πολεμίζειν, μάχεσθαι, ἵεναι, Il. 4, 294. 414. 2, 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κύνας, Il. 16, 167. 18, 584. c) Spoken of things: to urge on, to accelerate, to further, πομπήν, Od. 8, 30; τινὲ ὁδόν, Od. 2, 253; μάχην, Il. 12, 277. II) Mid. to urge oneself, to move oneself, to make haste, Il. 14, 369; πύλινδε ἵεναι, Od. 17, 183; and thus once the act. ὤτρυνον, Il. 7, 420; where Aristarchus however read: ὤτρυνοντο νέκυες ἀγήμεν.

ὄττι, ep. for ὅτι.

ὄ, ττι, ep. for ὅ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the ep. forms οὐκί and οὐχί, q. v. This particle denies independently and directly, not merely the idea, (cf. μή,) but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the idea contained in them: οὐ φημι, i. e. I deny, I refuse, Il. 7, 393; οὐκ εἶω, Il. 5, 256; sometimes in whole sentences. 1) In main clauses, οὐ stands. 1) When any thing is denied positively, whether it is expressed as something certain by the indicat. or as something possible by the optat. In Hom. οὐ also stands in connection with the subjunc. when it has the signif. of the future, Il. 1, 262. Od.

6, 201. 2) In interrogative sentences, as *non, nonne*, when the speaker expects an affirmative answer, Il. 10, 165. 3) In sentences which express a command, by the optat. with ἄν, with and without a question: οὐκ ἂν δὲ τόνδ' ἄνδρα μάχης ἐρύσαιο, wouldst thou not—draw? Il. 5, 456. Od. 7, 22. II) In subordinate clauses: 1) In such as are introduced by ὅτι, ὥς, *that*; because they have the character of independent main clauses. 2) In subordinate clauses showing the time and reason, commencing with ἐπεὶ, ἐπειδὴ, ὅτε, etc. Il. 21, 95. 3) In relative clauses, when the thought contained in them is positively denied. III) The negation is repeated: 1) For emphasis' sake, Od. 3, 27; thus also οὐ—οὐδέ, Il. 17, 641. Od. 8, 280. 2) When a whole which is denied is distributed into parts: οὐ—οὔτε—οὔτε, Il. 6, 450. 3) General limiting words in a negative sentence, as any one, any where, etc. are negatively expressed, Il. 1, 86. 88.

οὐ, gen. sing. of the defect. pronoun of the third pers. masc. and fem. ep. ἔο, εὔ, εἶο, ἔθω, dat. ἑοῖ, accus. ἐε (εὔ and ἔθω are enclitics), prop. reflexive: *of himself, of herself, of itself*; but often a personal pron. *his, her, to him, to her, she, it*; the accus. ε as neut. Il. 1, 236; and for the plur. h. Ven. 268.

οὐας, ατος, τό, ep. and poet. for οὐς.

οὐδας, τό (akin to οὐδός), poet. gen. οὐδαος, dat. οὐδεῖ and οὐδεῖ, 1) *the floor or pavement* in chambers or houses, Od. 23, 46. Il. 5, 734. 2) *the ground, the earth*, Od. 9, 135. 13, 395. οὐδας ὀδαῖς ἔλκιν, to seize the earth with the teeth, i. e. to fall, Il. 11, 749. ὑπτιος οὐδεῖ ἐρελσθη, he sank backwards to the earth, Il. 7, 145; οὐδάςδε, to the ground, Il. 17, 457.

οὐδέ, conjunc. (δέ), *but not, and not*; οὐδέ unites 1) Entire sentences, and expresses prop. an antithesis: *not however, but not*, Il. 24, 25. Od. 3, 143. Often οὐδέ stands, when the same idea is expressed first affirmatively and then negatively: μνήσομαι οὐδέ λάθωμαι, h. Apoll. 1. Od. 9, 408. 2) Commonly it serves to annex a new sentence: *and not, also not*, Il. 9, 372; often οὐ, οὐδέ. 3) οὐδέ—οὐδέ, when occurring in one sentence it is a strengthened οὐδέ: *not at all, certainly not*, Il. 5, 22. Od. 8, 32. οὐδέ—οὐδέ at the beginning of two clauses signifies: *both not—and not*, (never: *neither—nor*), Il. 9, 372.

Sometimes we have also οἶδέ—οἶτε, h. Cer. 22. 4) οἶδέ in the middle of a sentence also stands in an adverbial signif. and means: *also not, not even (nequidem)*; often οὐδ' ἱβριόν, οὐδέ τυτθόν.

οὐδείς, οὐδεμία, οὐδέν, gen. οὐδενός, etc. (οἶδέ, εἰς), *also not one, i. e. no one, nothing*. The neut. οὐδέν often stands as an adv. *not at all, not in the least*, Il. 1, 412. Od. 4, 195. [A still stronger form of speech is οἶχ εἰς, found only once, h. Merc. 284.]

οὐδενόσῳρος, *or, ὁ (οὐδείς, ἄρα), not to be esteemed, contemptible, worthless, τείχεα*, Il. 8, 178. †

οὐδέπῃ or οὐδέ πῃ, adv. *in no wise, i. e. not at all*; in Hom. separated, Od. 12, 433; οὐδέ πῃ ἔστιν, with infin., it is by no means possible, h. 6, 58.

οὐδέποτε or οὐδέ ποτε, adv., *also not ever, i. e. never*, spoken of the past and future. Wolf writes at one time οἶδέποτε, Il. 5, 789; at another divided, οὐδέ ποτε, Od. 2, 203.

οὐδέπω or οὐδέ πῶ, adv. *not yet, comm. not at all, in no wise*, in Hom. comm. separated by a word or more, Il. 1, 108.

οὐδετέρωσσε, adv. (οὐδέτερος), *on neither side, in neither direction*, Il. 14, 18. †

οὐδός, ὁ, Ion. and ep. for ὁδός, *a threshold of a house*; then also used of any other entrance, Il. 6, 375. Od. 1, 104; of the lower world, Il. 8, 15. b) Metaph. γήραος οὐδός, the threshold of old age, i. e. its commencement. Thus Voss and Heyne; accord. to the ancient Gramm. = ἔξοδος γήραος, extreme old age, Il. 22, 60. 24, 487. Od. 15, 246.

οὐδός, ἡ, Ion. for ὁδός, *a way*, Od. 17, 196. † οὐθαρ, ατος, τό, *the udder, the breast*, prop. of animals, Od. 9, 440. b) Metaph. οὐθαρ ἀφούρης, the fruitfulness of the land, i. e. the blessed land, the land where milk and honey flow, Il. 9, 141. 283.

οὐκ, before a vowel for οὐ.

Οὐκαλέων, οντος, ὁ (οὐκ, ἀλέγω), a Trojan counsellor, Il. 3, 148.

οὐκέτι, adv. (ἔτι), *no more, no longer, not again*, strengthened by οὐδέ, Il. 12, 73. οὐκέτι πάγχυ, *no more at all*, Il. 19, 343.

οὐκί, adv. ep. and Ion. for οὐκ, *not*, comm. at the close of a sentence, Il. 15, 137. Od. 11, 493.

οὐλαί, αἱ [accord. to Eustath. ad Il. 1, 449; and Et. Mag. οἶ], Att. ὀλαί, *coarsely ground barley-corn*, (Voss: 'sacred barley,')

which was strown between the horns of the victim before the sacrifice, Od. 3, 441. † The Gramm. derive οὐλή from ὀλος, whole, and supply κριθαί, *whole barley-corns*; more prob. accord. to Buttm. Lexil. I. p. 191, ὀλή comes from ΕΛΩ, ἀλίω, as τόμη from τέμω, and signifies prop. that which is ground; then plur. οὐλαί, *bruised barley-corns, peeled barley*, the simplest treatment of grain. This was retained in sacred rites as a memorial of the earliest kind of food. Perhaps it was first roasted and mixed with salt, (*mola salsa*, amongst the Romans.) [Conf. Jahrb. J. und Klotz, p. 277.]

οὐλαμός, ὁ (εἶλω), *a press, a tumult, a crowd, ἀνδρών*, \* Il. 4, 251. 20, 113.

οὐλε, see οὐλω.

οὐλή, ἡ (οὐλω), *a cicatrized wound, a scar*, \* Od. 19, 391. 393. 464.

οὐλιος, η, *or* (= οὐλος), ep. for οὐλος, *destructive, pernicious*, epith. of the dog-star, Il. 11, 62. †

οὐλοκάρηνος, *or* (κάρηνον), *having curled hair*, Od. 19, 246. † 2) οὐλοκάρηνα for ὀλοκάρηνα, *whole heads*, h. Merc. 137.

οὐλόμενος, η, *or*, prop. poet. for ὀλόμενος, part. aor. 2 mid. from ὀλλυμι; as adj. always in act. signif. *destructive, mischievous, deadly, pernicious*, spoken both of persons and of things, Il. 1, 2. 14, 84. Od. 10, 304. (The pass. signif. *perditus, ruined, wretched*, as Od. 4, 92. 11, 410, have been explained, Heyne prefers ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

\* οἰλόπους, ποδος (πούς), from this οὐλόποδ' for ὀλους πόδας, *whole feet*, h. Merc. 137.

οὐλος, η, *or*, 1) Ep. and Ion. for ὀλος, *whole, unconsumed, entire*; ἄρτος, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) *healthy, sound*; and gener. *powerful, vigorous, sound, stout*. a) Spoken of the voice: οὐλον κεκληγόντες, *stoutly, loudly crying*, Il. 17, 756. 759. b) Spoken of material substances: *thick, firm, woolly*, (V. 'curled,') epith. of woollen stuffs, Il. 16, 224. Od. 19, 225. 4, 50. οὐλή λάχνη, *thick wool*, Il. 10, 134. οὐλαί κόμαι, *thick hair*, Od. 6, 231. 3) Ep. adj. from ὀλεῖν for ὀλόος, *destructive*, (V. 'noisy, raging,') epith. of Mars and Achilles, Il. 5, 461. 21, 336; ἔννεμος, the pernicious dream, Il. 2, 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. ~ (Passow

would explain it as a 'corporeal god of dreams,' accord. to 1. b.) Buttm. Lex. I. p. 183, arranges the signification of οὐλος in the following branches: 1) For ὅλος, *whole*. 2) ep. for ὀλοός from ὀλεῖν, *destructive, evil, dreadful*; to this add: οὐλον κεκληγόντες, to cry dreadfully. 3) From εἰλεῖν, οὐλαμός, *rough, woolly, bushy, curled*, spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χίσω) = οὐλαί, *the bruised barley-corns*, which before the sacrifice were strewn upon the victim: 'sacred barley,' V., Il. 1, 449. Od. 3, 447. 2) *the strewing of the sacred barley*, Od. 3, 445.

Οὐλυμπος, ὁ, ep. for \*Ολυμπος.

οὐλῶ (οὐλος), *to be healthy, well*, only imperat. οὐλε, as a greeting: *be well*. οὐλε τε καὶ χαῖρε, 'health and joy be with thee,' V., Od. 24, 402. †

οὐμός, contr. for ὁ ἐμός, Il. 8, 360.

οὖν, adv. *now, therefore*, is connected in Hom. with other particles, and points back to something preceding, ἐπεὶ οὖν, *since now*, Il. 1, 57. Od. 16, 453; ὥς οὖν, Il. 8, 251; γὰρ οὖν, Od. 2, 123; and οὐτ' οὖν, μήτ' οὖν.

οὖνεκα, by crasis for οὐ ἔνεκα, *wherefore, on which account*, Od. 3, 61. 2) Comm. *therefore because, because*, Il. 1, 11. Od. 4, 569; also with preceding, τοῦδ' ἔνεκα, Il. 1, 111; or a following τοῦνεκα, Il. 3, 403. 3) In the Od. after some verbs: *therefore that, in as far, that*, like ὅτι, Od. 5, 216. 7, 300. 15, 42. h. Ap. 376. [4] In a single passage demonstrative = τοῦνεκα, Il. 9, 505.]

οὐνεσθε, ep. for ὄνεσθε, see ὄνομαι.

οὐνομα, Ion. and ep. for ὄνομα, q. v.

οὐπερ and οὐ περ, adv. *by no means, not at all*, Il. 14, 416.

οὐπη, adv. (πή), *no where, in no place*. 2) *in no way, in no manner*, Il. 13, 191. Od. 5, 140.

[οὐ ποθι (οὐ ποθί), *nowhere*, Il. 13, 309. 23, 463; οὐδέ ποθι, also not in any way, in no way, Od.]

οὐποτε, adv. (ποτε), *never*, often separated by several words, Il. 1, 163. 4, 48.

οὐπω (πῶ), *not yet*, often separated by a word, Il. 1, 224; espec. οὐ γάρ πω, Od. 1, 196. 216.

οὐπως, adv. (πώς), *not how, i. e. in no wise, not at all*, often οὐπως ἔστιν, with infin. it is impossible, Il. 12, 65. Od. 2, 130; so also οὐπως ἔτι εἴχεν, he was no longer able, Il.

7, 354; also separated, οὐ γάρ πως, Il. 14, 63; οὐ μὲν πως, Il. 2, 203.

οὐρά, ἡ, see οὐρή.

οὐρα, τὰ, see οὐρον.

οὐραῖος, η, ον (οὐρά), *belonging to the tail*. τρίχες οὐρ., the hairs of the tail, Il. 23, 520.

\* Οὐρανίη, ἡ, name of a nymph, prop. *the heavenly [Urania]*, h. Cer. 423.

\* οὐράνιος, η, ον (οὐρανός), *heavenly*, or in heaven, h. Cer. 55. οὐράνια πειτηνά, Batr. 26.

[οὐρανίων, without a capital, defended by Freytag and Lange, see Οὐρανίων.]

Οὐρανίων, ωνος, ὁ (οὐρανός), 1) *heavenly, dwelling in heaven*, epith. of the gods, Il. 1, 570; as subst. οἱ Οὐρανῖνες, the celestials, Il. 5, 373. 2) Patronym. the sons of Uranus = the Τιτῆες, Il. 5, 898.

\* οὐρανόδεικτος, ον (δεικνύμι), *showing itself in heaven*, αἴγλη, h. 32, 3.

οὐρανόθεν, adv. (οὐρανός), *from heaven, down from heaven*, ἐξ οὐρανόθεν, Il. 8, 19; and ἀπ' οὐρανόθεν, Il. 8, 365. Od. 11, 18.

οὐρανόθι, adv. (οὐρανός), *in heaven*, οὐρανόθι πρό, i. e. πρό οὐρανοῦ, in the lower air, Il. 3, 3. †

οὐρανομήκης, ες (μήκος), *heaven-high, extending into heaven*, ἐλάτῃ, Od. 5, 239. †

οὐρανός, ὁ, *heaven*, i. e. 1) *the vault of heaven*, which rests upon the tops of the highest mountains, hence: οὐρανός, a limit, from ὄρειν, ὀρλῆν. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, Il. 8, 16. The arch is called *brazen* or *iron*, Il. 17, 425. 5, 504. Od. 15, 329. In this vault the sun, moon and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 18, 485 seq. The clouds cover the heavens, and hide from the inhabitants of the earth the view of it, of the æther and the constellations, Od. 5, 293. Il. 8, 555; hence 2) *the atmospheric space above the earth*, which was distinguished from the αἰθήρ, Il. 2, 458. 8, 558. 15, 192. Since Olympus extends into the upper air, οὐρανός is called, 3) *the abode of the gods*, Il. 6, 108. Od. 1, 67. (We nowhere, however, find in the poems of Hom. the observation of Voss confirmed, that the arch of heaven has an opening directly over Olympus.) 4) Metaph. *heaven*, to denote the highest,

region: οὐρανὸν ἰκάνειν, to reach, to pierce to heaven, Il. 2, 153. Od. 12, 73, and often; cf. Volckers Hom. Geog. p. 5-14.

Οὐρανός, ὁ, prop. name, son of Erebus and of Tellus, husband of Tellus, by whom he begat the Titans and Titanides, the Cyclopes, the Hecatoncheires, Hes. Th. 125. Il. 15, 36. Od. 5, 184.

οὔρεα, τά, Ion. for ὄρεα, see ὄρος.

\* οὔρειος, ἡ, ον, Ion. and ep. for ὄρειος (ὄρος), mountainous, h. Merc. 244.

οὔρεός, ἡος, ὁ, Ion. for ὄρεός (probably from ὄρος), a mule, Il. 1, 50. 24, 716; see ἡμίονος.

οὔρεός, ἡος, ὁ, Ion. for οὔρος, a watch, a guard, Il. 10, 84; † in the gen. οὔρηων. This verse was rejected by the ancients because οὔρεός should here signif. a watch. Voss translates it mule, which is possible, cf. Rost ad Damm.

οὔρη, ἡ, Ion. for οὐρά, the tail, Il. 20, 170. Od. 17, 302.

οὐρίστος, ὁ (οὐρά), the extreme end; always with ἔχστος, \* Il. 13, 443. 16, 612.

οὔρον, τό, ep. for ὄρος. a boundary, extent, space, plur. οὔρα. ὅσον τ' ἐν νεῷ οὔρον πῖλοι ἡμιόνοισιν, as far in the fallow field as is the limit to the mules, i. e. as much as is required of a span of mules in the same time in which Clytneus ran, as oxen accomplish less, Od. 8, 124. αἶτε δὴ ῥ' ἀπέτην ὅσον τ' ἐπὶ οὔρα, (thus Spitzner after the Schol. instead of the common ἐπὶ οὔρα,) πῖλονται ἡμιόνων, when he was so far removed as the space of mules extends, Il. 10, 350. The sense is: Dolon ran so far forward as a span of mules could plough, viz. in the time that Ulysses and Diomedes remain standing. The words αἶ γάρ τε βοῶν προφειρότερά τι σιν are added by Hom. to show that the distance between Dolon and the two heroes was considerable. Thus Heyne and Spitzner Excurs. XX, correctly explain the passage. Less natural seems the explanation of Aristarchus followed by Voss. Aristarchus namely supposes two teams, and found the point of comparison in the space by which a span of mules in ploughing outstrips a yoke of oxen. ('When he was as far removed as a span gains at the end of a field,' Voss.); ὅσα δίσκου οὔρα πῖλονται, as far as are the limits of the discus, i. e. as far as it flies, Il. 23, 431.

οὔρος, ὁ, poet. a favourable wind, often ἱκμενός οὔρος, (secundus ventus,) Il. 7, 5. Od. 2, 420; plur. Od. 4, 360. (From ὄρνυμι, or proh. akin to αἶρη.)

οὔρος, ὁ, Ion. for ὄρος, ep. also οὔρον, τό, a boundary, a limit, dat. plur. Il. 12, 421; accus. sing. \* Il. 21, 405.

οὔρος, εος, τό, Ion. for ὄρος, q. v. a mountain.

οὔρος, ὁ, poet. (from ὄράω), a watcher, a guard, Od. 15, 89. Thus espec. Nestor, οὔρος Ἀχαιῶν, a guard, a protector of the Greeks, Il. 8, 80. Od. 3, 411. [Cf. Jahrb. J. und K. p. 277-278.]

οὔρος, ὁ (\*ΟΡΝ, moveo), the trench or canal (ὄρνυμα), by which the ships were drawn into the sea. These canals must have been easily choked up, since they were cleaned out when the ships were to be run into the sea, Il. 2, 153. †

οὐς, τό, gen. ὠτός, dat. plur. ὠσίν, ep. and Ion. οὐας, ατος [dat. plur. οὔσας, Il. 12, 442]. (Of the comm. form only accus. sing. and dat. plur. Il. 11, 109. 20, 473. Od. 12, 200.) 1) the ear. ἀπ' οὔατος, far from the ear, Il. 22, 454. 2) an ear, i. e. a hand! Il. 11, 633. 18, 378.

οὐτάζω, fut. ἄσω; and οὐτάω, fut. ἦσω. Of the first form Hom. has pres. and imperf. aor. οὔτασα, perf. pass. οὔτασμαι, Il. 11, 661; and from οὐτάω only aor. 1 οὔτησα, aor. pass. οὔτηθείς. Besides the ep. iterat. imperf. οὔτασσε and the aor. 1 οὔτήσασκε, we find the ep. aor. 2 οὔτα, infin. οὔταμεν and οὔταμεναι, and part. aor. 2 mid. οὔταμενος, to wound, to hit, to strike, with any kind of weapon, χαλκῷ, ἔγχρῃ, δουρί, ξίφει: but spoken espec. of weapons used with the hand, Il. 11, 661. Od. 11, 536; with accus. of the pers. or the part wounded, and with double accus. τινὰ πλευρά, Il. 4, 469. 13, 438; also τινὰ κατὰ λαπάρην, κατ' ἀσπίδα, Il. 6, 64. 11, 434; and spoken of things: οὔτάζειν σάκος, to injure the shield, Il. 7, 258; also ἔλκος, to strike a wound, Il. 5, 361; hence οὔταμένη ὠτειλή, Il. 14, 518.

οὔτασκε, see οὐτάω.

οὔτάω, see οὐτάζω.

οὔτε, adv. and not, comm. doubled: οὔτε, οὔτε, neither, nor, to connect negative members of a sentence. We also find the following constructions: οὔ—οὔτε, Il. 6, 450. 22, 265; οὔδέ—οὔτε, h. Cer. 22. A negative

sentence is connected with a positive by οὐτε—τι, *not—and*, Il. 24, 185.

οὐτήσασκε, see οὐτάζω.

οὔτι, neut. of οὔτις, q. v.

οὐτιδανός, ἡ, ὅν (οὔτις), *profitless, worthless, good for nothing*, Il. 1, 231. Od. 9, 460.

οὔτις, neut. οὔτι (τίς), *no one, no man*. The neut. οὔτι, stands after adv. *not at all, by no means*, Od. 4, 199; often separate, Od. 1, 202.

Οὔτις, ὁ, accus. Οὔτιν, a feigned name of Ulysses, which he assumed to Polyphemus, in order to deceive him by the *double entendre*, Od. 9, 369.

οὔτοι, adv. (τοι), *certainly not, verily not, assuredly not*, Il. 6, 335. Od. 1, 203.

οὔτος, αὕτη, τοῦτο (ὁ, τος), demonstrat. pron. *this, that*. Hom. rarely connects οὔτος by the article with the substant. τοῦτον τὸν ἀναλτον, Od. 18, 114. 1) Comm. it refers to the nearest preceding object, not unfrequently however also to something following, as Il. 13, 377. Od. 2, 306. 2) Frequently it is used to point out the near or remote place of an action and can be translated only by an adverb: οὔτος τοι,—ἔρχεται ἀνὴρ, *there comes a man*, Il. 10, 341. τίς δ' οὔτος—ἔρχεται; Il. 10, 82. 3) Before a relative sentence with ὅς it signifies: *he, the one*, Od. 2, 40. 6, 201. It is frequently however omitted before ὅς, Il. 10, 306. Od. 11, 433 seq.; also in exclamations, ἄλγιον, Od. 4, 292. 4) The neut. ταῦτα often signifies, *in this, therefore*, Od. 2, 180. Il. 3, 399.

οὕτω, and before a vowel οὕτως, adv. (οὔτος), *of this kind, in this way, i. e. thus, so*, under these circumstances, in this condition. a) Comm. it correlates to the οὕτως α ἄς, *so—as*, Il. 4, 178. b) Emphatically with the fut. and imper.: οὕτως ἔσται, *so shall it be*, Od. 11, 348; κείσ' οὕτω, *lie there thus*, Il. 21, 184. c) Like αὕτως: thus idly, μᾶν οὕτω, Il. 2, 120. d) In wishes and asseverations, also after εἰ and αἶθε with ὥς following: εἰ γὰρ ἔγνων οὕτω γε Διὸς παῖς εἶναι, *if I were indeed thus certainly (i. e. as truly as I wish it), the son of Jupiter*, Il. 13, 625. e) It also stands connected: οὕτω δῆ, *thus then*; οὕτω που, *thus indeed*; οὕτω πη, *thus perchance* [Il. 24, 373]. [f] So=tam, Il. 13, 309; cf. Il. δεῖνω.]

οὐχ, before an aspirate or a spiritus asper for οὐκ.

οὐχί, a strengthened form of οὐχ, *not, no*, \* Il. 15, 716. 16, 762.

ὀφείλω, ep. also ὀφείλλω, Od. 8, 332. 462. 3, 367; aor. 2 ὤφελον, ep. ὄφελον, ὀφελλον and ὤφλλον, 1) *to be indebted, to have to pay, to owe, χρεῖός τινι*, a debt to any one, Il. 11, 688; and pass. χρεῖός ὀφείλεται μοι, a debt is owed to me, Il. 11, 688. Od. 3, 367. 2) Gener. *to be under obligation, duty or necessity*, as expressed by *ought, should, must*, in Hom. only aor. 2 ὤφελον comm. with infin. Il. 1, 353. 10, 117. 23, 546. Od. 4, 97. b) Espec. this aor. with and without αἶθε, εἶθε, ὥς, expresses a wish which cannot be fulfilled; the infin. pres. follows when the wish refers to the present; the infin. aor. when it refers to the past; (cf. Rost's Gram. p. 577.) αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος ἦσθαι, *O that thou mightest sit tearless at the ships*, Il. 1, 415. ὥς ὤφελες αὐτόθ' ὀλέσθαι, *would that thou hadst perished there*, Il. 3, 428. cf. 1, 173. 6, 346. Od. 1, 217; also with negat. μὴ ὄφελες, *would thou hadst not*—, Il. 9, 698. Od. 8, 312.

Ὀφελέσσης, ου, ὁ, 1) a Trojan, Il. 8, 274.

2) a Pæonian, Il. 21, 210.

ὀφείλλω, ep. for ὀφείλω, q. v.

ὀφείλλω, besides pres. and imperf. only optat. aor. ὀφείλλειν, Od. 2, 334; *to augment, to increase, to enlarge, to strengthen, to bless, πόνον, στόνον, μένος, ἀρετήν*; spoken of the wind: κύματα, *to increase the waves*, Il. 15, 383; οἶκος, *to enrich the house*, Od. 15, 21; pass. Od. 14, 233; μῦθον, *to amplify discourse, i. e. to make many words*, Il. 16, 631; ὀφείλλειν τινα τιμῇ, *to increase any one in honor, i. e. show him greater honor*, Il. 1, 510.

ὄφελος, εος, τό (ὀφείλλω), *profit, advantage, furtherance*. αἶψ' ὀφελός τι γυνώμεθα, *if perchance we may be of some use*, Il. 13, 236. ὅς τοι πόλλ' ὄφελος γένετο, *who was of great use to thee*, \* Il. 17, 152. h. Merc. 34.

Ὀφελτιος, a Trojan, Il. 6, 20. 2) a Greek, Il. 11, 302.

ὀφθαλμός, ὁ (ὀφθῆναι), 1) *the eye*. ὀφθαλμῶν βολαί, *the looks of the eyes*, Od. 4, 150. 2) Gener. *the sight, the countenance*, Il. 24, 204.

ὄφρις, ιος, ὁ, a serpent, Il. 12, 208. † (ο is long through the arsis.)

ὄφρα, conjunc. ep. and Ion. 1) Conj. of time. - 1) To indicate simultaneity: *whilst, as long as*. a) With indicat. when

the declaration respects something real, Il. 2, 769. 5, 788; in the apodosis comm. τόφρα, Il. 4, 220. 18, 257. b) With subj. when the declaration is represented as something ideal or possible, Il. 4, 346. 5, 524; also **κί** are annexed, Il. 11, 187; (ὄφρα **κί**ν κείται, Il. 24, 554; where Spitzner correctly reads **κί**νται.)

2) To indicate something following: *until, till, up to*. a) With indicat. mostly preterite, Il. 5, 557. 10, 488; fut. Il. 8, 110. 16, 243. b) With subjunc. when an expected or designed end is expressed, mostly in the aor. Il. 1, 82. 6, 113. 17, 186; also **ἄν** and **κί** are annexed, Il. 6, 258. Od. 4, 588. c) With optat. Il. 10, 571; and with **ἄν**, Od. 17, 298. 3) Absol. as an adv. *for a time, a while, in the mean time*, Il. 15, 547. II) Conjunc. of purpose: in sentences indicating design, *that*. a) With subj. after a primary tense: also with **ἄν**, **κί**, Il. 2, 440. Od. 12, 52; and after an aorist with pres. signif. Od. 1, 311. Often with a short mood-vowel, Od. 3, 419. Il. 1, 147. b) With optat. after an historical tense, or in dependent discourse, Il. 4, 300. 5, 690. Od. 1, 261; ὄφρα **μή**, that not, Kühner § 668 seq. 644 seq. Thiersch § 316. 338. 341. Rost § 121. 122.

ὄφρυόεις, εσσα, εν (ὄφρῖς), *having eminences, situated on lofty ground*, epith. of Troy, Il. 22, 411. †

ὄφρῦς, ὕος, ἦ, accus. plur. ὄφρῦς, contr. for ὄφρῦας, Il. 16, 740. 1) *the eye-brows*, mostly plur., Il. 13, 88. Od. 4, 153. 2) *an elevation, an eminence, the brow of a hill*, Il. 20, 151.

ὄχα, adv. ep. (ἔχω, ὄχος), *prop. prominent*; then, *by far*, always in connection with the superl. ὄχ' ἄριστος, Il. 1, 69. Od. 3, 129.

ὄχεσφι, poet. dat., see ὄχος.

ὄχετηγός, όν, poet. (ἄγω), *drawing a trench or canal, or conducting through a trench*, (V. watering,) ἀνίη, Il. 21, 257. †

ὄχεύς, ἦος, ό, poet. (ὀχέω), *a holder, an instrument for carrying or fastening*; hence, 1) the strap or thong with which the helmet was bound under the chin, Il. 3, 372; the clasps of the girdle, Il. 4, 132. 2) Frequently the *bolts* or *bars* which fastened the gate, Il. 12, 121. 291. Od. 21, 47.

ὀχέω (ὄχος), iterative imperf. ὀχέεσκον, fut. mid. ὀχήσομαι, Il. 24, 731; aor. ὀχησάμην. 1) *to carry, to convey, to conduct*, hence metaph. *νηπιίας*, to practise puerilities, Od. 1,

297. 2) *to endure, to bear*, ὀζύν, μόρον, Od. 7, 211. 11, 619. Mid. *to be borne, to suffer oneself to be borne*, κύμασιν, Od. 5, 54; chiefly by ships, chariots, and beasts; *to travel, to ride*, νηυσίν, Il. 24, 731; ἵπποισιν, h. Ven. 218; ἵπποι ἀλεγυνοὶ ὀχέεσθαι, horses difficult to manage, Il. 10, 403. 17, 77.

Ὀχῆσιος, ό, an Ætolian, Il. 5, 843.

ὀχθίω, ep. (akin to ἀχθεσθαι), *to be heavy at heart, from pain, anger, despondency*; hence *to be displeased, sad, dispirited, troubled*; often *μέγ' ὀχθήσας* ἔφη or εἶπε, Il. 4, 30. Od. 4, 332.

ὀχθη, ἡ (ἔχω), *prop. prominence; an elevation of earth, a wall of earth*; espec. *a shore, a coast*, Il. 4, 475. Od. 6, 97; spoken of a trench, Il. 15, 356.

\* ὀχθος, ό = ὀχθη, *a mound of earth, a hill*, h. Ap. 17.

ὀχλέω, Ion. for ὀχλεύω (ὀχλεύς), *prop. to move forward with a lever, to roll on*, only pass. ὑπὸ ψηφίδες ἄπασαι ὀχλεύνται, Il. 21, 261.

ὀχλίζω (ὀχλεύς), = ὀχλέω, only optat. aor. 1 ὀχλίσσειαν, *prop. to remove with a lever, to convey away, to roll away*, τὲ ἀπ' οὐδεὸς ἐπ' ἅμαξαν, something from the ground to the carriage, Il. 12, 448. Od. 9, 242.

ὄχος, sos, τό (ἔχω), always in the plur. τὰ ὄχεα, ep. dat. ὀχέεσσι and ὀχεσφιν, *a chariot*, often παρ' ἵπποισι καὶ ὀχεσφιν, Il. 5, 794. 12, 114; also ἐπ' ὀχεσφι τιτύσκεσθαι, Il. 13, 23.

ὄχος, ό (ἔχω), *a holder, a bearer*; *νηῶν ἔχου*, a holder or protector of ships, spoken of a port, Od. 5, 404. † 2) *a carriage, a chariot* = τὸ ὄχος, h. Cer. 19.

ὄψ, ὀπός, ἡ (ἔπος), accus. ὄπα, *the voice of men and of animals*, Il. 2, 182; spoken of the shriek of Cassandra, Od. 11, 421; of the weeping of Penelope, Od. 20, 92; of the voice of the cicada, Il. 3, 152; of the bleating of lambs, Il. 4, 435. 2) *utterance, discourse*, Il. 7, 53; ὄπ' for ὄφ', h. 27, 18.

ὀψέ, adv. (akin to ὄπις), *late, long after*, espec. *late in the day, at evening*, Il. 21, 232. Od. 5, 272.

ὀψείω (ὄψομαι), desiderat. *to wish to see*, with gen. αὐτῆς καὶ πολέμοιο, Il. 14, 37. †

ὀψίγονος, on (γόνος), *late-born, born after*, h. Cer. 141; ἀνθρώποι, posterity, Il. 3, 353. Od. 1, 302.

ὀψιμος, on, poet. (ὀψέ), *late, late-fulfilled*, τέρας, Il. 2, 325. †

ὄψις, ιος, ἡ (ὄψομαι), dat. ὄψει, *the sight*, i. e. *the aspect, the appearance, the countenance*, Il. 6, 468. Od. 23, 94. h. 18, 29.

ὀψιτέλεστος, ον (τελῶ), *late-fulfilled, or to be fulfilled*, τέρας, Il. 2, 325. † [Like ὀψιμος, Passow. The emphasis lies not merely in the synonym, but also in the asyndeton; see Nägelsbach ad Il. 1, 99.]

ὄψομαι, fut. of ὄραω.

ὄψον, τό (fr. ἔψω, prop. any thing cooked), espec. any thing eaten with bread, particularly *meat*, Od. 3, 480; gener. *viands*, Il. 11, 630; the onion is called ὄψον ποτῆ, a luncheon with drink. Later, fish were so called, but these in the Homeric age were eaten only in case of necessity.

## Π.

Π, the sixteenth letter of the Greek alphabet; hence in Hom. the sign of the sixteenth rhapsody.

πάγην, ep. for ἐπάγησαν, see πήγνυμι.

πάγη, ep. for ἐπάγη, see πήγνυμι.

\* παγίς, ἴδος, ἡ (πήγνυμι), *a trap, a snare*, Batr. 50.

\* παγκράτιον, τό (κρατίω), *a kind of combat including at once wrestling and boxing, prop. the all-combat*, Batr. 95.

πάγος, ὁ (πήγνυμι), *a point of rock, a cliff of rock, a rocky summit*, \* Od. 5, 405. 411.

παγγάλκεος, ον (χαλκός), *all of brass, entirely brazen*, Il. 20, 102; ἄορ, Od. 8, 403; ῥόπαλον, Od. 11, 585.

παγγαλκος, ον = παγγάλλκεος, \* Od. 18, 378. 22, 102.

παγκρῆστος, ον (χρυσός), *all of gold, entirely golden*, Il. 2, 448. † h. 8, 4.

πάγχν, adv. (πῦς), poet. for πάνν, *allogether, entirely*, with augment. μάλα πάγχν, Il. 14, 143. Od. 17, 217; once πάγχν λίην, Od. 4, 525.

πάθει, ep. for ἔπαθε, see πάσχω.

παθίειν, ep. for παθεῖν, see πάσχω.

παιδνός, ἡ, ὄν (shortened from παιδινός), *childish, childlike*, in Hom. as subst. for παῖς, a boy, \* Od. 21, 21. 24, 338.

παιδοφόνος, ον (φονεύω), *slaying children or boys*, Il. 24, 506. †

παίζω (παῖς), fut. σω, comm. in pres. and imperf., imperat. aor. only Od. 8, 251, παῖσατε, prop. to conduct like a child, hence 1) *to play, to trifle, to sport*, to amuse oneself, Od. 6. 106. 7, 291. h. Cer. 5, 425. 2) Espec. *to dance*, Od. 8, 251. 23, 147. b) *to play, σφαίρην*, with a ball, \* Od. 6. 100. c) Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, *Pæon*, prop. *the healer, the deliverer*, from πᾶω = παῖω, accord. to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Pluto and Mars, Il. 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, Il. 5, 445. Eustath. ad Od. 4, 232; later an appellation of Apollo and Æsculapius, as even h. in Ap. 272.

παιήων, ονος, ὁ, as appell. *the pæan*, a solemn hymn to Apollo for deliverance from pestilence, Il. 1, 473; and gener. *a hymn of praise, a song of rejoicing*, \* Il. 22, 391.

Παῖονες, οἱ, sing. Παιών, *the Pæones*, inhabitants of Pæonia, who were famed as archers, Il. 2, 848. 10, 428.

Παιονίδης, ον, ὁ, son of Pæon = *Agastrophus*, Il. 11, 339.

Παιονίη, ἡ (Παιών), *a region in the north of Thrace, on the Orbelus, between the Axios and Strymon*, Il. 17, 350.

παιπαλόεις, εσσα, εν, a word of uncertain signif., prop. according to Herm. ad h. Ap. 39, from πᾶλλειν with the reduplication παι, much twisted or wound, hence *rough, rocky, jagged*, epith. of mountains, Il. 13, 17. Od. 10, 97; spoken of steep (V. rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. Il. 13, 33. [Cf. Jahrb. J. und Klotz, p. 278.]

παῖς, παιδός, ὁ and ἡ, often in the ep. language, nom. παῖς, voc. παῖ. Butt. and Herm. ad Orph. Præf. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost p. 381; *a child*. a) In respect to age: *a boy, a girl, a lad, a virgin*; as adj. παῖς συφορβός, *a young swine-*



herd, Il. 21, 282. 2) In respect to descent: a son, a daughter, Il. 1, 20. Od. 4, 263. *παῖς παιδός*, a child's child, a grandchild, Od. 19, 404; plur. Il. 20, 308.

*Παισός*, ἡ = *Ἀπαισός*, q. v.

*παιφάσσω* (φάω), poet. to look around wildly, restlessly, only part. *παιφάσσουσα* (V. far-shining), Il. 2, 450. †. (Wolf in den Comment. z. Il. explains it, with the Schol. and Eustath. to rush wildly on.)

*Παίων*, ονος, ὁ, see *Παίονες*.

*πάλαι*, adv. *anciently, from ancient times, formerly*, in opposition to *νέον*, Il. 9, 527. 2) *long ago, even earlier*, Il. 23, 871. Opposed to *νῦν*, Il. 9, 105. Od. 17, 366.

*παλαιγενής*, ἐς (γένος), *born long since, old, aged*, epith. of *γεραιός*, *ἄνθρωπος*, Il. 3, 386. Od. 22, 395. h. Cer. 113.

*παλαιός*, ἡ, ὅν (πάλαι), compar. *παλαιότερος*, η, ον, 1) *old, from former times*, ἴλος, ξείνος; spoken of things: *οἶνος*, neut. plur. *παλαιά*, Od. 2, 188. 2) *old, aged, full of years*, in oppos. to *νεός*, Il. 14, 108. 136; *γέρον*, Od. 13, 432.

*παλαισμοσύνη*, ἡ, poet. (*παλαιώ*), *wrestling, the art of wrestling*, Il. 23, 701. Od. 8, 103.

*παλαιστής*, οῦ, ὁ (*παλαιώ*), *a wrestler*, Od. 8, 246. †

*παλαιφάτος*, ον (*φημί*), *spoken a long time since, very old*, *θέσφατα*, Od. 9, 507. 13, 172. b) of which there is an old fable, *fabulous*. οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτον, not from the oak in the fable art thou sprung, V., Od. 19, 163. cf. *δρύς*.

*παλαιώ* (πάλη), *ἐπάλαισα*, to wrestle, to engage in a wrestling-match, Il. 23, 621; *τινί*, with any one. \* Od. 4, 343. 17, 134.

*παλάμη*, ἡ (πάλλω), ep. gen. and dat. *παλάμῃ*, 1) *the palm of the hand, gener. the hand itself*. 2) As a symbol of strength: *the hand or fist*, Il. 3, 128. 5, 558.

*παλάσσω* (πάλλω), fut. *παλάξω*, perf. pass. *πεπάλαμαι*, 1) to sprinkle, to stain, to defile; *τί τινι*, any thing with any thing, *αἵματα*, τ' ἐγκεφάλῳ οὔδας, Od. 13, 395; often pass. Il. 5, 100; *λύθρῳ πεπλαγμένος*, Il. 6, 268. *ἐγκεφάλος πεπάλαντο*, the brain was defiled (viz. with blood) (V., mingled with blood), Il. 11, 98, 12, 186. b) Mid. to sprinkle oneself; *χεῖρας λύθρῳ*, to defile one's hands with blood, Il. 11, 169. conf. h. Merc. 554. 2) Like *πάλλω* only in the perf. pass.

*κλήρῳ πεπαλῆσθαι*, to be taken by lot, to decide by lot, to cast lots, Il. 7, 171. Od. 9, 331. (According to Eustath. *παλάσσω* signifies not merely to sprinkle, but also to strike gener., conf. *βάλλειν*.)

*πάλη*, ἡ (πάλλω), *wrestling, a combat of wrestling* (lucta), Il. 23, 635. Od. 8, 206.

*παλλίλογος*, ον (*λέγω*), *collected again*. *παλλίλογα ἐπαγείρειν*, to bring together things again collected, Il. 1, 126. †

*παλιμπετής*, ἐς (*πίπτω*), prop. falling back, only the neut. *παλιμπετής* as adv. back; *ἐέργειν*, to drive backwards, Il. 16, 395. *ἀπονέσθαι*, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. *παλιμπετίες*, see Buttm. Lexil. I. p. 42.

*παλιμπλάζομαι* (πλάζομαι), only part. aor. pass. *παλιμπλαγχθείς*, poet. to wander back, to wander round again. *παλιμπλαγχθέντες* (Bothe: *iterum erroribus acti*), Il. 1, 59. Od. 13, 5. [Cf. Jahrb. Jahn und K., p. 257, where the above definition is denied, and that of Eustath. adopted: *ἀντὶ τοῦ ὀπίσω μάτην* (Schol. *ἀπράκτους, infecta re*), *ἀπονοστήσαντας*.]

*πάλιν*, adv. 1) *back, backwards*, always spoken of place in Hom. *πάλιν δοῦναι*, *οἷεσθαι*, *τρέπειν*, to give, go, turn back, Il. 1, 116, 380. 13, 2; sometimes with gen. *πάλιν τρέπειν ἔγχος τινός*, to turn back the spear from any one, Il. 20, 439. *πάλιν κτε θυγατέρος*, Il. 21, 504; sometimes strengthened. *πάλιν αὐτίς*, back again, Il. 5, 257. ἅψ *πάλιν* and *πάλιν ὀπίσω*, Il. 18, 280. Od. 11, 149. 2) *back*, with the idea of opposition: *πάλιν ἐρείειν*, to contradict, Il. 9, 56. *πάλιν λάζεσθαι μῦθον*, to take back the word, i. e. to speak otherwise than before, Il. 4, 357. Od. 13, 254. 3) Later: *again, anew*, Batr. 115.

*παλινάγρετος*, ον, poet. (*ἀργέω*), prop. taken back; then to be taken back, to be recalled. *τέκνωρ οὐ παλινάγρετον*, an irrevocable pledge, Il. 1, 526. †

*παλινόρμενος*, ον, poet. (*ὀρνυμι*), *turning back, hastening back*, Il. 11, 326. †

*παλινόρσος*, ον, poet. (*ὀρνυμι*), *turning back, hastening back*, Il. 3, 33. †

*παλίντιτος*, ον, poet. (*τίνω*), *paid back, requited, hence requited, avenged*. *παλίντιτα ἔργα γίγνονται*, the deeds were avenged, \* Od. 1, 379. 2, 144.

*παλίντονος*, ον (*τίνω*), *stretched back*, epith. of the bow, which can be drawn back,

hence a gener. epith. in reference to its elasticity; *flexible, elastic*, Il. 8, 266. Od. 21, 11. Thus Köppen and Spitzner ad Il. 15, 443. Some critics take it in a double sense: *a) stretched back*, spoken of the bow, whose string is drawn back when it is to be shot, Il. 8, 266. 15, 443. *b) loosed, unbent*, spoken of the bow in a state of rest, Il. 10, 459. Others, with Eustath. ad Il. 8, 266, understand by *παλίντονον τόξον*, a bow which has a repeated curvature, as the Scythian bow, or which at both ends was bent upwards.

*παλιρόθιος, ον (ρόθος), rushing back, flowing back*, κῦμα, \* Od. 5, 430. 9, 485.

\* *παλίσκιος, ον*, poet. (σκιά), *deeply-shaded, dark, ἄντρον*, h. 17, 6.

*παλίωξις, ιος, ή*, poet. (ἰωκή), *the act of pursuing back, beating back*, when the flying party turns and repels the pursuer, and in turn becomes the pursuer, \* Il. 12, 71. 15, 69.

*παλλακίς, ἴδος, ή*, *a concubine*, Il. 9, 449. 452. Od. 14, 203.

*Πάλλας, ἄδος, ή*, epith. of Minerva, from *πάλλω*, as brandishing the spear, or on account of the expertness of her hands in certain arts, comm. *Παλλὰς Ἀθήνη* or *Ἀθηναίη*, Il.

*Πάλλας, αἶτος, ό*, father of Selene, h. Merc. 100.

*πάλλω*, aor. 1 ἔπηλα, ep. sync. aor. masc. 3 sing. *πάλτο*, Il. 15, 645. 1) *to brandish, to hurl, to cast*; with accus. *τινὰ χειρὶν*, to toss any one in the hands, Il. 6, 474. Espec. *a)* Spoken of weapons: *δοῦρα, ἔγχος, λίθον*. *b)* Spoken of lots: *κλήρους*, to shake the lots, viz. in the helmet till one should fly out whose owner was destined, Il. 3, 316; and without *κλήρους*: *to cast lots*, Il. 3, 324. 7, 181. Mid. *to leap, to spring*. *ἐν ἀσπίδος ἄντρον* *πάλτο*, he sprang upon the rim of the shield, Il. 15, 645 (cf. Spitzner Exc. XVI.); metaph. *to tremble, to palpitate*, with fear or joy. *πάλλεται ἦτορ ἀνὰ στόμα*, my heart leaps up to my mouth, Il. 22, 451; *δείματι*, h. Cer. 294. 2) *to cast lots, μετά τινας*, with any one, Il. 24, 400. *παλλομένων*, subaud. *ἡμῶν*, Il. 15, 191; spoken of those casting lots, not pass. as explained by Heyne, *κληρῶν* being understood.

*Πάλλυς, vos, ό* (the brandisher), an ally of the Trojans from Ascania, Il. 13, 792.

*πάλτο*, ep. for ἔπαλτο, see *πάλλω*.

*παλύνω* (akin to *πάλλω*), *to strew, to strew upon*, ἄλφιστα, Il. 18, 560. Od. 14, 77. *b)* *to*

*bestrew, to cover*; with accus. *τὸ ἄλφιτον ἄκτῃ*, any thing with barley flour, Od. 14, 429; spoken of snow: *ἀφούρας*, Il. 10, 7.

\* *παμβώτωρ, ορος, ό* (βώτωρ), *all-pourishing*, Fr. 25.

*παμμέλας, αῖνα, αν (μέλας), entirely black*, ταῦροι, \* Od. 3, 6. 10, 525.

\* *παμμήτειρα, ή (μήτηρ), mother of all, all-mother*, epith. of the earth, h. 30, 1.

*Πάμμων, ονος, ό* (the wealthy, fr. *πῦμα*), son of Priam and Hecube, Il. 24, 250.

*πάμπαν, adv. (πᾶς), entirely, altogether*, Il. 12, 406. Od. 2, 49.

*παμποίκιλος, ον (ποικίλος), exceedingly variegated, beautifully wrought, πέπλοι*, Il. 6, 289. Od. 15, 105.

*πάμπρωτος, ον (πρῶτος), the very first*, Il. 7, 324. The neut. sing. and plur. as adv. *first of all*, Il. and Od.

*παμφαίνω*, poet. (from *φαίνω*, formed by reduplic.), only pres. and imperf., whence *παμφαίνῃσι*, 3 sing. pres. indic. as if fr. *παμφαίνημι* (where, however, with Spitzner, the subj. *παμφαίνῃσι* should stand), Il. 5, 6; *to shine brightly, to beam, to gleam brightly*, spoken of stars, Il. l. c. 11, 63; and of brass, with pres. part.; sometimes with dat. *χαλκῷ*, Il. 14, 11. *στήθεσσι παμφαίνοντας*, v. 100; ep. *παμφανών*.

*παμφανών, gen. ωντος, fem. παμφανώουσα*, ep. part. from *παμφαίνω*, as if from *παμφανάω*, resolved from *παμφανών*, always as adj. *brightly shining, gleaming, beaming, flashing*, epith. of arms and of brass; *ἐνώπια*, beaming walls, because they were on the sunny side, Il. 8, 435. Od. 4, 42.

*Πᾶν, gen. Πῶός, ό, Pan*, son of Mercury and the daughter of Dryops, accord. to h. 18, 28; or son of Jupiter and Thymbris, Apd.; a field, forest, and pastoral divinity of the Greeks, espec. of the Arcadians. Particularly sacred to him was the mountain Lycæon, in Arcadia. He was represented as having a rough, hairy form, goat's ears, short goat's horns, and goat's feet. He commonly bears a pipe, cf. h. Pan. 2 seq. According to h. 18, 47, his name is derived from *πᾶς, ότι φρένα πᾶσιν ἔτεργεν*.

*πάναγρος, ον (ἄγρος), all catching, all embracing, λίνον*, Il. 5, 457. †

*πάναιθος, η, ον*, poet. (αἶθω), *all burning, all radiant, κόρυς*, Il. 14, 372. †

*παναίολος, ον*, poet. (υἰόλος), *very easily*

*moved, or very bright, exceedingly variegated*; epith. of the girdle, shield and cuirass, (Voss, 'easily turned,' of the shield; elsewhere *splendid*.) \* Il. 4, 186. 13, 552; [conf. αἰόλος].

*πανάπαλος, ον*, poet. (ἀπαλός), *very tender, very young*, Od. 13, 223; † (here the first α is long).

*πανάποτος, ον*, poet. (ἀποτος), *very unfortunate*, \* Il. 24, 493. 255.

*πανάργυρος, ον* (ἀργυρος), *all of silver, very silvery*, \* Od. 9, 203. 24, 275.

*παναφήλις*, Gen. ἴκος, ὁ, ἡ (ἀφήλις), *with-out youthful companions. παῖδα παναφήλικα τιθέναι*, to rob the child of all playmates, Il. 22, 490. †

\* *πανάφυλλος, ον* (φύλλον), *all-leafless*, h. Cer. 452.

*Παναχαιοί, οἱ*, the collective Achæans, by which name in Hom. the wide-spread tribe of the Achæans was designated, Il. 2, 404. Od. 1, 239. 14, 369. cf. Ἀχαιοί.

*παναώριος, ον*, poet. (ἀώριος), *very untimely*; *παῖς*, a child dying prematurely, Il. 24, 540. †

*πανδαμάτωρ, ορος, ὁ*, poet. (δαμάω), *that subdues all, all-conquering*, (V. 'all-powerful'), epith. of sleep, Il. 24, 5. Od. 9, 373.

*Πανδάρεος, ὁ*, son of Merops from Miletus in Crete, and friend of Tantalus; his eldest daughter Ἄδων, accord. to the Ionic tradition, was the wife of King Zethus in Thebes, Od. 19, 518 seq. Other daughters of Pandareus are mentioned, Od. 20, 66, whom later writers called Merope and Cleothera, Paus. 10, 30. 1.

*Πάνδαρος, ὁ*, son of Lycaon, leader of the Lycians and an excellent archer, who by wounding Menelaus prevented the conclusion of peace, Il. 2, 827. 4, 93. He was slain by Diomedes, Il. 5, 290.

*πανδήμιος, ον*, poet. (δήμιος), *amongst or of the whole people*, *πτωχός*, a common beggar, who begs of all, Od. 18, 1. †

\* *Πανδίη, ἡ*, daughter of Jupiter and Selené, h. 32, 15.

*Πανδίων, ονος, ὁ*, a Greek, a companion of Teucer, Il. 12, 372.

*Πάνδοκος, ὁ*, a Trojan slain by Ajax, Il. 11, 490.

\* *πάνδωρος, ον* (δῶρον), *giving every thing, all-yielding*, epith. of the earth, Ep. h. 7.

*Πανελλήνες, οἱ*, the collective Greeks, a

comprehensive name of the Grecian tribes in connection with Ἀχαιοί, Il. 2, 530; see Ἕλληνες. [The Greeks in the time of Hom. had no common name, and the poet employs the two names above to embrace the whole nation, see Mitford I. p. 192.]

*πανῆμαρ, adv.* (ἡμαρ), *the whole day long*, Od. 13, 31. †

*πανημέριος, η, ον* (ἡμέρα), *lasting or doing something the whole day*, adj. for adv. Il. 1, 572. Od. 3, 486. 4, 356. The neut. as adv. Il. 11, 279.

*Πανθοίδης, ον, ὁ*, son of Panthous = Polydamas, Euphorbus, Il. 13, 756. 16, 808.

*Πάνθοος, ὁ*, contr. gen. Πάνθου, Il. 17, 9; Πάνθω, v. 40; son of Othryades, father of Euphorbus and Polydamas, a priest of Apollo at Delphi, whence Antenor took him on account of his beauty. Priam made him priest of Apollo in Troy. He is mentioned amongst the old men of the council, Il. 3, 146.

*πανθύμαδόν, adv.* (θύμός), *in high anger, in vehement wrath*, Od. 18, 33. †

*παννύχιος, η, ον* (νύξ), *lasting the whole night, or doing any thing the whole night*, adj. for adv. Il. 2, 2. 24. Od. 2, 434.

*πάννυχος, ον* = *παννύχιος*, Il. 10, 159.

\* *πανόλβιος, ον* (ὀλβιος), *very happy*, h. 6, 54.

*πανομφαῖος, ὁ*, poet. (ὀμφή), *the author of all omens* ('all-disclosing,' V.), appellation of Jupiter, as the giver of all oracles and signs, Il. 8, 250. †

*Πανοπέυς, ἦος, ὁ*, a town in Phocis on the Cephissus, on the borders of Bœotia, now *Blasios*, Il. 2, 520. 17, 307. Od. 11, 581. {2} Prop. name of a man, the father of Epeus, Il. 23, 665.]

*Πανόπη, ἡ*, daughter of Nereus and Doris, Il. 18, 45.

*πάνορμος, ον* (ὄρμος), *very convenient for landing*, λιμὴν ('sheltering,' V.), Il. 13, 195. †

*πανόψιος, ον*, poet. (ὄψις), *visible to all, clear-shining*, ἔγχος, Il. 21, 397. †

*πανσυδίη, adv.* (σύνω), *with all haste, with all dispatch*, Il. 2, 12. 29. 11, 709.

*πάντη or πάντε, adv.* (πᾶς), *everywhere, at all events*, in every direction, Il. 1, 384. 11, 156. Od. 2, 383.

\* *παντοδαπός, ἡ, ὅν* (πᾶς), *of every kind, manifold*, h. Cer. 402.

*πάντοθεν, adv.* poet. (πᾶς), *from all sides or places*, Il. 13, 28. Od. 14, 270.

παντοῖος, η, ον (πᾶς), of every kind, manifold ('from all sides,' V.), both sing. and plur. παντοῖοι ἄνεμοι, winds from all sides, i. e. a confusion of gusts, Il. 2, 397. Od. 5, 293.

πάντοσε, adv. (πᾶς), in every direction, to all sides, Il. 5, 300. Od. 11, 606.

πάντως, adv. (πᾶς), entirely, altogether, exceedingly, always with οὐ, Il. 8, 450. Od. 19, 91.

παννέριτος, η, ον, poet. exceedingly elevated, the highest of all, Od. 9, 25. †

παύστατος, η, ον, poet. (ὑστατος), the very last, the last of all, Il. 23, 532. Od. 9, 452.

πάομαι, furnishes tenses to παύομαι, q. v. παππᾶζω (πάππας), to say papa, τινά, to call any one father, Il. 5, 408. †

πάππας, ον, ὁ, vocat. πάππα, papa, father, a tender mode of address, formed from the language of children, Od. 6, 57. †

παπταίνω, aor. I ἐπάπτηνα, always without augm. prop. to be timorous, or to look around uneasily, and gener. absol., ἄμφ' ἔ, Il. 4, 497; ἀνά, κατά τι, Il. 12, 333. 18, 84; πάντη, Od. 12, 233. 2) With accus. to look around for any one who is missed, Il. 4, 200. 17, 115.

πάρ, poet. shortened: 1) for παρά. 2) for παρῆστι, Il. 9, 43.

παρά, ep. παρὰ, and shortened πάρ, I) Prep. with gen. dat. and accus., primar. signif. by, near, beside. A) With gen. 1) spoken of space: a) to indicate withdrawal from the vicinity of a place or person, prop. from the side, comm. from: φάσγανον παρὰ μηροῦ ἐρύσσασθαι, to draw the sword from the side, Il. 1, 190; ἐλθεῖν παρὰ Διός, to come from Jupiter, like *de chez qqn.*, Il. 21, 444; φέρειν τεύχεα παρὰ Ἥφαίστοιο, to bring arms from Vulcan, Il. 18, 137; φθίγγεσθαι παρὰ νηός, Il. 11, 585; ἀπονοστεῖν παρὰ νηών, Il. 12, 114. 15, 69; ἔρχεσθαι παρὰ ναύων, Il. 12, 225; more rarely spoken of a state of rest: αἶ, by, παρ' ἀσπίδος, Il. 4, 468. 19, 253. 2) To indicate a causative relation in naming the author, still closely bordering on the signif. of place: δέχεσθαι τεύχεα παρὰ τινος, to receive from any one, Il. 19, 10. 24, 429; τυχῆν παρὰ τινος, Od. 6, 290; φράζειν τι παρὰ Ζηρός, Il. 11, 795. B) With dat. 1) spoken of space: a) In marking continuance with an object or person: by, near, at, before: ἥσθαι παρὰ κλισίῃ, to sit by the tent, Il. 1, 329; μένειν παρ' ἀλλήλοισιν, to remain

near one another, Il. 5, 572; αἰδεῖν παρὰ μνηστῆρων, to sing by or before the suitors, Od. 1, 154. 2) In a causative signif. perhaps φιλεῖσθαι παρ' αὐτῇ, Il. 13, 627, where however it may be taken in the local sense: to be hospitably entertained with or by any one, cf. Od. 1, 123. C) With accus. 1) spoken of space: a) In indicating an aim. α) Spoken of motion or direction to the vicinity of a person or thing, to, towards: παρὰ νῆας ἵέναι, to go to the ships, Il. 1, 347; ἔρχεσθαι παρὰ Μενέλαον, Od. 1, 185. β) Of motion or direction to a place: by, along: βῆναι παρὰ θῖνα, to go along the shore, Il. 1, 34; οἱ δὲ—παρ' ἐρινεὸν ἐσσεύοντο, they hastened along by the fig-tree hill, Il. 11, 167. b) To indicate an extension in the vicinity of an object without special reference to the motion to it: along, around. οἱ δὲ κοιμήσαντο παρὰ πρυμνήσια νηός, Od. 12, 32; cf. Il. 1, 463. 16, 312. 2) Metaph. spoken of immaterial states, prop. along by, i. e. without touching; hence, against, contrary, παρ' δύναμιν, beyond one's power, Il. 13, 787; often παρὰ μοῖραν, against fate, Od. 14, 509; opposed to κατὰ μοῖραν. Note: παρὰ in all three cases can be placed after the nouns, but is then in anastrophe, Il. 4, 97. II) As adv. only ep. thereby, by the side, thereupon, Il. 1, 811. 2, 279. III) In composition it has all the significations cited, and in addition to this, it denotes a transformation or change, as the German *um, vor*.

πάρα, in anastrophe stands 1) for παρά, when it is placed after the case governed, Il. 6, 177. 2) for παρῆστι, Il. 5, 603. Od. 3, 324. πάρα σοί, it rests with thee, Il. 19, 148.

παραβαίνω (βαῖνω), part. perf. παρῆβαις, ep. for παραβεβαίς, to mount beside, hence in the perf. to stand in the chariot beside any one, with τινί, Il. 11, 522. 13, 708; see παραβάτης.

παραβάλλω (βάλλω), aor. παρῆβαλον, prop. to cast beside; to cast before, τινί τι, any thing to any one, spoken of food, Il. 5, 369. Od. 4, 41; always in tmesis. Mid. prop. to put oneself at stake upon; hence, to hazard upon, to venture, ψυχὴν, Il. 9, 322.

παραβάσκω (βάσκω), ep. form of παραβαίνω, only imperf. 3 sing. παρῆσθ' stood by him, Il. 11, 104. †

παραβάτης, ον, ὁ, ep. παρῆβ' βαίνω, one who stands beside

i. e. the hero who stands beside the charioteer in the chariot, Il. 23, 132. † in ep. form.

παραβλήθην, adv. (παραβάλλω), properly, thrown beside; hence metaph. in an ironical signif. παραβ. ἀγορεύειν, to speak covertly, *illuſively*, Il. 4, 6. † According to Schol. 'to speak deceitfully or in reply;' or according to Wolf, 'falling into the discourse,' interrupting; = ὑποβλήθην.

παραβλώσκω (βλώσκω), perf. ep. παρμύβλωκα, to go to the side, to help, τινί, any one, \* Il. 4, 11. 24, 73.

παραβλώψ, ὤπος, ἥ, ep. (παραβλέπω), looking *ſidewiſe*, looking *aſkance*, Il. 9, 503. †

\* παραβόλος, on, poet. παραβόλος; only παραίβολα κερτομεῖν like παραβλήθην, to rebuke in a sly, covert manner, to provoke with side thrusts, h. Merc. 56.

παραγίγνομαι (γίγνομαι), to be beside or at, with dat. δαιτί, Od. 17, 173. †

παραδαρθάνω (δαρθάνω), aor. παρέδαρθον, ep. παρῑδρῑθον, infin. παραδραθῑν, to sleep beside or with any one, τινί, Od. 20, 88; τινί φιλότιτι, Il. 14, 163.

παραδέχομαι, depon. mid. (δέχομαι), aor. παρεδέξαμην, to take, to receive, τί τινος, any thing from any one, Il. 6, 178. †

παραδραθῑν, see παραδαρθάνω.

παραδραμέτην, see παρατρέχω.

παραδράω (δράω), 3 plur. pres. παραδράωσι, ep. resolved for παραδράουσι, to serve, to render service, τινί, to any one, Od. 15, 324. †

παραδύνω (δύνω), infin. aor. 2 παραδύμεναι, poet. for παραδύναι, only intrans. to glide along, to creep by, Il. 23, 416. †

παραεῖδω (αῖδω), to sing by or before; τινί, to sing before any one, Od. 22, 348. †

παραεῖρω (αῖερω), aor. pass. παρηέρθην, to raise beside, pass. to hang beside, Il. 16, 341. †

παραί, poet. for παρά.

παραιβάτης, on, ὅ, ep. for παραβάτης, q. v.

\* παραίβολος, on, poet. for παρῑβόλος.

παραίπεπίθην, see παραπίθω.

παραίσιος, on, poet. (αἴσιος), of unfavorable omen, inauspicious, σήματα, Il. 4, 381. † παραῖσσω (αἰσσω), aor. παρήϊξα, to spring away from, to rush or run by, Il. 5, 690, 20, 414; τινά, any one, \* Il. 11, 615.

παραϊγάμενος, see παρῑγάμη.

παραίφασις, ιος, ep. for παρῑφάσις.

παρακάβαλα, see παρακαταβάλλω.

παρακαταβάλλω (βάλλω), only aor. 2 παρακάβαλον, ep. for παρακατέβαλον, prop. to cast down beside, to lay down, ὕλην, Il. 23, 127; ζῶμά τινι, to put a girdle about any one, \* Il. 23, 683. conf. 685. (Voss, on the other hand, 'he laid the girdle by him.')

παρακαταλέγομαι, mid. (λέγομαι), only sync. ep. aor. 3 sing. παρκατέλεκτο, to lie down beside any one, τινί, \* Il. 9, 565, 664.

παράκειμαι (κείμε), iterat. imperf. παρῑκίσκετο, Od. 14, 521; to lie beside, to stand or be placed beside, Il. 24, 476; with dat. τραπέζῃ, by the table, Od. 21, 416. 2) Metaph. to lie before, to be free to, ὅμην παρῑκείται, Od. 22, 65.

παρῑκίω (κίω), to go by, τινά, in tmesis, Il. 16, 263. †

παρῑκλιδόν, adv. (κλίνω), averting, turning aside. τρέπειν ὄσσε, to avert the eyes, h. Ven. 183; ἄλλα παρῑ εἰπῑν παρῑκλιδόν, turning aside to speak other things, i. e. to speak contrary to the truth, Od. 4, 348. 17, 139.

παρῑκλίνω (κλίνω), aor. 1 παρῑκλίνα, to incline or bend *ſidewiſe*, κεφαλῇ, Od. 20, 301. 2) Intrans. to turn aside, Il. 23, 424.

παρῑκοίτης, on, ὅ (κοίτη), a bed-fellow, a husband, \* Il. 6, 430.

παρῑκοιτις, ιος, ἥ, ep. dat. παρῑκοιτῇ, Od. 3, 381; a female bed-fellow, a wife, Il. 3, 53.

παρῑκρεμάννυμι (κρεμάννυμι), aor. part. παρῑκρεμῑσας, to hang beside, to let hang, with accus. χεῖρα, Il. 13, 597. †

παρῑλέγομαι, mid. (λέγω), only aor. 3 sing. παρῑλέξατο and subj. 1 sing. παρῑλέξομαι, ep. for παρῑλέξωμαι, Il. 14, 237; syncop. 2 aor. 3 sing. παρῑέλεκτο, h. Ven. 168; to lay oneself beside; τινί, to sleep with any one, Il. 2, 515. Od. 4, 305; ἐν φιλότιτι, to have amorous commerce with any one, Il. 14, 237.

παρῑμείβομαι, mid. (αἰμῑβω), only aor. παρῑμεινῑάμην, to go by, to ride by, τινά, any one, \* Od. 6, 310. h. Ap. 409.

παρῑμένω, ep. παρῑμένω and παρῑμῑνω (μένω), aor. 1 παρῑμῑνω, to remain by or beside, to persist, to hold out, Il. 13, 151; τινί, to remain with any one, \* Il. 11, 402.

παρῑμῑνω, poet. for παρῑμένω, \* Od. 2, 297. 3, 115.

παρῑμυθέομαι, depon. mid. (μυθός), aor. 1 παρῑμυθῑσάμην, to address, in order to comfort or animate, τινί, any one, Il. 9, 417. 684; with infin. \* Il. 15, 45.

παρηνέω, poet. for παρανέω (νέω), to hear up by, οἶτον ἐν κρηνοῖσιν, \* Od. 1, 147. 16, 51.

παρηνήχομαι, depon. mid. (νήχομαι), fut. παρηνήξομαι, to swim beside or by, Od. 5, 417. †

\* παρανίσσομαι, depon. mid. (νίσσομαι), to go by, with accus. h. Ap. 430.

πάρατα, adv. (ἄντα), sidewise, obliquely, Il. 23, 116. †

παρπαφίσκω (ἀπαφίσκω), aor. παρήπαφον, to mislead, to seduce, to infatuate, with infin. Il. 14, 360. †

παρπειθῶ, poet. παραιπειθῶ (πειθῶ), aor. παρήπεισα, ep. aor. 2 with ep. reduplic. παρπέπειθον, whence the subj. παραιπειθήσῃ, Od. 22, 213; part. παραιπειθῶν, οὔσα, and παρπειθῶν, prop. by crafty discourse to convert from one opinion to another, gener. to persuade, to wheedle, to win over, with accus. τινά, Od. 24, 119; φρένας τινός, Il. 7, 120. 13, 788; τινά ἐπέεσσιν, Il. 14, 208; with infin. Od. 22, 213.

παρπεπιθῶν, see παρπειθῶ.

παρπέμπω (πέμπω), aor. παρήπεμψα, to send by, to convey by, Od. 12, 72. †

παρπλάζω (πλάζω), aor. 1 παρήπλαξα, aor. pass. παρπλάχθην, 1) to lead from the right way, to conduct astray, to cause to err, τινά, with gen. of the place, Od. 9, 181. 19, 187; hence pass. to turn aside, to wander, spoken of the arrow, Il. 15, 464. 2) Metaph. to cause to err, to confuse, νόημα, Od. 20, 346.

παρπλήξῃ, ἥγος, ὁ, ἡ (πλήσσω), prop. beaten sidewise. παρπλήγῃς ἡμίονες, shores on which the waves beat only sidewise, i. e. low (V. sloping) shores, Od. 5, 418. 440.

παρπλώω (πλώω), ep. for παραπλώω, 3 sing. ep. aor. παρήπλω, to sail by, Od. 12, 69. †

παρπνέω (πνέω), aor. subj. παρπνέουσῃ, to breathe through a side opening, to blow by, to breathe by, spoken of the bottle of Æolus, Od. 10, 24. †

παρῤῥήτος, ἡ, ὅν (ῥήτος), addressed. a) that can be addressed, appeased; ἐπίεσσιν, by words, Il. 9, 526. b) τὰ παρῤῥήτιά, addresses, admonitions (monita), cf. ἀμήχανος, \* Il. 13, 726.

\* παρασκώπτω (σκώπτω), to deride aside, to deride covertly, h. Cer. 203.

παρσταδόν, adv. (παρίστημι), standing near, Il. 15, 22. Od. 10, 173.

\* παραστείχω (στείχω), aor. παρήστικον, to go by, with accus. h. Ap. 217.

παρασφάλλω (σφάλλω), aor. 1 παρέσφηλα, to thrust aside, to drive away, οἷστόν, Il. 8, 311. †

παρασχέμεν, see παρήχω.

παρατανύω (τανύω), to place beside, τράπεζαν, Od. 1, 138. 7, 174; in tmesis.

παρατεκταίνομαι, mid. (τεκταίνω), aor. 1 παρετεκτηνάμην, to ruin in constructing, to construct falsely, metaph. to transform, to metamorphose, τί, Il. 14, 54; ἔπος, to falsify a word, i. e. to devise a lie (to invent a tale, V.), Od. 14, 131.

παρατίθῃμι (τίθῃμι), pres. 3 sing. παρατιθεῖ, fut. παραθήσω, aor. παρήθηκα, 2 aor. 3 plur. παρήθεσαν for παρέθεσαν, subj. παραθείω, ep. for παραθῶ, optat. 3 plur. παραθῆεν, imperat. παραθέσθι, mid. aor. 2 optat. 3 sing. παραθεῖτο, part. παρθέμενος for παραθ., 1) to sit by or near, to place beside, τικλήτι; τράπεζαν, δίφρον, Od. 5, 92. 20, 259; spoken espec. of food: to place before, δαῖτα, Il. 9, 90; βρώσιν τε, πόσιν τε, Od. 1, 192. b) Gener. to present, to give, to bestow, ξεινία τινι, Il. 11, 779. 18, 408; δύναμιν τινι, Od. 3, 205. Mid. to set or put before oneself, δαΐδας, Od. 2, 105. 19, 150. 2) to place upon (prop. spoken of a stake), to venture upon, to peril, κεφαλάς, Od. 2, 237; ψυχάς, Od. 3, 74.

παρατρέπω (τρέπω), aor. 1 παρήτρεψα, to turn sidewise, to turn aside, to guide away. παρατρέψας εἶχεν ἵππους, turning he conducted the horses by, \* Il. 23, 398; ἐκτός ὁδοῦ, 423; other forms, παρατροπέω, τρωνάω.

παρατρέχω (τρέχω), only aor. 2 παρήδραμον, ep. παραδραμέτην, to run by, Il. 10, 350. 2) to outrun, to outstrip any one, τινά πόδεσσιν, Il. 23, 636. h. 18, 16.

παρατρέω (τρέω), aor. 1 παρήτρεσα, ep. σσ, to tremble at the side, to start timorously aside, Il. 5, 295. †

παρατροπέω (τροπέω), poet. for παρατρέπω, only particip. metaph. τί με ταῦτα παρατροπέων ἀγορεύεις, wherefore sayest thou these things to me turning aside, i. e. dissembling (Proteus well knew the design of Menelaus, but dissembled, pretending not to know), Od. 4, 465. †

παρατρωνάω, poet. = παραpres. to turn about; θεοὺς θύνει on the gods by the vapor of 500. †

παρατυγχάνω (τυγχάνω), *to be close by, to come to*, τινί, Il. 11, 74. †

παρανδᾶω (αἰδᾶω), part. aor. παρανδήσας, 1) *to address, to comfort*, Od. 15, 53; θάνατόν τινι, *to comfort any one concerning death*, Od. 11, 488. 2) *to say or tell*, Od. 18, 178.

παράφασις, ἡ, ep. παραφασις and πάφασις, 1) *the act of addressing, persuading, encouraging*, Il. 11, 793. 15, 404. b) *allurement*, Il. 14, 217; in the girdle of Venus; according to the Schol. *to be taken as adj. with ὁριστός; ὁμίλλᾳ παραινετική*, intimate intercourse.

παραφεύγω (φεύγω), aor. 2 ep. infin. παραφυγῆναι, *to flee by*, with dat. Od. 12, 99. †

παράφημι (φημι), *to which* aor. παρείπον, mid. παραφάμαι, part. παραφάμενος for παραφάμ., infin. παραφάσθαι for παραφ., 1) *to persuade, to counsel*, τινί, Il. 1, 577; comm. mid. with accus. τινά ἐπίεσσι, *to persuade any one by words, to wheedle, with the idea of craft*, Il. 12, 249. Od. 2, 199.

παραφθάνω (φθάνω), only aor. optat. παραφθαίησι, part. παραφθᾶς, and aor. 2 mid. παραφθάμενος, *to outstrip, to surpass*, τινά πόδεσσι, Il. 10, 346. Mid. = act. τινά τάχει, Il. 23, 515.

παρβεβαῶς, see παραβαίνω.

παρδαλή, ἡ, poet. for παρδαλή, subaud. δора, *a panther-skin*, § Il. 3, 17. 10, 29; prop. fem. of παρδάλεος, ἐν, τον (πάρδαλις), *belonging to a panther*.

\*πάρδαλις, ιος, ἡ, *a panther*, Il. 13, 103. 21, 573, where Spitzner has adopted this form as approved by Aristarch. for πορδαλίαν, πόρδαλις, cf. πόρδαλις, h. Ven. 71.

παρίζομαι, depon. mid. (ἔζομαι), *to sit by, to seat oneself*; absol. τινί, *by any one*, Il. 1, 557; espec. *to converse with him*, Od. 4, 738.

παρειά, ἡ, *a cheek*, prop. spoken of human beings; rarely of the eagle, Od. 2, 153. 2) *the cheek-pieces of the helmet*, h. 31, 11.

παρεῖθι, see παρίημι.

πάρεμι (εἶμι), pres. 3 plur. παρίασι, impf. 3 plur. πάρεσαν, infin. παρίεσθαι, poet. for παρίηναι, fut. παρίεσθαι, ep. σσ, 1) *to be beside, present, near*, absol. Il. 2, 485. 14, 299; with dat. τινί, *to be near any one; often for support or assistance; hence to aid*, Il. 11, 75. 18, 472; also spoken of things: μόχῃ, *to be present in the battle*, Od. 4, 497; and ἐν δαίτρει, Il. 10, 217. 2) *Gener. to be there,*

*to be ready, to be in store*; hence τα παρόντα, *property, stores*, Od. 1, 140. εἴ μοι δύναμις γε παρῆι, *if I had the power*, Od. 2, 62. ὅση δύναμις γε πάρεσσι, *as much as is in my power*, Il. 8, 294. 13, 786.

πάρεμι (εἶμι), part. παρίων, *to go near or by, to pass by*, \* Od. 4, 527. 17, 233. Ep. 3, 6.

παρεῖπον (εἶπον), defect. aor. 2 to παράφημι, 1) *to persuade, to address, to wheedle*, τινά, Il. 1, 555. 2) *With accus. of the thing: to advise, to counsel*, αἴσιμα, Il. 6, 62. 7, 121; absol. Il. 11, 793.

παρεῖ, before a vowel παρῆς, also before consonants, Il. 11, 496. Od. 12, 216. 14, 168 (in later writers παρῆς), I) Prepos. 1) *With gen. without, out of*, (ἐκ with the idea of παρά,) παρῆς ὁδοῦ, Il. 10, 349. h. in Merc. 188; παρῆς λιμένος, *not far from the harbor*, Od. 9, 116. 2) *With accus. near by, without, out of, beyond, aside from*. (παρά with the idea of ἐκ,) παρῆς ἄλλα, Il. 9, 7. παρῆς μίτον, Il. 23, 672. Od. 12, 443. 16, 165. 343; *along by*. παρῆς τὴν νῆσον ἐλαύνειν νῆα, Od. 12, 276. 15, 199. h. Ap. 410. In Il. 24, 349, the prep. stands after the accus. when, according to Spitzner, παρῆς would better be connected with the verb and the accus. depend upon it, cf. Od. 12, 53. b) Metaph. παρῆς νόον, *beyond reason, i. e. without reason, foolishly*, Il. 10, 391. 20, 133. h. Merc. 547. β) *without, except*. παρῆς Ἀχιλλῆα, *without Achilles' knowledge*, Il. 24, 434. II) Adv. 1) *near, near by, along by, στήναι*, Il. 11, 486; *νηεῖν*, Od. 5, 439; *ᾠθεῖν*, Od. 9, 488. νῆα παρῆς ἐλάειν, Od. 12, 109. conf. v. 53. 2) Metaph. *aside, i. e. contrary to right and truth, hence a) ἄλλὰ παρῆς εἰπεῖν, παρακλιδόν*, *turning aside from the truth*, Od. 4, 348. 17, 139. παρῆς ἐρεῖν, Od. 23, 16. παρῆς ἀγορεύειν, *contrary to propriety, i. e. unskillfully, foolishly*, Il. 12, 213. b) *beside, yet*, Od. 14, 168.

παρεκίσκετο, see παρακίμαι.

παρεκπροφεύγω (φεύγω), aor. subj. παρεκπροφύγω, *to flee away from, metaph. to escape*, τινά, Il. 23, 314. †

παρελαίνω (ἐλαίνω), fut. ἐλάσω, aor. παρήλασα, poet. παρίλασα (σσ), *to drive by, hence a) Intrans. to ride by, to travel by* (subaud. ἵππους or ἄρμα), Il. 23, 382; *τινα ἵπποισιν*, *beyond any one, to conquer one in a chariot-race*, Il. 23, 638. b) *to sail by*, νηϊ, Od. 12, 186; *τινά*, *beyond any one*, Od. 12, 197.

*παρέλκω* (ἔλκω), to draw beside, to prolong, to delay any thing; absol. to loiter, to linger, *μύησι*, by pretexta, Od. 21, 111. Mid. to draw to oneself, to procure for oneself, by cunning and deceit, *δῶρα*, \*Od. 18, 282.

*παρέμμεναι*, see *πάρεμι*.

*παρενήγεον*, see *παρηνήω*.

*παρεῖξ*, see *παρέκ*.

\**παρέξειμι* (εἶμι), to go out by, metaph. to overstep, to exceed, to transgress, h. Cer. 478.

*παρεξελάννω* (ἐλάννω), aor. subj. *παρεξέλαισθη* ed. Spitzner (*παρεῖξ ἐλάσθη* ed. Wolf), to drive out by; only intrans. to ride out by, Il. 23, 344. †

*παρεξέρχομαι*, depon. mid. (*ἐρχομαι*), aor. 2 infin. *παρεξελθῆναι*, 1) to go out by, to go over, to go by, Od. 10, 573; *πιδίω*, Il. 10, 344. 2) Metaph. to overstep, to transgress, to violate, *Διὸς νόον*, etc. Od. 5, 104; *ἄλλον θεόν*, Od. 5, 138.

*παρέπλω*, see *παραπλώω*.

*παρέρχομαι*, depon. mid. (*ἐρχομαι*), fut. *παρελεύσομαι*, aor. 2 *παρήλυθον* and *παρήλυθον*, infin. ep. *παρελθῆμεν*, 1) to go by, to pass over, Od. 12, 62; τί, before a thing, Il. 8, 239; hence absol. to pass away, κύμα, Od. 5, 429. 2) With accus. to come before any one, to surpass him, to outstrip, *τινά*, Il. 23, 345. 8, 239; *ποσίν*, in running, Od. 8, 230; *ἐν δόλοισιν*, Od. 13, 291; hence gener. to overreach, to deceive, Il. 1, 132.

*πάρεσαν*, see *πάρεμι*.

*παρηνάζομαι*, pass. (*ἐννάζω*), to lie or sleep by, *τινί*, any one, Od. 22, 37. †

*παρέχω* (ἔχω), fut. *παρέξω*, aor. 2 *παρέσκον*, ep. *παρέσχεθον*, subj. *παρασχῶ*, infin. ep. *παρασχῆμεν*, 1) to hold near, to present, τί, any thing; *δράγματα*, Il. 18, 556. cf. 23, 50; *φάος*, Od. 18, 317. 2) Gener. to reach to, to present, to give, to accord, to bestow, *ἱερόν*, *δῶρα*, *σῖτον*, *ἰχθύς*, *φιλότητα*, to accord friendship, hospitality, Il. 3, 354; *ἀρετήν*, Od. 18, 133; *γάλα* *τα* *καὶ* *εἰφοσύνην*, Od. 20, 8; with infin. *παρέχουσι γάλα* *θῆσθαι*, they always give milk to milk, Od. 4, 89. Mid. *παρεχίσκετο*, var. lec. for *παρεκίσκετο*, Od. 14, 521.

*παρηέρθη*, see *παραίρω*.

*παρήϊον*, τό, Ion. for the unusual *παρεῖον*, 1) the cheek, spoken of animals, Il. 16, 159. Od. 22, 404. 2) a cheek-ornament upon the horse's curb, the part of the bit lying upon the cheek, Il. 4, 142.

*παρήλασε*, see *παρελαίνω*.

*πάρημαι*, depon. mid. (*ῆμαι*), to sit by or near; absol. and with dat. *τινί*, any one, Od. 1, 339; *νησί*, Il. 1, 421. δ) Gener. to remain by, to dwell, to reside at or in, Il. 9, 311. Od. 11, 578.

*παρηγορή*, ἡ, poet. (*παρήγορος*), the rein of a led horse, the thong with which he is attached, \*Il. 8, 87. 16, 152.

*παρήγορος*, ον, poet. (*παραιῶν*), 1) hanging at the side, subaud. ἵππος, a horse not attached to the yoke with the span, but going beside, a led horse, Il. 16, 471. 474; elsewhere *πασσάειρος*. 2) lying beside, extended near, Il. 4, 156; metaph. beside oneself, crazy, infatuated, \*Il. 23, 603.

*παρήπαρε*, see *παραπαρίσκω*.

*παρθένεμος*, see *παρτιδῆμι*.

*παρθενική*, ἡ, poet. for *παρθένος*, a virgin, Il. 18, 567. Od. 11, 39; prop. fem. of *παρθενικός* = *παρθένος*; hence *παρθενική νεῆνις*, Od. 7, 20.

*παρθένιος*, η, ον (*παρθένος*), maidenly, pertaining to virgins, *ζώνη*, Od. 11, 245; subst. ὁ *παρθένιος*, sc. παῖς, a virgin's son, Il. 16, 180. 2) innocent, pure, clear, h. Cer. 99.

*Παρθένιος*, ἡ, a river in Paphlagonia, which separates it from Bithynia, and flows into the Pontus; now *Bartın*, Il. 2, 854.

*παρθενοπίτης*, ον, ὁ (*ὀπιτεύω*), one who eyes maidens, a maid-gazer, Il. 11, 385. †

*παρθένος*, ἡ, a virgin, a maiden, Il. and Od. 2) a young wife, Il. 2, 514.

*παρθεσαν*, see *παρτιδῆμι*.

*παριανῶ* (ἰανῶ), to sleep by or with, *τινί*, any one, Il. 9, 336. †

*παρίζω* (ἵζω), to seat oneself by, *τινί*, any one, Od. 4, 311. †

*παρίημι* (ῖημι), aor. 1 pass. *παρείδην*, to let down beside; pass. to hang down, Il. 23, 868. †

*Πάρις*, ιος, ὁ, also called *Ἀλέξανδρος*, son of Priam; he seduced Helen, under the protection of Venus, and was the cause of the Trojan war, Il. 3, 45 seq. The poet mentions the occasion of this seduction Il. 24, 25 seq.; of his voyage, he only mentions that he returned with Helen by way of Phœnicia, Il. 6, 290 seq. He was a friend of the female sex and of music, Il. 3, 39 seq.; and also not unacquainted with war though often dilatory and cowardly.



παρίστημι (ἵστημι), aor. 2 παρίστην, subj. ep. παρστήτεον for παραστήτεον, optat. παρσταίην, part. παραστάς and παρστάς, perf. παρήστηκα, infin. παρεστώμεναι, 3 plur. pluperf. παρήστασαν, fut. mid. παραστήσομαι, Od. 24, 28. 1) Trans. to place near, in Hom. not used. 2) Intrans. mid. also aor. 2 perf. and pluperf. a) to place oneself near, to come to, to approach, τινί, any one, espec. in pres. and imperf. mid. in a good sense, hence to help, to aid, to stand by, Il. 5, 809. 10, 290. Od. 13, 301; and in a bad sense, Il. 3, 405. 20, 472; often the part. aor. 2 παραστάς. 2) to stand by, to be near, espec. in the perf. and pluperf. τινί, any one, Il. 15, 255. 17, 563; also spoken of things: νῆες παρήστασαν, the ships were there, Il. 7, 467. b) Metaph. to be near, to be before. ἀλλά τοι ἦδε ἄγχι παρήστηκεν θάνατος, but now death stands near before thee, Il. 16, 853. αἶσα παρήστη ἡμῖν, Od. 9, 52. παρίσχω (ἵσχω), poet. form from παρέχω, infin. ep. παρισχέμεν, 1) to hold near, ἵππους, Il. 4, 229. 2) to reach to, to present, τί τινι, Il. 9, 638.

παρκατέλεκτο, see παρακαταλέγομαι.

παρμέμβλωκε, see παραβλώσκω.

παρμένω, ep. for παραμένω.

Παρνησός, ὁ, Ion. for Παρνασσός, a large mountain in Phocis on the borders of Locria, at whose foot lay Delphi; now *Japara*, Od. 19, 431; with σσ, h. Ap. 269. Adv. Παρνησόνδε, to Parnassus, Od. 19, 394. On the orthography, see Buttm. Ausf. Gram. § 21. p. 86.

\* παροίγνυμι (οἶγνυμι), to open at the side, to open a little, h. Merc. 152, according to Herm. conject.

παρόιθε, before a vowel πάροιθεν, adv. (πάρος), a) Spoken of place: before, on the fore side, Il. 8, 494. οἱ πάροιθεν (ἵπποι), the forward, in oppos. to δαύτεροι, Il. 23, 498. b) Of time: before, previously, formerly, Il. 15, 227. τὸ πάροιθεν, Od. 1, 322. οἱ πάροιθεν, those before, Il. 23, 498. 2) Prep. with gen. before, in view, opposite, τινός, Il. 1, 360. 14, 428.

παρόιτερος, η, ον, compar. of πάροιθε, the former, the earlier, \* Il. 23, 459. 480.

παροίχομαι (οἶχομαι), perf. παρήχηκα, to go by, to pass beyond, Il. 4, 272; spoken of time: to pass away, \* Il. 10, 252.

πάρος, adv. of time: a) before, formerly; in like manner: τὸ πάρος, with the pres. at

other times. πάρος οὔτι θαμίξεις, thou art not at other times wont to come, Il. 18, 386. Od. 5, 88. cf. Il. 12, 346; with πρὶν γε following: before, Il. 5, 218. Od. 2, 127. b) As relat. partic. with infin. before, ere. πάρος τάδε ἔργα γενέσθαι, ere these deeds occurred, Il. 6, 348. Od. 1, 21. c) rather, Il. 8, 166; according to Damm: πάρος τοι δαίμονα δώσω, where it likewise signifies 'before.' 2) As prep. before, for πρό only Il. 8, 254. †

\* Πάρος, ἡ, one of the Cyclades, an island in the Ægean sea, famed for its white marble, h. Ap. 44; now *Paro*.

παρπεπιθών, see παραπιθώ.

Παρόρασις, ἡ, a town in Arcadia accord. to Il. 2, 608; later, a district in the southwestern part of Arcadia.

παρσταίην, παρστάς, see παρίστημι.

παρστήτεον, see παρίστημι.

παρτιθεῖ, see παρατίθημι.

παράφμαι, see παράφημι.

παράφαις, ἡ, see παράφαις.

παρῶχηκα, see παροίχομαι.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, dat. plur. ep. πάντεσσι for πᾶσι, and gen. plur. fem. πασῶν for πασῶν, 1) every one, in sing. Il. 16, 265. Od. 13, 313. Plur. all; when the idea of union or exclusion is expressed: ἐννέα πάντες, all nine, i. e. the whole nine, Il. 7, 161. Od. 8, 258. 2) whole, including all the parts. πᾶσα ἀληθείη, Il. 24, 407. Od. 11, 507; οἶκος, Od. 2, 48. 3) Pecul. uses = παντοῖος, of every kind, δαίδαλα πάντα. οἶωνοῖσι πᾶσι, Il. 1, 5. γίγνεσθαι πάντα, to become all things, i. e. to assume every form, Od. 4, 417. 4) The neut. plur. as adv. entirely, altogether, Il. and Od.

Πασιδέη, ἡ, one of the Graces, whom Juno promised to the god of sleep for a bride, Il. 14, 269. 276.

πασμῆλονσα, ἡ (μῆλω), an appellation of the ship *Argo*, prop. which is a care to all, κλυετο to all, Od. 12, 70. †.

πάσσαλος, ὁ (πήγνυμι), ep. dat. πασσαλόφι, a wooden pin, a peg, to hang any thing upon, Il. ἀπὸ πασσαλόφι αἰρῆν, to take down from the pin, Il. 24, 268.

πάσσασθαι, see πατίομαι.

πάσσω, only pres. and imperf. to strew, lay, or sprinkle upon, spoken of dry and of liquid things, prop. with accus. φάρμακα; also with gen. ἁλός, to strew some salt upon, \* Il. 9, 214; see ἐμπάσσω.

πάσων, *ον*, compar. of παχύς.

πάσχω, fut. πείσομαι, aor. 2 ἐπαθον, perf. πέπονθα, also πίποσθε for πέπονθε, πεπόνθατε, see Buttm. Gram. § 110. note 5 (accord. to Thiersch, perf. pass. § 212, 36); also ep. part. perf. fem. πεπαθῦῖα, Od. 17, 555; (prop. to receive an impression, both good and bad;) in Hom. always in a bad sense: 1) *to suffer, to endure, to bear, to sustain*, spoken both of the body and the soul, with accus. κακόν, κακά, ἄλγεια, πήματα, often ἄλγεια θυμῷ, κατὰ θυμόν, Il. 9, 321. Od. 1, 4; ἔκ τινος, Od. 2, 134. b) Often absol. μή τι—πάθῃ, lest he should suffer something, i. e. die, Il. 5, 567. 10, 538. Od. 17, 596. 2) In the interrogation τί πάθω, what shall I do? as an expression of the greatest embarrassment, Il. 11, 404. Od. 5, 465; and in like manner in the part. aor. τί παθόντι λελάσμεθα ἄλκις, what has happened to us that we have forgotten our strength? Il. 11, 313. cf. Od. 24, 106.

πάταγος, ὁ, any loud noise arising from the collision of bodies, *cracking* of breaking trees, Il. 16, 769; the *chattering* of the teeth, Il. 13, 282; the *dashing* of the waves, \* Il. 21, 9.

πατάσσω (akin to πάταγος), *to strike, to beat, to knock, to palpitate*, spoken of the heart, \* Il. 7, 216. 13, 282.

πατέομαι, ep. depon. mid. aor. ἐπασάμην, ep. πασσάμην, pluperf. ἐπέασμην, Il. 24, 642; *to taste, to eat, to consume*, with accus. σπλάγχανα, Δαμῆτερος ἀκτὴν, Il. 1, 464. 21, 76; elsewhere with gen. σίοιο, οἶνοιο, δέλπνου, Il. 19, 160. 24, 642. Od. 1, 124. (The pres. is not found in Hom.)

πατέω, see καταπατεύω.

πατήρ, ὁ, gen. πατρός, poet. πατέρος, dat. πατρί, plur. gen. πατρῶν, 1) *father*. πατρός πατήρ, grandfather, Il. 14, 118. Jupiter is called, by way of eminence, πατήρ ἀνδρῶν τε θεῶν τε. 2) As an honorary mode of address, ξεῖνε πάτερ; Od. 7, 43. 3) Plur. οἱ πατέρες, the fathers, i. e. the forefathers, Il. 4, 405.

πάτος, ὁ, 1) *the act of stepping, a step*, Od. 9, 119. 2) *a trodden way, a path*, Il. 20, 137. 6, 202.

πάτρι, ἡ (πατήρ), *country, father-land*, Il. 1, 30. Od. 2, 365. [2) *family, stock, derivation*, Il. 13, 354, but denied by Passow.]

πατρίς, ἰδος, ἡ (πατήρ), prop. poet. fem.

*belonging to country, native, γαῖα*, Il. 2, 140; often subst. *country*, Il. 5, 213. Od. 9, 34.

πατρόθεν, adv. (πατήρ), *from the father*. πατρόθεν ἐκ γενεῆς ὀνομάζειν, to name after the father, Il. 10, 68.

πατροκασίγνητος, ὁ (κασίγνητος), *a father's brother, an uncle*, Il. 21, 469. Od. 6, 330.

Πάτροκλος, ὁ, and after the 3 dec. gen. πατροκλῆς, accus. κλῆα, voc. Πατρόκλεις, Il. 17, 670. 11, 602. 1, 337; son of Menætiæ and Sthenele, a friend and companion of Achilles, from Opus, Il. 18, 326; he fled when a youth, on account of the slaughter of the son of Amphidamas, to Peleus, Il. 11, 765 seq. 23, 84 seq.; he accompanied Achilles to Troy, and withdrew from battle till the Trojans cast fire into the ships. Then first he went to battle in the arms of Achilles, and was slain by Hector, Il. 16, 38 seq. His funeral solemnities see Il. 23.

πατροφονεύς, ἦος, ὁ (φονεύς), *a patricide*, \* Od. 1, 299. 3, 307.

πατροφόνος, ὁ = πατροφονεύς, Il. 9, 461. †

πατρῷος, ἰή, ἰον, poet. for πατρός (πατήρ), *belonging to a father, paternal*, μένος, Il. 5, 125; γαῖα, father-land, Od. 13, 188. πατρῷα ἔργα, the deeds of the father, Od. 2, 22. b) *descending or inherited from a father*, Od. 1, 387; σκηπτρον, Il. 2, 46; ξεῖνος, a paternal table-friend, Il. 6, 215.

παῦρος, ἡ, *ον*, compar. παυρότερος, ἡ, *ον*, little, feeble, small; λῆος, a small people, Il. 2, 675; mostly in plur. Il. 9, 333. Od. 2, 276. Often in the compar. Il. 4, 407.

πανσωλή, ἡ (πάνω), *ceasing, resting, rest*, Il. 2, 386. †

πάνω, ep. infin. pres. πανέμεν, iterat. impf. πανέσκον, fut. παίσω, aor. ἐπανσα, ep. παῦσα, aor. mid. ἐπανσάμην, ep. πανσάμην, perf. mid. πέπανμαι. 1) Act. *to cause to cease, to bring to a stand, to restrain, to check, to cause to rest*. 1) With accus. a) Of persons, τινά, Il. 11, 506. b) Of things: *to terminate, to restrain, to allay, to soothe*, χόλον, μένος, μίχην, πόλεμον, Il. 1, 192. 207. 7, 29. 15, 459. 2) τινά τινος, *to cause any one to cease, to restrain, χαρμῆς, ἀλκῆς, μάχης*; τινά ἀοιδῆς, to deprive any one of a song, Il. 2, 595; ἄλας καὶ οἰζύνος, to deliver any one from wandering and wretchedness, Od. 15, 342. Instead of the gen. stands the infin. Il. 11, 442. c) Also with the particip. as among the Attics, Il. 11, 506. II) Mid. with poet.

pass. *to cease, to rest, to leave off, to retire from.* a) Absol. spoken of persons and things, Il. 3, 134. 11, 267. 14, 260. b) With gen. of the thing: *πόνου*, to cease from the labor, Il. 1, 467; *πολέμοιο, μάχης*, with part. instead of the gen. *ἐπαύσατο νηπιαγέων*, he ceased playing, Il. 22, 502. N. B. The act. stands intrans. Od. 4, 659. *καὶ παύσαν ἀέθλων*, and they rested from the combats [but cf. Buttm. Ausf. Sprachl. II. p. 264 seq. where the reading *μηστιγῆρας* is defended.]

*Παφλαγών, ὄνος, ὁ*, plur. *οἱ Παφλαγόνες*, the *Parhlagonians*, inhabitants of a country of Asia Minor upon the Pontus, between the river Halys, the Parthenius, and Phrygia, Il. 2, 851. 5, 577.

*παφλάζω* (*φλάζω* with reduplic.), *to boil up, to bubble, to roar*, spoken of the sea, Il. 13, 798. †

*Πάφος, ἡ*, a town on the west side of the island Cyprus, with a famous temple of Venus, Od. 8, 363; later *Παλαίπαφος*, to distinguish it from *Νεάπαφος*, a port situated not far from the ancient Paphos on the coast, now *Baffo*, h. Ven. 59.

*πάχετος, τό (παχύς)*, accord. to the Schol. poet. for *πάχος*, *thickness*, Od. 23, 191. 2) Ep. for *παχύτερος*, *thicker*, Od. 8, 187. According to Nitzsch ad loc. it may very well in both be adj., either of the positive form, *very thick*, or comparative, *thinner—πάχετος δ' ἦν ἥϊτε χλῶν*, it was thick as a pillar, Od. 23, 191. *λάβε δίσκον μείζονα καὶ πάχετον*, a larger and very thick discus, Od. 8, 187.

*πάχιστος, η, ον*, superl. of *παχύς*.

*πάχνη, ἡ (πήγνυμι)*, *rime, hoar frost*, Od. 14, 476. †

*παχνόω (πάχνη)*, prop. *to rime, to congeal into frost*; pass. *to be congealed to frost*; metaph. *to be chilled*. *τοῦ ἤτορ παχνοῦται*, his heart shuddered, Il. 17, 112.

*πάχος, εος, τό (παχύς)*, *thickness*, Od. 9, 324. †

*πάχυν, εἶα, ὅ (πήγνυμι)*, compar. irreg. *πάσσων, ον*, Od. 6, 230; superl. *πάχιστος, η, ον*, Il. 16, 314; *thick, clotted*, spoken of blood, Il. 23, 697. 2) *thick, fat, fleshy, solid, muscular*, spoken of human limbs, *αἰχλὴν, μηρός, χεῖρ*. 3) Gener. *thick, heavy*, *λάας*, Il. 12, 446; *αἷλος αἵματος*, a thick stream of blood, Od. 22, 18.

*πεδάα*, see *πεδάω*.

*πεδάω (πίδη)*, 3 sing. pres. *πεδάα*, ep. for

*πίδη*, aor. 1 *ἐπίδησα*, ep. *πίδησα*; *πεδάασκον*, iterat. imperf. Od. 23, 353; prop. *to put on foot-fetters*; and gener. *to bind, to fetter, to restrain, to hinder, to hold, to stop*, with accus. *ἄρμα, νῆα*, Il. 23, 585. Od. 13, 168; with double accus. *τινὰ βλέφαρα*, to blind any one's eyes, Od. 23, 17. 2) Spoken espec. of the supposed influence of a deity, who obstructs men in the accomplishment of their purposes: *to restrain, to entangle, to ensnare*, spoken of Ate, Moira, *Διόφρα Μοῖρ' ἐπίδησεν*, Il. 4, 517; *ἀπὸ πατρίδος αἰῆς*, to hold back from one's country, Od. 23, 353; and simply gen. *κελεῖδου*, from the way, Od. 4, 380; with infin. *Ἐκτορα μῖναι Μοῖρα ἐπίδησε*, Fate compelled Hector to remain, Il. 22, 5. *Μοῖρ' ἔμιν ἐπίδησε δαμῆναι*, Fate entangled him to be slain, Od. 3, 269. (Nitzsch and Bothe correctly refer *μιν* to the singer; the following *αἰοδόν* is not superfluous, but opposed to *ἐθέλουσαν*. Eustath. and amongst the moderns Passow and Voss, refer it to Clytemnestra; Voss translates, 'after the fate of the gods had ensnared her for destruction;' and Passow, 'that she was overcome,' i. e. that she was compliant. But Hom. uses this phrase always of one who was about to die, Il. 16, 434. 17, 421; cf. *δαμάω*. Others refer it, with equal incorrectness, to *Ægisthus*.)

*πέδη, ἡ (πέδον)*, a *foot-fetter* for horses, the tether with which horses pasturing in the field were bound; in the plur. Il. 13, 36. † *πέδιλον, τό*, a *sandal*; these were bound upon the feet in going out, Od. 15, 550. They were made of ox-hide, Od. 14, 23; and sometimes ornamented. With the gods they are ambrosial and golden, and have a motive power of their own, Il. 24, 340; see Voss Myth. Br. I. p. 128.

*πεδίον, τό (πέδον)*, *plain, field, level surface*, Il. and Od.; plur. *πεδία* with *ᾱ*, Il. 12, 283.

*πεδίονδε*, adv. *to the plain*, Il. 6, 693. Od. 3, 421.

*πεδόθεν*, adv. (*πέδον*), *from the ground*; metaph. *fundamentally, thoroughly*, *φίλος*, Od. 13, 295. †

\* *πέδον, τό*, *the ground, the floor, the earth*, h. Cer. 455.

*πεδονδε*, adv. *down to the ground, to the earth*, Il. 13, 796. Od. 11, 598.

*πέζα, ἡ* (akin to *πούς*), *the foot, comm. the end, the extremity*, of the pole, Il. 24, 272. †

πέζος, ὁ (πέζα), *going on foot, one who walks*, in opposition to one who rides, Il. 4, 231. 5, 13. 2) *by land*, in distinction from those who go by ship, Il. 9, 329. Od. 1, 173. 11, 58.

πείθω, fut. πείσω, aor. 1 *ἔπεισα*, only optat. *πείσῃς*, Od. 14, 123; aor. 2 ep. *πέπειθον*, subj. *πέπειθω*, optat. *πέπειθοιμι*, infin. *πέπειθεῖν*, part. *πέπειθων*, imperat. *πέπειθε*, h. Ap. 275; fut. mid. *πείσομαι*, aor. 2 *ἐπειδόμην* with redupl., optat. *πέπειθοιτο*, only Il. 10, 204; perf. 2 *πέποιθα*, *I trust*, pluperf. *πέποίθεα*, Od. 4, 434; also the syncop. form *ἐπέπειθμεν*, Il. 2, 341. Also an ep. form from aor. 2, fut. *πιδήσω*, *ἐπιδήσῃς*, see ΠΙΘΕΩ, and fut. *πεπιδήσω*, trans. Il. 22, 223. 1) Act. *to move by representations and friendly means*; hence α) By words or prayers, *to persuade, to induce, to convince, to influence by entreaty*, with accus. *τινά*, Il. 1, 132. Od. 14, 363; often with *φρένας τινί*, Il. 4, 104; *θυμὸν τινος*, Il. 9, 587; and with infin. Il. 22, 223; primar. in a good sense, but also *to persuade, to wheedle*, through craft, Il. 1, 132. Od. 2, 106. β) By presents: *to persuade, to appease, to conciliate*, Il. 1, 100. 9, 181. γ) *to induce to obedience*, *τινά*, Il. 9, 345; poet. *θυέλλας*, to excite storms, Il. 15, 26. II) Mid. *to move oneself, to let oneself be persuaded, won over*, hence 1) *to be convinced, to believe, to trust*, often absol. Il. 8, 154. 2) *to obey, to follow, to yield to, τινί*, any one, with double dat. *τινὶ ἔπει*, Il. 1, 150; *γέραϊ*, to obey or give up to age, i. e. to accommodate oneself to the disabilities of age, Il. 23, 645; *νυκτί*, to obey the night, i. e. to take rest, Il. 7, 182; *πάντα*, to obey in every thing, Od. 17, 21. αἱ τιν' οὐ πείσεσθαι οἶω, in which I do not think any one will obey him, Il. 1, 289. cf. Il. 20, 466. Od. 3, 146. 3) The perf. *πέποιθα*, *to trust in, to confide in, to rely, to be confident*, espec. often in the part. with dat. *ποδοκλήσῃ, ἱπποσύνη, ἀλκί*, Il. 2, 792; absol. Il. 1, 524; and with infin. following, Il. 13, 96. Od. 16, 71.

πεῖκω, see πέκω.

πεινάω (πείνα), contr. *πεινώ*, hence infin. *πεινήμεναι*, Od. 20, 137; elsewhere uncontr. *to be hungry, to hunger*, Il. 3, 25; *τινός*, to hunger for a thing, Od. 20, 137.

πεινή, ἡ, ep. for πείνα, *hunger, famine*, Od. 15, 407. †

πειράζω = *πειράω*, *to tempt, to put to*

*the proof*, absol. Od. 9, 281; *τινός*, \* Od. 16, 319.

Πειραιδης, ον, ὁ, son of Piræus = *Ptolemaeus*, Il. 4, 228.

Πείραιος, ὁ, son of Clytius, Od. 15, 539. 540.

πειραίνω, poet. for *περαίνω*, aor. 1 *ἐπείρηνα*, perf. pass. *πεπείραμαι*, 1) *to bring to an end, to accomplish*. πάντα *πεπείρανται*, Od. 12, 37. 2) *to pierce through, to transfix*. *πειρήνας διὰ νῶτα χελώνης*, sc. *δόνακας*, h. Merc. 48. 3) *to bind to, to attach*, prop. opposite ends (*πείρατα*), to fasten with a knot; *σείρην ἔκ τινος*, \* Od. 22, 175.

πείρα or πείρας, ατος, τό, ep. for *πέρας*, 1) *an end, a limit, a boundary, γαλῆς, πόντον*, Il. 14, 200. 8, 478. 2) *termination, completion, issue*. *πείραρ ἐλίσσθαι*, to receive the issue (viz. of the contest), to bring the contest to an end, Il. 18, 501. *πείρατα νίκης ἔχονται ἐν θεοῖσιν*, the end, i. e. the attainment of victory depends upon the gods, Il. 7, 102. *πείρατα ὀλέθρον ἰκνεῖσθαι*, to reach the limit of destruction, Il. 6, 143; in like manner *πειρ. ὀλ. ἐφῆπται*, the end of destruction depends over the Trojans, Il. 7, 402. 12, 79. Od. 22, 33, where this is rather a poetical periphrasis for complete, utter destruction (*τέλειος ὀλεθρος*, Eustath.); hence 3) *the extremity, that which is most important in a thing*, as in a race, Il. 23, 350. *πείρατα τέχνης*, the tools with which artificial works are wrought, the ministers of art, Od. 3, 433. 4) *a rope, a cord, a cable*, Od. 21, 51. 162; metaph. *πολέμοιο πείραρ*, Il. 13, 359, see *ἐπαλίσσω*; according to Passow ad no. 1, prop. the ends of the cable.

πειράω (πείρα), ep. *πειρήσω*, aor. 1 *ἐπείρησα*, mid. fut. *πειρήσομαι*, aor. 1 *ἐπειρησάμην*, perf. mid. *πεπείρημαι*, aor. 1 pass. *ἐπειρήθην*, 1) *to try, to strive, to take pains*, absol. and with infin. Il. 8, 8. 19, 30; and with *ὥς* or *ὅπως*, Il. 4, 66. Od. 2, 316. 4, 545. 2) *to try any one, to put any one to the proof*, with gen. of the object proved, *τινός*, Il. 24, 390. conf. Il. 9, 345; espec. in a hostile signif.: *to venture an attack, μῆλων*, Il. 12, 301. Od. 6, 134. Mid. embracing aor. mid. and pass. with reference to the subject, 1) *to attempt, to take pains, to undertake*, absol. and with infin. Il. 4, 5. 12, 341. It is not in Hom. cor. combined with a part., for *πάντα γιγνώμενος πρήσεται*, Od. 4, 418, means: he will, assumi

every form, attempt, subaud. ἀλύξαι (Voss incorrectly translates, 'he will attempt to become every thing'), cf. Od. 21, 184. 2) *to try, to prove*, most frequently with gen. of the object which is tried. b) Spoken of persons: *to try, to prove* any one, with words: *to examine, to interrogate* any one, Il. 10, 444. Od. 13, 336; comm. in a hostile signif. Il. 19, 70. 20, 352; once ἀντιβίην τινί, Il. 21, 225. c) Of things: σθένος, *to try* his strength, Il. 15, 359; χειρῶν καὶ σθένος, Od. 21, 282; espec. *to try oneself* in any thing, ἔργου, αἰθλου, Od. 18, 369. Il. 23, 707; τόξου, Od. 21, 159; once περὶ τινος, Il. 23, 553. 3) With dat. of the instrum. and means: ἐπεισι, *to practise oneself* with words, Il. 2, 73; ἐγγεῖν, Il. 5, 279; also ἐν ἔντεσι, σὺν τεύχεσι, Il. 5, 220. 11, 386. πα- πείρημαι μύθοις, I have exercised myself in words, i. e. I am experienced, Od. 3, 23. 4) Rarely with accus. *to try, to prove* any thing, τροχόν, Il. 18, 601; τί, *to spy out* any thing, Od. 4, 119. 24, 238.

\* Πειρεσίαι, αἱ, a town in Magnesia, h. Ap. 32. ed. Herm. for Εἰρεσίαι.

πειρητίζω, ep. form of πειράω, only pres. and imperf. *to try, to prove*, absol. and with infin. Il. 12, 257. 1) With gen. of pers. and thing, Il. 7, 235. Od. 21, 124. 22, 237; *to prove, to examine*, Od. 14, 459. 2) With accus. στήλας ἀνδρῶν, *to try* the ranks of the men (in battle), Il. 12, 47.

Πειρίθους, ὁ (swift in attacking, from πείρω and θός), *Pirithous*, son of Ixion or of Jupiter and Dia, of Larissa in Thessaly, king of the Lapithæ, and friend of Theseus. He was present at the Calydonian chase, and was the husband of Hippodamia, at whose nuptials the celebrated quarrel of the Centaurs and the Lapithæ arose, Il. 1, 263. 14, 318. Od. 21, 296.

πίρυνς, ἡ, a carriage-basket, for persons and things, Il. 24, 190. 267. Od. 15, 131.

πείρω (πίρας), aor. ἔπειρα, ep. πείρα, perf. pass. πέταμαι, *to pierce* through from end to end, hence 1) Intrans. *to go through, to sail through*; κίλευθον, *to sail through* the way, i. e. *to accomplish* the voyage, Od. 2, 434. ἀνδρῶν πτολίμους, ἀλεγχεῖν τε κήματα (by 2 zeugma), Il. 24, 8. Od. 8, 183. 13, 91. 2) Trans. *to pierce, to transfix*; with accus. κρέα ὀβελόισιν, *to pierce* the flesh with the spits, Il. 7, 317. Od. 19, 422. ἰχθῦς δ' ὥς πέ-

ροντες ἀτερπία δαῖτα φέροντο (i. e. ἰχθύας ὡς διαπείροντες τριαιναῖς), as spearing fishes they bore them, etc. Od. 10, 124. This is the correct explanation. [Thus Cowp. 'whom speared like fishes to their home they bore,' etc.] The other explanation, accord. to which ἰχθῦς is nom. and πείροντες = περῶντες τὸν λιμένα, is incongruous; ἀμφ' ὀβελόισιν, Il. 1, 465. 2, 428; τινὰ αἰχμῇ διὰ χειρός, *to pierce* any one through the hand with the spear, Il. 20, 479; without accus. Il. 16, 405. ἦλοισι πεπαρμένους, studded with nails, embossed with studs, spoken of a sceptre and a goblet, Il. 1, 246. 11, 633; περὶ δονυρῇ, Il. 21, 577; metaph. ὀδύνησι, pierced with pangs, Il. 5, 399.

Πείροος, ὁ, gen. Πείρω, Il. 70, 484, son of Imbrasmus of Ænus, leader of the Thracians, Il. 2, 844.

πείσω, ἡ (πείθω), poet. for πειθῶ. τῇ δ' ἐν πείσῃ κραδίη μένε, his heart remained at rest (V. in composure), Od. 20, 23. (Accord. to the Schol. for ἐν πείσματι.)

Πείσανδρος, ὁ, Pisander. 1) son of Antimachus, a Trojan, slain by Agamemnon, Il. 11, 122. 2) son of Menelaus, a leader of the Myrmidons, Il. 16, 193. 3) a Trojan, Il. 13, 601 seq. 4) son of Polyctor, a suitor of Penelope, Od. 18, 299. 22, 243.

Πεισηγορίδης, ου, ὁ, son of Pisenor = *Ops*, Od. 1, 429. 2, 347.

Πείσηγος, ὁρος, ὁ, 1) father of Clitus, Il. 15, 445. 2) a herald in Ithaca, Od. 2, 38.

Πεισίστρατος, ὁ, the youngest son of Nestor; he travelled with Telemachus to Sparta and Pheræ, Od. 3, 486. 15, 126.

πέισμα, ατος, τό (πείθω), a cable, a rope, espec. the rope with which the stern of the ship was made fast to the land, \* Od. 6, 269. 13, 77; [more prob. the anchor-cable, cf. Od. 9, 136. 137.]

πέισομαι, fut. of πάσχω and πείθω.

πέχω, ep. πείχω, aor. 1 mid. ἐπεξάμην, 1) Act. *to shear, to pick, to comb*; εἶρια, *to card* wool, Od. 18, 316, in the ep. form. 2) Mid. *to comb oneself*, χαίτας, Il. 14, 176.

πελάαν, see πελάζω.

πέλαγος, εος, τό, the sea, espec. the open, high sea, in the plur. ἁλὸς ἐν πελάγεσσιν, Od. 5, 335. h. Ap. 73.

Πελάγων, οντος, ὁ, a leader of the Pylians, Od. 4, 295. 2) a Lycian, a companion of Sarpedon, Il. 5, 695.

πελάζω (πέλας), aor. 1 ἐπέλασα, ep. πέλασα (σσ), mid. aor. 1 ἐπελάσασθην, aor. pass. ἐπελάσθην, ep. syncop. aor. mid. ἐπλήμην, from which πλῆτο, plur. πλήρτο, perf. pass. πεπλήμηνος, Od. 12, 108; also ep. form πελάω, infin. πελάων, h. 6, 44. 1) Act. 1) Trans. to bring near, to cause to approach, spoken of things animate and inanimate: τινά, or τί τινι, Il. 2, 744. Od. 3, 300; νευρὴν μαζῷ, to bring the string to the breast, Il. 4, 123; τινὰ χθονὶ or οὐδαι, to stretch one upon the earth, Il. 8, 277; ἱστὸν ἱστοδόκῃ, to let down the mast into the receptacle, Il. 1, 434; metaph. τινὰ ὀδύνησι, to put any one in pangs, Il. 5, 766; sometimes absol. without dat. and accus. Il. 15, 418. 21, 93. δ) Instead of the dat. in the Od. εἰς τι, ἐν τινι, Od. 7, 254. 10, 404; τινὰ οὐδάσδε, Od. 10, 440; τινὰ δεῦρο, Od. 5, 111. 2) Intrans. to near, to approach, Od. 12, 41; with dat. νήεσσι, Il. 12, 112. II) Mid. 1) Intrans. espec. in the aor. 1 pass. and ep. aor. mid. to approach, to come near, to go to, absol. Il. 12, 420; with dat. Il. 5, 282. πλῆτο χθονί, he sank to the earth, Il. 14, 438; οὐδαι, v. 467. ἀσπίδες ἐπληντὶ ἀλλήλοισι, the shields pressed upon one another, Il. 4, 449. 2) Trans. to bring near, to cause to approach, only in the aor. τινὰ νηυσίν, to convey any one to the ships, Il. 17, 341.

πέλας, adv. near, close by, Od. 10, 516, with gen. Τηλεμάχου πέλας, \* Od. 15, 257.

Πελασγικός, ἡ, ὄν, Pelasgian. τὸ Πελασγικὸν Ἄργος, the Pelasgian Argos in Thessaly, Il. 2, 681 (see Ἄργος). 2) ὁ Πελασγικός, an appell. of Jupiter in Dodona, Il. 16, 233.

Πελαγοί, οἱ, the Pelasgi, one of the oldest and greatest of the tribes of Greece. They dwelt originally in the Peloponnesus, in Thessaly and Epirus, Il. 2, 681. 16, 234. Thence they spread themselves to Asia Minor, espec. about Larissa, Il. 2, 840; to Crete, Od. 19, 177. Accord. to Hdt. 1, 56. 57, they were the aboriginal inhabitants of the country. They were probably a different race from the Hellenes, and migrated from Asia into Greece. The name is derived from πελάζειν; it signifies, therefore, one approaching, a stranger, and accord. to Strab. V. p. 221, it is equivalent to Πελαγγοί.

\* πελάω, poet. form of πελάζω, q. v.

πέλεθρον, τό, poet. for πλῆθρον, an acre, a piece of land, prob. as much as one can

plough in a day with a team, Il. 21, 407. Od. 11, 577.

πέλεια, ἡ (πείλος, πείλιος), the wild dove, of a bluish color, Il. 21, 493. Od. 15, 527.

πελειάς, ἄδος, ἡ = πέλεια, only in the plur. Il. 11, 634. 5, 778.

πελεκάω (πέλεκυς), aor. 1 ἐπέλεκθα, ep. πέλεκθησα, to cut with an axe, to hew, χαλκῷ δοῦρα, Od. 5, 244; † in the ep. form.

πελέκκησε, see πελεκάω.

πέλεκον, τό, ep. πέλεκκον (πέλεκυς), the helve or handle of an axe, Il. 13, 612. †

πέλεκυς, εος, ὁ, dat. plur. πέλεκεσσι, an axe, for carpenter's work and for the slaughter of victims, Il. 13, 391. Od. 3, 499; a battle-axe, only Il. 15, 711.

πελεμίζω, ep. aor. 1 πελίμυξα, aor. pass. ep. πελεμύχθην, 1) to put in violent motion, to wave, to cause to tremble, to shake, with accus. οἰφίαχον, Il. 13, 443; σάνκος, Il. 16, 108; ὕλην, Il. 16, 766; τόξον, to shake a bow, spoken of one who attempts to draw it, Od. 21, 125. Pass. to put oneself in violent motion, to tremble, to shake, spoken of Olympus, Il. 8, 443; often aor. to be violently repulsed, πέλεμύχθη χασσάμενος, Il. 4, 535. 5, 626.

πελέσκεο, see πέλομαι.

πέλεν, see πέλομαι.

Πελίης, ου, ὁ, Ion. for Πελλίας, son of Cretheus, or, according to fable, of Neptune and Tyro, sovereign of Iolcos. He wrested from his brother Æson the dominion of Iolcos, and also banished his other brother, Neleus. Jason, the son of Æson, he compelled to undertake the expedition to Colchis, Od. 11, 254 seq. πέλλα, ἡ, a milk-pail, a vessel for milking, Il. 16, 642. †

Πελλήνη, ἡ, a city in Achaia, between Sicyon and Ægira, in the time of Strabo a village; now, the ruins near Trikala, Il. 2, 574.

\* Πελοπόννησος, ἡ, the Peloponnesus, Pelops' island. It received this name from the Phrygian Pelops; earlier it was called Ἀπία, Πιλαργία, Ἄργος, h. Ap. 250. 290.

Πέλου, οπος, ὁ, son of Tantalus, husband of Hippodamia, father of Atreus, Thyestes, etc. Expelled from Phrygia, he went with a colony to Elis, to king Ctenomachus. He in a race his daughter Hippodamia, together with the kingdom of Elis, and extended dominion over the greater part of the Peloponnesus, so that this peninsula received name from him, Il. 2, 1.

πέλω, comm. πέλομαι, depon. mid. poet. only pres. and imperf. Of the act. 3 sing. pres. πέλει, imperf. 3 sing. πῖλεν and ἔπλε. More frequently the mid. in the imperf. also syncop. forms: 2 sing. ἔπλεο, contr. ἔπλεν, 3 sing. ἔπλετο, ep. iterat. πελίσκω, Il. 22, 433; ep. imperat. πῖλεν for πέλου, 1) Prop. to be in motion, to stir oneself, to move oneself, rarely: πῖλει κλαγγὴ οὐρανόθι πρό, the cry rose to heaven, Il. 3, 3. cf. Od. 13, 60. Il. 11, 392. 2) Comm. to be, like *versari*, with the implied idea of motion. a) With subst. οἰμωγῇ καὶ εὐχολῇ πῖλεν, Il. 4, 450. ἔπλετ' ἔργον ἅπασιν, now was work for all, Il. 12, 271. b) With adj. τοῦτο δὴ οἰκτιστον πέλεται βροτοῖσι, this is most pitiable to mortals, Il. 22, 76. σέο δ' ἐκ πάντα πέλονται, from thee comes every thing, Il. 13, 632. c) With adv. κακῶς πῖλει αὐτῇ, it goes ill with it (the bird), Il. 9, 324. 3) = εἶναι: τοῦ δ' ἐξ ἀργύρεος φνῆμος πῖλεν, and attached to it was a silver pole, [or, from it proceeded a silver pole,] Il. 5, 729. (On the imperf. which seems to stand as a pres. see Kühner Gram. § 332. 4. Rqst § 116, p. 574.)

πέλωρ, only nom. and accus. a monster, a prodigy, spoken of the Cyclopes, Od. 9, 428; of Scylla, Od. 12, 87; of the serpent Python, h. Ap. 374; of Vulcan, Il. 18, 410.

πελώριος, η, ον (πέλωρ), monstrous, very great, gigantic, prodigious, spoken of every thing remarkable for its size; of persons and things, ἔγχος, Il. 5, 594; λῆας, Od. 11, 594. θαῦμα πελώριον, a prodigious spectacle, Od. 9, 190.

πέλωρον, τό = πέλωρ, a monster, a prodigy, Gorgo, Il. 5, 741; a large stag, Od. 10, 168. δεινὰ πέλωρα, frightful prodigies of the gods, Il. 2, 321; spoken of the men changed into brutes by Calypso, Od. 10, 219.

πέλωρος, η, ον = πελώριος, monstrous, epith. of a serpent, Il. 12, 202; of a goose, Od. 15, 161. Neut. πέλωρα as adv. h. Merc. 225. Subst. a monster, spoken of the Cyclops, Od. 9, 257. (In Hom. πέλωρος is common gend., see Od. 19, 161; in Hesiod we find also πελώρη.)

πεμπάζομαι, mid. (πέμπε, πέντε), only aor. mid. subj. πεμπάσεται, with shortened mood-vowel, to count on the five fingers, and gener. to count, τι, Od. 4, 412. †

πεμπταῖος, η, ον (πέμπος), on the fifth day, adj. for adv. Od. 14, 257. †

πέμπος, η, ον (πέντε), the fifth, Il. πέμπος μετὰ τοῖσιν, Od. 9, 335. h. Ven.

πέμπω, fut. πέμψω, aor. 2 ἐπιμψα, ep. ἐμίψα, also mid. to send, i. e. 1) to send away, to dismiss, to send to, spoken of persons and things: τινά or τί τινι; κακόν τινι, Il. 15, 109; also a) With prep. ἐς πόλεμον, Il. 18, 237; ἐς Χρῆσιν, Il. 1, 390; ἐπὶ τινι, against or upon any one, Il. 10, 464; ἐπὶ τινι, to any one, Il. 2, 6. b) With adv. ἐνθάδε, οἴκαδε, πόλεμόνδε. c) With infin. φέρειν, in order to bring, Il. 16, 454; ἐπεσθαι, Il. 16, 575. cf. Il. 7, 227. 18, 240. 2) to send away from oneself, to let go, to dismiss, to send home, Od. 4, 29. 13, 39. 3) to escort, to accompany, Il. 1, 390. 6, 255. 11, 626; also to send with, εἵματα, Od. 16, 83.

πεμπώβολον, τό (πέντε, ὀβελός), a fork with five prongs or tines, used espec. in sacrifices, Il. 1, 463. Od. 3, 460.

πενθείετον, see πενθίω.

πενθερός, ὁ (πενθίω), the wife's father, a father-in-law, Il. 6, 170. Od. 8, 582.

πενθίω, ep. πενθείω, Il. 23, 283 (πένθος), infin. pres. πενθήμεναι, ep. for πενθεῖν, Od. 18, 174; aor. infin. πενθῆσαι, 1) Intrans. to mourn, to grieve, Od. 19, 120. 2) Trans. to bewail, to lament, τινά, Il. 23, 285; νέκυν γαστήρι, one dead with the stomach, i. e. to mourn for by fasting, Il. 19, 225.

πένθος, εος, τό, sorrow, grief, lamentation. πένθος τινός, grief for any one, Il. 11, 249. Od. 24, 423.

πενή, ἡ (πένομαι), poverty, penury, Od. 14, 157. †

πενιχρός, ἡ, ὄν, poet. for πενής, poor, needy, Od. 3, 348. †

πένομαι, depon. only pres. and imperf., to earn one's support by labor; hence gener. 1) to labor, to be employed, Il. 1, 318. Od. 10, 347; περὶ τι, about any thing, Od. 4, 624. 2) Trans. to prepare, to make ready, with accus. espec. δαῖτα, δέϊπνον, Il. 18, 558. Od. 4, 428.

πενταέτηρος, ον, poet. (ἔτος), five years old, of five years, βοῦς, ἵς, Il. 2, 403. Od. 14, 419.

πενταετής, ἐς (ἔτος), five years old, from which adv. πεντάετες, five years long, Od. 3, 115. †

πένταχα, adv. (πέντε), five fold, in five parts, κοσμηθέντες, Il. 12, 87. †

πέντε, indeclin. five, Il. and Od.

πεντήκοντα, indecl. *fifty*, Il. and Od.

πεντηκοντόγυος, *ον*, poet. (*γυα*), *having fifty acres*, τίμνος, Il. 9, 579. †

πεντηκόσιοι, *αι*, *α*, ep. for πεντακ., *five hundred*, Od. 3, 7. † (Nitzsch conjectures the reading should be πεντηκοστής.)

πεπαθῆναι, see πάσχω.

\* πεπαίνω (πέπων), *to make ripe*, pass. *to become ripe*, from which aor. 1 pass. optat. 3 plur. πεπανθήεν, Ep. 14, 3.

πεπάλαγμα, see παλάσσω.

\* Πεπάρηθος, *η*, one of the Cyclades, famed for its wine, now *Scorilo*, h. Ap. 32.

πεπαρμένος, see πείρω.

πεπάσμεν, see παίεομαι.

πεπερημένος, see περάω.

πέπηγε, see πήγνυμι.

πεπιθεῖν, see πείθω.

πέπιθμεν, see πείθω.

πεπιθήσω, see πείθω and ΠΙΘΕΩ.

πέπληγον, see πλήσσω.

πεπληγώς, see πλήσσω.

πεπλημένος, see πείλω.

πέπλος, *ὁ*, 1) the upper garment of women, an ample robe of fine texture, which was thrown over the other clothing, and covered the whole body, Il. 5, 734. Od. 6, 38, 18, 292; [fastened at the breast with a brooch or clasp, Il. 5, 425. 14, 180.] 2) Gener. *a covering, a carpet*, for covering a chariot, Il. 5, 194. 24, 796; also to spread over a chair, Od. 7, 96.

πέπνυμαι, see πνέω.

πέποιθα, see πείθω.

πέπονθα, see πάσχω.

πέποσθε, see πάσχω.

πεποτήγεται, see ποτίζομαι.

πεπρωμένος, πέπρωτο, see πόρω.

πέπταμαι, see πετάννυμι.

πεπτεῶτα, see πίπτω.

πεπτηώς, see πτήσσω.

πεπύθοιτο, see πυνθάνομαι.

πέπνυμαι, see πυνθάνομαι.

πέπων, *οσος*, *ὁ*, *ή* (πέσσω), prop. *cooked by the sun*; hence, *ripe, mellow, tender*; spoken of fruits, in Hom. always metaph. in an address: 1) In a good sense, *ὦ πέπον, friend, companion, beloved*, Il. 5, 109. 15, 437; and *κρίε πέπον*, Od. 9, 447. 2) In a bad sense: *dastard, coward*, Il. 2, 235; (accord. to Voss. also Il. 13, 120.)

περ, an enclitic particle, shortened from περὶ, signifies prop. *through and through*,

throughout; it strengthens the word to which it is annexed, in respect to the compass of the idea. It signifies hence: 1) *very, entirely*, when it stands by itself, without reference to another thought; a rare and only ep. use is with adj. and adv.: *ἀγαθός περ ἑών*, very good, Il. 1, 131; cf. Od. 1, 315. *φράδμων περ*, Il. 16, 638. *ἐπεὶ μὲν ἔτεκίς γε μινυθὰδιόν περ ἑόντα*, being very short-lived, Il. 1, 352. *μινυθὰ περ*, very short, Il. 1, 416. *ὄλλγον περ*, Il. 11, 391. 2) More frequently in the ep. language it is used in reference to another thought: a) If the two corresponding ideas, of which one is to be supplied, be concordant, *περ* has an enhancing force: *entirely, indeed*. *καὶ αὐτοὶ περ πονεώμεθα*, let ourselves indeed, (not merely others) work, Il. 10, 70; *οἰκαδέ τι νεώμεθα*, let us all of us return home, Il. 2, 236. b) If the two ideas are antithetical, *περ* signifies *by all means yet, at least*. *ἐπεὶ μὲν ἔτεκίς γε μινυθὰδιόν περ ἑόντα, τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι*, Jupiter should yet have by all means accorded honor to me, Il. 1, 353. cf. Il. 9, 301. c) Espec. it then stands with particip. and signifies, *how much soever, although, though*: *ἰεμένος περ*, however much thou desirest; *ἀχνυμένος περ*, although grieved; *οὐτόμενός περ*. 3) Very often *περ* stands after conjunct. or relatives: 1) If the two members of a sentence, or the sentences relating to each other are concordant, *περ* signifies, *entirely, by all means, throughout*; *ὅσπερ, the very same, who*, in like manner *οἷός περ*; *ὅπου περ*, wheresoever: *ὅθεν περ*, whencesoever, etc. 2) In antithetic members *περ* signifies *still, also*; *ὅσπερ, who yet*; *εἰ περ*, although, q. v.; conf. Kühner § 595. Rost § 133.

περάαν, see περάω.

Περαῖβοι, *οἱ*, poet. for Περρῆαίβοι, the Perrhæbi, inhabitants of Perrhæbia in Thessaly. They dwelt first on the Peneus, as far as the sea; subsequently being driven back by the Lapithæ, farther in the interior, Il. 2, 749; [the comin. form h. Apoll. 218.]

περαιῶν (περαιός), aor. pass. περαιωθέντες, 1) *to convey over, to bring over*; pass. *to pass over, to travel over*, Od. 24, 437. †

παράτη, *ή*, fem. from πέρατος, subaud. γῆ or χώρα, *the region beyond, the country opposite*, espec. the opposite quarter of the heavens, *ἐν παρατή*, as opposed to Ἡώς, in the



western sky (V. 'at the end of the path'), Od. 23, 243. †

περάω (πέρα), pres. infin. περάαν, ep. for περᾶν, iterat. imperf. περιάσκει, fut. πέρησω, 1) Intrans. to pierce through, to go through, to pass through, spoken of missiles, absol. Il. 21, 594; διὰ κροτάφοιο, Il. 4, 563; of the rain, Od. 5, 480; with accus. of the place, ὀδόντας, Il. 5, 291; ὁστίον εἶσω, Il. 4, 460. 6, 10; hence gener. to go through, to pass through, to steer through, spoken of persons: πόντον, Od. 24, 118; τάφρον, to pass over the ditch, Il. 12, 63; πύλας Αἴδαο, to pass through the gates of Pluto, Il. 5, 646; also absol. with prep.: διὰ Ὠκεανοῖο, through Oceanus, Od. 10, 508; ἐπὶ πόντον, to sail over the sea, Il. 2, 613. 2) Trans. only poet. to convey through, to conduct through, τι κατὰ διωγῆς, h. Merc. 133; perhaps also, Il. 5, 291.

περάω (πέρα), aor. ἐπέρασα, ep. σσ, perf. pass. πεπέρημαι, Il. 21, 58; = the later πιπράσκω, prop. to bring over for sale; hence, to sell, with accus., Il. 21, 102. h. Cer. 132; τινὰ Ἀἴμον, to sell any one to Lemnos, Il. 21, 40; or ἐς Ἀἴμον, v. 58, and πρὸς δώματα, Od. 15, 387. The pres. περάω does not occur; for which we have the poet. form πέρημι.

Πέργαμος, ἡ (among later writers τὸ Πέργαμον and τὰ Πέργαμα), the citadel of Ilium, see Ἰλιος, Il. 4, 508. 5, 446. 460.

Περγασίδης, ον, ὁ, son of Pergasus = Deïcoön, Il. 5, 535.

πέρην, ep. and Ion. for πέραν, prep. with gen. 1) beyond, on the other side, Il. 24, 752. 2) opposite to; Εὐβοίης, \* Il. 2, 535.

περησέμεναι, see περάω.

πέρθαι, see πέρθω.

πέρθω, fut. πέρσω, aor. 1 ἔπερσα, aor. 2 ἔπραθον, mid. fut. with pass. signif. πέρσομαι, infin. of the syncop. aor. 2 πέρθαι, 1) to lay waste, to destroy, to desolate, spoken only of cities and countries, with accus. πόλιν, Il. 2, 660. Od. 1, 2. οὐ ρύ τοι αἶσα, πόλιν πέρθαι Τρώων, it is not appointed to thee by fate to destroy the city of the Trojans, Il. 16, 708. Pass. Il. 2, 374. 4, 291. πόλις πέρσεται, Il. 24, 729. 2) to pillage, to plunder, τι ἐκ πολλῶν, Il. 1, 125.

περί, 1) Prep. with gen. dat. and accus. primar. signif. round about, spoken both of the full circumference of an object, as also of only that part embraced by one view. A)

With gen. 1) Spoken of place: a) To indicate existence about an object, poet. and rare: around. τετάνυστο περὶ σπείλους ἡμερῆς, around the caves, Od. 5, 68. περὶ τρόπιος; βεβῶς, riding upon the keel, Od. 5, 130. 2) In causative relation, in manifold applications: a) In presenting an object, about which as a centre the action moves, almost like ἀμφί, around, about, concerning, for, over, before. α) Almost local, still with verbs signif. to fight, to contend in order to plunder, to defend, or to protect: μάχεσθαι περὶ νηός, to fight about the ship, Il. 16, 1. περὶ θανόντος, Il. 8, 476. περὶ τρίποδος θεῖν, to run for a tripod, Il. 11, 700. μάχεσθαι περὶ πόλιος, to fight for the city, Il. 17, 147. ἀμύνεσθαι περὶ πάτρης, to withstand for the country, Il. 12, 142. 243. β) With verbs of hearing, knowing, saying, asking, etc. ἀκούειν; εἰδέναι περὶ τινος, to hear of or about any one, Od. 19, 270. 17, 563. ἐρεσθαι περὶ πατρός, to ask about one's father, Od. 1, 135. γ) With verbs denoting anxiety or fear: μερμηρίζειν περὶ τινος, to be concerned about any one, Il. 20, 17. δ) In assigning the reason or motive: on account of, out of. περὶ ἔριδος μάχεσθαι, to contend out of strife, Il. 7, 301. b) In indicating worth and preference: above, before (præ). περὶ πάντων ἔμμεναι ἄλλων, to be above all, to excel all, Il. 1, 287. 417. Od. 1, 66. B) With dat. 1) Spoken of place, in indicating continuance in the immediate region or vicinity of an object: about, around about. περὶ στήθεσσι, περὶ χροῖ; ἀσπᾶρειν περὶ δουρὶ, to palpitate about the spear, Il. 13, 570. περὶ δουρὶ πεπαρμένη, pierced about the spear, i. e. pierced by the spear, Il. 21, 577. ἐλισσομένη περὶ καπνῷ, Il. 1, 317. περὶ κῆρι, in the heart, (accord. to Thiersch § 264, 1, and Spitzner ad Il. 4, 46; on the other hand, Wolf περί, see κῆρ), at, near. περὶ πύλῃσιν, Il. 18, 453. περὶ χειρὶ, Il. 22, 95. 2) In a causative relation, like ἀμφί, with dat. a) In assigning the object which occasioned the action, almost local: about, concerning, μάχεσθαι περὶ τινι, Od. 17, 471. περὶ δαιτί, Od. 2, 245. δεδιέναι περὶ τινι, to fear for any one, Il. 10, 240. b) In assigning a cause or reason; on account of, by. ἀτύξεσθαι περὶ καπνῷ, to be confounded by smoke, Il. 8, 183 (Wolf: ὑπὸ καπνῷ). περὶ χάσματι, for joy, h. Cer. 249. C) With accus. 1) Of place: a) To indicate a motion in the circumference or

vicinity of an object: *about, round about*. *περὶ φρένας ἤλυθ' ἰωή*, the shout came round about the senses, Il. 10, 139. *b)* Comm. to indicate quiet continuance: *about, through, at*. *ἑστάναι περὶ τοῖχον*, to stand round about the wall, Il. 18, 374. *περὶ τινα δόξουσιν*, Il. 3, 408. *2)* In a causative relation in assigning the object to which the action relates: *about, pointing out*. *πορεύσθαι περὶ δόρυπα*. *ἔπειν περὶ τεύχεα*, Il. 24, 444. 15, 555. N. B. *περὶ* may stand after the subst. in any case, and is then in anastrophe. *II)* Adv. *1)* *round about, around, beside, near*, Il. 1, 236. Od. 9, 184; also *περὶ τ' ἀμφὶ τι*, h. Cer. 277. *2)* *above, beyond; hence, especially, exceedingly, excellently, very much*, in this signif. it should always be written *πέρι*, Il. 1, 161. Od. 1, 66. *III)* In composition it has the signif. of the adv.

*πέρι*, in anastrophe stands: *1)* When it stands after its subst. Il. 5, 739. 7, 301. *2)* When as an adv. it means, *especially, very much, for the most part*; espec. after *πέρι κῆρι*, ed. Wolf; see *κῆρ* and *περὶ*. *3)* When it stands for *περίσσι*.

*περιγύρῃμι* (*ἄγυρμι*), *to break round about*; pass. metaph. *to break*, spoken of the voice: *ἔκτορος* (sc. *ᾧ*) *περιγύρῃται*, Hector's voice breaks round about, i. e. resounds round about, Il. 16, 77. †

\* *περιᾶλλος*, *η, on* (*ἄλλος*), *above others*; only in neut. plur. as adv. *περιᾶλλα*, *chieftly, remarkably*, h. 18, 46.

*περιβαίνω* (*βαίνω*), only aor. *2* *περίβην*, without augm. part. *περιβάς*, *1)* *to go about, to walk around, to defend any one, absol.*, Il. 8, 331. 13, 420. *2)* *to step before any one, hence: to protect, to shelter, τινός, one*, Il. 5, 21; and *τινί*, Il. 17, 80. 313.

*περιβάλλω* (*βάλλω*), aor. *2* *περιέβαλον*, also mid. *1)* *to cast about, to put about*, with accus., Il. 18, 479; absol. in tmesis, *πείσμά τινος*, to draw a rope about anything, Od. 22, 466. *2)* *to cast out beyond; hence, to excel, to overmatch, τινά τι*, any one in any thing, Od. 15, 17; without accus. *to be superior in any thing*, Il. 23, 276. Mid. *to cast about oneself, to put on*, with accus. *τεύχεα*, Od. 22, 148; *τί τι*; *ἔφορος ὤμοις*, to put the sword on the shoulders, only in tmesis, Od. 10, 262.

*Περίβοια*, *ή*, *1)* daughter of Accessame-nus, who bore Pelagon to Axius, Il. 21, 142.

*2)* Daughter of Eurymedon, king of the giants, mother of Nausithous by Neptune, Od. 7, 58.

*περιγίγνομαι* (*γίγνομαι*), aor. *παριγενόμην*, prop. *to be above; hence, to overmatch, to excel, τινός τι*, any one in any thing, Il. 23, 318. Od. 8, 102. 252.

*περιγλαγῆς*, *ἔς*, poet. (*γλάγος*), *full of milk, πῆλλαι*, Il. 16, 642. †

*περιγυάμπτω* (*γυάμπτω*), *to bend around, to sail around, Μάλειαν*, Od. 9, 80. †

*περιδίδω*, poet. (*διδώ*), only aor. *περιδίδεσσα*, part. *περιδίδεσας*, and perf. *περιδίδυια*, with pres. signif. *to fear greatly, to be very anxious, τινί*, for any one, Il. 11, 508; and often; more rarely *τινός*, on any one's account, Il. 10, 93. 17, 240.

*περιδέξιος*, *ον* (*δεξιός*), *having both hands right hands, dexterous with each hand*, Il. 23, 163. †

*περιδίδωμι* (*δίδωμι*), only mid. fut. *περιδώσομαι*, aor. subj. 1 dual *περιδώμεθον*, *to stake, to wager*, with gen. pret. *τρίποδος ἤε λίσθητος*, Il. 23, 485. *ἐμέθεν περιδώσομαι αὐτῆς*, I will wager myself, i. e. I will put my life in pledge, Od. 21, 78.

*περιδινέω* (*δινέω*), aor. pass. *περιδωθηθήτην*, *to turn around in a circle; pass. to turn oneself around, πόλιν*, to run round about the city, Il. 22, 165. †

*περιδραμον*, see *περιτρέχω*.

*περιδρομος*, *ον* (*περιδραμῖν*), *1)* Act. *running around, rounded, circular, πλῆμνοι, ἄντυγες*, Il. 5, 726. 728. *2)* Pass. that may be run around, i. e. *accessible, lying open, κολώνη*, Il. 2, 812; *αὐλή*, Od. 14, 7.

*περιδρύνπτω* (*δρύνπτω*), ep. aor. pass. *περιδρύνφθην*, *to tear round about; pass. to be torn or lacerated; ἄγκῶνας*, to injure the elbows, Il. 23, 395. †

*περιδύω* (*δύω*), aor. 1 ep. *περιδύσα*, *to draw out round about, to draw off* (elsewhere *ἀπιδύσας*), with accus. *χιτῶνας*, Il. 11, 100. †

*περιδώμεθον*, see *περιδίδωμι*.

*Περιῶδον* (*ΕΙΔΩ*), defect. aor. *2* in Hom. only perf. *Περιῶδα*, infin. *Περιῶδμεναι*, ep. for *Περιῶδεναι*, pluperf. *Περιῶδεν*, 3 sing. *Περιῶδη*, with pres. signif. *to know better, to understand better*, with infin. Il. 10, 247; with accus. of the thing and gen. of the pers. *τινός*, than another, Od. 3, 244. *b)* *to be more intelligent in any thing, to be wiser in any thing, τινί*,

Od. 17, 317. *βουλήν περιῦδμεναι ἄλλων*, to excel others in counsel, Il. 13, 728.

*περίειμι* (εἶμι), 1) *to be above*, i. e. *to be more excellent* than any one, *to excel*, *to be superior*, with gen. of the pers. and accus. of the thing: *φρένας, νόον*, in intelligence, wisdom, Od. 18, 248. 19, 326. Il. 1, 258; in tmesis.

*περιέπω*, only in tmesis, see *ἔπω*, Il. 15, 555.

*περιέχω* (ἔχω), only aor. 2 ep. mid. *περισχόμεν*, imperat. *περίσχεο*, *to encompass*, *to embrace*. Mid. to hold oneself around anything, i. e. *to embrace* protectingly any one, *to protect*, *to shelter* any one, with gen. of pers. Il. 1, 393; with accus. Od. 9, 199.

*Περίηρης*, ους, ὁ, father of Borus, Il. 16, 177.

\* *περιζαμενῶς*, poet. adv. (*ζαμενής*), *very powerfully*, *very vehemently*, h. Merc. 495.

*περιηχέω* (ἡχέω), aor. *περιηχῆσα*, *to resound round about*, *to roar*, *to rattle*, Il. 7, 267. †

*περιῦδμεται*, see *περιεῖδον*.

*περιῦστημι* (ἵστημι), aor. 2 *περίστην*, ep. for *περιάστην*, subj. *περιστήωσι* for *περιστώσι*, optat. *περιστάνην*, aor. 1 mid. *περιστήσάμην*, aor. pass. *περιστάθην*. Hom. only intrans. aor. 2 act. mid. and aor. pass.: 1) *to place oneself about*, *to stand about*, Il. 4, 532; also aor. pass. Od. 11, 243. 2) *to place oneself about* any one or any thing, *to surround* him, *to encircle*, with accus. *βοῶν περιστήσαντο*, they placed themselves around the ox, Il. 2, 410; *τινός*, Il. 17, 95. Od. 20, 50.

*περικαλλής*, ἐς (*καλός*), *very beautiful*, *exceedingly beautiful*, fascinating, comm. epith. of things; more rarely spoken of persons, Il. 5, 389. Od. 11, 281. h. Merc. 323.

*περικαλύπτω*, only in tmesis, see *καλύπτω*.

*περίκειμαι*, depon. mid. (*κείμαι*), *to lie around* any thing, *to surround*, *to embrace*, with dat. *τόψω*, Od. 21, 54; *τινί*, *to hold* any one encompassed, Il. 19, 4; metaph. *περίκειται μοί τι*, something lies round about me, i. e. I have an advantage or benefit, it is an advantage to, Il. 9, 321.

*περικηδόμεναι*, mid. (*κίδω*), *to be very anxious*, *to be troubled*, *τινός*, about any one, Od. 3, 219; *τινὶ βίοντον*, *to be anxious* for any one concerning property, \* Od. 14, 527.

*περίκηλος*, σκ, poet. (*κῆλον*), *parched*, *very dry*, \* Od. 5, 240. 18, 309.

*Περικλύμενος*, ὁ, son of Neleus and Pero;

he had received from Neptune, the gift of metamorphosing himself into many forms, Od. 11, 286.

\* *περίκλυστος*, η, ον (*κλύζω*), *washed on all sides by the waves*, *sea-girt*, *Δήλος*, h. Ap. 181.

*περικλυτός*, ὄν (*κλυτός*), heard on all sides, hence: *speaking loud*, *singing loud*; it is thus explained as an epith. of *αἰδώς*, Od. 1, 325. (V. on the other hand 'far celebrated'), comm., 2) heard of round about, i. e. *celebrated*, *famous*, *glorious*, epith. of persons and things, Il. 1, 607. 7, 299.

*περικτείνω*, only in tmesis, see *κτείνω*.

*περικτιόνες*, οἱ (*κτίζω*), only plur. *those dwelling round about*, *neighbors*, Il. 19, 104; also as adj. with *ἄνθρωποι*, Od. 2, 65; *ἐπικούροι*, Il. 17, 220.

*περικτίζεται*, ων, οἱ, ep. = *περικτιόνες*, Od. 11, 288. †

*περιλέπω*, only in tmesis, see *λέπω*.

*περιμαιμάω*, ep. (*μαιμάω*), only pres. part. ep. *περιμαιμώουσα* for *περιμαιμάουσα*, *to make a noise round about*, *to seek eagerly round about*, with accus. *σκοπέλον*, Od. 12, 95. †

*περίμετρος*, ον (*μέτρον*), *immensely great*, *ιστόν*, \* Od. 2, 95. 19, 140.

*Περιμήδης*, εος, ὁ (very wise, see *μήδος*). 1) a companion of Ulysses, Od. 11, 23. 2) father of Schedius, Il. 15, 515.

*περιμήκετος*, ον, poet. = *περιμηκής*; *ἑλάτη*, Il. 14, 287; *Τηΰκετον*, Od. 6, 103.

*περιμήκης*, ἐς (*μήκος*), *very long*, *very high*, spoken of mountains, Il. 13, 65. Od. 13, 183; of the wand of Circe, Od. 10, 293; of the neck of Scylla, Od. 12, 90.

*περιμηχανάομαι*, depon. mid. (*μηχανάω*), 3 plur. pres. *περιμηχανώνται*, ep. resolved: *to prepare craftily on all sides*; gener. *to resolve upon craftily*, τί, Od. 7, 200; *δούλιον ἡμᾶρ τι*, \* Od. 14, 340.

*Πέρμορ*, ὁ, son of Megea, a Trojan, slain by Patroclus, Il. 16, 695.

*περιναετός*, ον, poet. (*ναετός*), *to dwell round about*, \* Od. 2, 66. 8, 551. 2) Intrans. *to be inhabited*, *to lie*, spoken of cities, Od. 4, 177.

*περιναετής*, ον, ὁ, poet. (*ναίω*), *one of those dwelling round about*, *a neighbor*, Il. 24, 488. †

*περιξεστός*, ῆ, ὄν (*ξεστός*), *hewed round about*, *smoothed*, *smooth*, *πέτρη*, Od. 12, 79. † *περίοιδα*, see *περιεῖδον*.

περιπέλομαι, depon. mid. poet. (πέλομαι), only syncop. part. περιπλόμενος, 1) to turn oneself around, to roll around, to revolve in a circle, spoken of time: περιπλόμενων ἐνιαυτῶν, in the course of time, Od. 1, 76. Il. 23, 833. h. Cer. 266. 2) Spoken of place, with accus. to go about any thing, to encompass, Il. 18, 220.

περιπενκής, ἐς, poet. (πένκη), very bitter, very unpleasant, very painful, βίλος, Il. 11, 845. †

περιπλέκω (πλέκω), only aor. pass. ep. περιπλέκην, without augm. to twist around, to wind about; pass. to wind oneself about any thing, to coil or twine about, with dat. ἰστίῳ, Od. 14, 313; to embrace, γρηῖ, \* Od. 23, 33.

περιπληθής, ἐς (πλήθος), very full, very populous, Ὀρτυγίη, Od. 15, 404. †

περιπλόμενος, see περιπέλομαι.

περιπρό, adv. (πρό), very much, exceedingly, particularly, Il. 11, 180. 16, 699; ed. Spitzner; in Wolf separated: περὶ πρό.

περιπροχέω (χέω), only part. aor. pass. περιπροχυνθείς, to pour round about; pass. to pour oneself about, metaph. ἔρος θυμὸν περιπροχυνθείς ἐδάμασσε, love overpowered my heart, poured about it, Il. 14, 316. †

περιρρέω (ρέω), imperf. περιρρέει, to flow round about, with accus. Od. 9, 388. †

περιρρήδης, ἐς (περιρρῆς), falling about any thing. περιρρῆδης τραπέζην κίππεσε δινηθεῖς, staggering he fell prostrate upon the table, Od. 22, 34. †

περιρρύτος, ὄν (ρέω), that is flooded all around, sea-girl, epith. of Crete, Od. 19, 173. †

περισαίνω (σαίνω), ep. περισσάινω, only pres. to wag with the tail around, to wheedle, to flatter, τινά, Od. 16, 4. 10; οὐρῆσιν, \* Od. 10, 215.

περισείω (σεῖω), ep. περισσεῖω, only ep. form, to shake round about; only pass. to shake oneself round about, to wave, spoken of the crest, \* Il. 19, 382. 22, 315. h. 6, 4.

περισθενέω, poet. (σθένος), only part. pres. περισθενέων, to be superior, to be very strong, Od. 22, 368. †

περίσκεπτος, ὄν (σκέπτομαι), to be seen round about; hence, lying open, elevated, (V. 'wide looking,') \* Od. 1, 426. 10, 211. 14, 6.

περισσαίνω, poet. for περισαίνω.

περισσεῖω, poet. for περισείω.

περισταδόν, adv. (περιῤῥστημι), standing around, Il. 13, 514. †

περιστάθη, see περιῤῥστημι.

περιστείχω (στείχω), aor. 1 part. περιστειξας for περιστείξας, to go round about, to walk around, Od. 4, 277. †

περιστέλλω (στέλλω), aor. 1 part. περιστείλας, to dress, to clothe, espec. to dress a corpse, with accus., Od. 24, 293. †

περιστεναγίζω, poet. (στεναγίζω), only in the mid. pres. and imperf. to resound round about, to echo, with dat. ποσσίν, from the feet, Od. 23, 147; and in tmesis, Od. 10, 454. δῶμα περιστεναγίζεται αὐλῇ, the house resounded round about in the court-yard, Od. 10, 10. Thus Wolf; on the contrary, Voss and Bothe after Cdd.: αὐλῃ i. e. αὐλήσει, with the sound of flutes.

περιστένω (στένω), 1) = στεναγίζω, to groan around, to echo around, with accus. h. Ap. 18, 21. 2) = στέινω, only mid. περιστένεται γαστήρ, the stomach is too small, is filled up, Il. 16, 163. †

περιστήωσι, see περιῤῥστημι.

περιστέφω (στέφω), to crown round about, to surround, τί τινα, any thing with another, Od. 5, 303. †

περιστοαγίζω, an old reading for περιστεν., Od. 10, 454. 23, 146.

περιστρέφω (στρέφω), part. aor. περιστρέψας, to turn round about, to whirl around, with accus. δίσκον, Od. 8, 189; τινά χειρὶ, Il. 19, 131. h. 2, 409. Pass. μάλα ὧκα περιστρέφεται κυκλώντι, sc. γάλα, very quickly is it stirred by the mixer, Il. 5, 903; the reading περιστρέφεται is better, according to Eustath. to curdle, to coagulate.

περίσχεο, see περιέχω.

περιτάμνω, ep. and Ion. for περιτέμνω (τέμνω), to cut off round about, hence mid. to cut off any thing for oneself, and bear away as booty: to plunder, to pillage, βοῖς, \* Od. 11, 402. 24, 112; conf. τέμνω.

περιτέλλομαι, depon. mid. (τέλλω), poet. only pres. to accomplish its course, to roll around, to revolve. ὡς περιτελλομένου ἔτεος, the year rolling round again, Od. 11, 295. 14, 294. περιτελλομένων ἐνιαυτῶν, in the course of years, i. e. as often as the day of the feast returned, Il. 2, 551; conf. 8, 404. 418; see περιπέλομαι.

περιτίθημι, only in tmesis, see τίθημι.

\* περιτιμήεις, εσσα, εν (τιμήεις), greatly honored, highly valued, h. Ap. 65.

περιτρέπω (τρέπω), only intrans. to turn oneself about, to return, in tmesis, Od. 10, 469; † see τρέπω.

περιτρέφω (τρέφω), to cause to curdle or congeal round about; pass. to curdle or congeal round about, τινί, any thing. σκεῖσσι περιτρέφετο κρύσταλλος, the ice formed round about the shields, Od. 14, 477; † and Il. 5, 903; see περιστρέφω.

περιτρέχω (τρέχω), to run round about, in tmesis, περι δ' ἰδράμε, Il. 14, 413. †

\* περιτρέω, poet. (τρέω), aor. ep. περίτρεσα, to tremble round about, to scatter in every direction in terror, Il. 11, 676. †

περιτρομέομαι, depon. mid. (τρομέω = τρέμω), to tremble round about. σάρκες περιτρομόντο μέλεσιν, upon the limbs, Od. 18, 77. †

περιτροπέω, ep. and Ion. for περιτρέπω, only part. pres. 1) to turn oneself around, to accomplish a course, to revolve, spoken of time, Il. 2, 295. 2) Spoken of persons: to turn in every direction. μῆλα περιτροπέοντες ἐλαίνομεν, we drove the sheep away, i. e. very circuitously, Od. 9, 465; with accus. φύλα ἀνθρώπων, to have commerce amongst the tribes of men, h. Merc. 542.

περιτροχος, ον (τρέχω), running around in a circle, hence circular, Il. 23, 455. †

περιφαίνομαι, pass. (φαίνω), to appear round about, to be visible round about, only part. περιφανόμενον; ὄρος, a far-seen mountain, Il. 13, 179. h. Ven. 100. ἐν περιφανομένῳ, in a conspicuous place, Od. 5, 476.

Περίφας, αντος, ό, 1) son of Ochesius, an Aetolian, who was slain by Murs, Il. 5, 842 seq. 2) son of Epytus, a herald of the Trojans, Il. 17, 323.

Περιφῆτης, ον, ό, son of Copreus of Mycenæ, slain by Hector, Il. 15, 639. 2) a Mysian, Il. 14, 515.

περιφραδής, ές (περιφράζομαι), very considerate, prudent, wise, h. Merc. 464; often adv. περιφραδῶς, thoughtfully, considerately, Il. 2, 466. Od. 14, 431.

περιφράζομαι, mid. (φράζω), to consider on all sides, carefully to ponder, νόστον, Od. 1, 76. †

περίφρων, ον (φρήν), very considerate, provident, intelligent, epith. of women, Il. 5, 412. Od. 1, 329; and often.

περιφύω (φύω), only aor. 2 infin. περιφύναι and part. περιφύς, intrans. to grow round about; hence περιφύναί τινα, to entwine about any one, to embrace, Od. 19, 416; comm. with accus. Od. 24, 236. 320; without case. \* Od. 16, 21.

περιχέω (χέω), aor. 1 περιχεύα, ep. for περιέχενα, aor. 1 mid. subj. περιχένεται with shortened vowel, Od. 6, 232. cf. Od. 3, 426; to pour around, to pour upon, τί, Il. 21, 319; espec. spoken of workers in metal: χρυσὸν κέρασι, to put gold about the horns, spoken of a victim adorned for sacrifice by putting gold plates about the horns, or gilding them, Od. 3, 426. Il. 10, 294; metaph. χάριν τινί, to pour grace over any one, Od. 23, 162. Mid. 1) to pour about oneself; χρυσὸν ἀργίρῳ, to put gold about silver, i. e. to gild it, Od. 6, 232. 23, 159. 2) to spread or extend over any thing, metaph. in tmesis, Il. 2, 19.

περιχώομαι (χώομαι), aor. ep. περιχούσῃ without augm. to be violently angry, τινί τινος, at any one on account of some one, \* Il. 9, 449. 14, 266.

περιωπή, ή (ώψ), a place from which one can take a wide observation, an elevation, a height, Il. 14, 8. Od. 10, 146.

περιώσιος, ον, poet. for περιούσιος, excessive, very great; neut. as adv. excessively, too much, Il. 4, 359. Od. 16, 203. Plur. h. 18, 41; with gen. περιώσιον ἄλλων, far beyond the others, h. Cer. 363.

περκνός, ή, όν, poet. blackish, dark (V. black-winged), epith. of the eagle, Il. 24, 316. † Schol. μέλας, cf. μορφος.

Περκώσιος, ό, of Percote, Il. 2, 831. 6, 30.

Περκώτη, ή, a city in Asia Minor on the Hellespont, between Abydos and Lampsacus, Il. 2, 835. 11, 229; in the time of Strabo, a village near Parion: Παλαιπερκώτη. (Περκώπη is a false reading.)

πέρτασχ' for πέρτασκε, see πέρτημι.

πέρτημι, ep. form of περύω, part. περνίς, iterat. imperf. 3 sing. πέρτασχ' for πέρτασκε, to lead out and sell, τινά, any one, Il. 22, 45. 24, 752. κτήματα περνώμενα, vendible goods, \* Il. 18, 292.

περόνάω (περόνη), aor. ep. περόνησα, aor. mid. περονήσάμην always without augment, 1) to pierce with a clasp or buckle, gener. to pierce through, τινά δουρή, Il. 7, 145. Mid. to fasten any thing for oneself with a clasp

or *buckle*, with accus. *χλαῖναν*, Il. 10, 133; *τί ἐνετῆσι*, with *buckles*, \* Il. 14, 180.

*περόνη*, ἡ (*πείρω*), prop. the tongue of a buckle; gener. *a buckle, a brooch*, for fastening a cloak, Il. 5, 425. Od. 18, 293. 19, 226.

*περώσει*, see *περάω*.

[*Περόραιβοί*, see *Περαιβοί*, h. Ap. 218.]

\* *Περσαῖος*, ὁ (*Πέρσης*, Hes. Th. 377), son of the Titan Crius and Eurybia, father of Hecate, h. Cer. 24.

*πέρσα*, ep. for *ἔπεσα*, see *πέρω*.

*Περσεύς*, ἑως, Ion. and ep. *ῥος* (Herm. *Peretrius*), 1) son of Jupiter and Danaë, daughter of king Acrisius in Argos. His grandfather caused him with his mother to be cast in a chest into the sea; he was, however, rescued by king Polydectes in Seriphus. When he had grown up, Polydectes, in order to remove him, commissioned him to bring the head of Medusa. He accomplished the task prosperously, and upon his return liberated Andromeda, daughter of Cepheus, who was bound to a rock and destined to be the prey of a sea-monster. Andromeda became his wife and bore to him Alcæus and Electryon, Il. 14, 320. 2) son of Nestor and Anaxibia, Od. 3, 414, 445.

*Περσεφόνη*, ἡ, ep. for *Περσιφόνη*, daughter of Jupiter and Ceres, Il. 14, 326; wife of Pluto, who bore her off from her mother. She rules with her husband the shades, and gener. the lower world, Od. 10, 491. 11, 47. Il. 9, 457. Her sacred groves are on the western margin of the earth, on the borders of the realm of shades, Od. 10, 509. (Accord. to Eustath. ad Od. 10, 491, from *φέρειν* and *φόνος*, who brings death, prop. *Φερσιφόνη*, Ion. *Περσιφόνη*.)

*Πέρση*, ἡ, daughter of Oceanus, wife of Helios, mother of Æetes and Circe, Od. 10, 139. *Περσηΐς*, ἰδος, ἡ, Hes. Th. 356.

*Περσηϊάδης*, ον, ὁ, poet. for *Περσιίδης*; son or descendant of Perseus = *Sthenelus*, Il. 19, 116.

*πεσιέν* and *πεσέεσθαι*, see *πίπτω*.

*πεσσός*, ὁ, Att. *πειτός*, *a stone* used in playing draughts, Od. 1, 107. † *πεσσοῖσι θυμὸν τέπειν*. Eustath. ad loc. and Etym. M. mention the following games: 1) Two persons play, each with five stones. For this purpose a surface of clay is used, with lines, the middle of which is called *ισρά*. The stones of the two parties, of different colors,

are placed, and each seeks to shut up the other to the middle line. 2) A second kind is said to have been invented in Egypt, and is connected with astronomy and astrology. 3) A third kind is mentioned by Athenæus l. p. 61 seq., which Apion heard about from a certain Cteson of Ithaca, and which, according to tradition, the suitors themselves invented. "The suitors," says he, "one hundred and eight in number, placed a like number of stones, in equal parts, opposite each other, so that fifty-four stood on each side. In the middle remained a small empty space, in which a stone was placed called Penelope. At this, the suitor to whom the lot fell cast, by means of the stones. If he hit the Penelope, and jerked her from her place, he placed his stone in the place of Penelope. Then he put up Penelope upon the place to which she had been jerked, and struck his own stone from the middle at her. If he hit, without touching another, he won, and this passed for a good omen. Eurymachus won most frequently." These explanations appear, however, to be only inventions of the Gramm., and deserving of little credit, cf. Wiedemann's Humanist. Magazin 1787, St. 3. p. 237; and Nitzsch ad Od. l. c.

*πέσσω*, ep. infin. pres. *πισσέμεν*, to soften by heat, hence 1) Spoken of the sun, to *soften, to ripen, to mature*, τί, Od. 7, 119. 2) Metaph. to *digest*, hence *χόλον*, to digest anger, i. e. to restrain, Il. 4, 513. 9, 565; *ἡ-δεια*, to keep troubles to oneself, Il. 4, 513. 9, 565; *γέρα*, to digest presents, i. e. quietly to enjoy them, Il. 2, 237. b) to *nurse, to heal*, βέλος, Il. 8, 513.

*πessών*, see *πίπτω*.

*πέταλον*, τό (*πετάννυμι*), *a leaf*, comm. plur. Il. 2, 312. Od. 19, 520.

*πετάννυμι*, aor. *ἐπέτασα*, ep. *πέτασα* (σσ), perf. pass. *πίπταμαι*, aor. pass. *ἐπειάσθην*, also *πιτνάω*, 1) to *spread out, to unfold*, with accus. *λίτα, ἰστία*, Od. 5, 269. 6, 94; *χεῖρε τι*, to spread out the arms to any one, Il. 4, 523. 13, 549. Od. 5, 374; spoken of doors: pass. *πύλαι πεπταμέναι*, folding-doors thrown open, Il. 21, 531. 2) Metaph. *θυμὸν*, to expand the heart of any one, i. e. to swell, Od. 18, 160; and in the pass. *αἰθήρη πίπταται ἀνέφαλος*, the cloudless serenity extended. Od. 6, 45; *αἰγὴ Ἡελίοιο*, Il. 17, 371.

*πετεηνός*, ἡ, ὄν (*πέτομαι*), poet. for *πειτη-*

νός, flying, winged, feathered, epith. of birds; plur. subst. τα πετεινά, fowls, birds, Il. 15, 238. 2) Spoken of young birds: fledglings, callow birds, Od. 16, 218.

Πτεών, ὄνος, ἡ, a village of the Theban dominion in Boeotia, near Haliartus, Il. 2, 500.

Πτεώς, ὦ, poet. ὦ, ὁ (according to Eustath. Att. for Πτεός, from which gen. Πτεοῖο and Πτεῶο [Buttm. § 37. note 3]), son of Orneus, father of Menestheus, who was expelled by Theseus from Attica, Il. 2, 552.

πέτομαι, depon mid. aor. ἐπτάμην, subj. 3 sing. πτήται, Il. 15, 170; and with act. form ἐπτην, Batr. 207 (ep. form ποτιέμαι, πωτάομαι), 1) to fly, primar. spoken of birds and insects, Il. 2, 89, 16, 265. 2) Spoken of the rapid movement of gods, men, and brutes: to fly, to hasten, to run, Il. 15, 150. Od. 5, 49; spoken of men, Il. 13, 755. Od. 8, 122; often of horses: οὐκ ἄκοντε πέτισθην. b) Spoken of inanimate things: of arrows, snow, and hail; of a river: to flow away, Il. 13, 140. 592. 15, 170.

πετραῖος, ἡ, ον, rocky, stony, dwelling in rocks, Σκύλλη, Od. 12, 231; προχοή, h. Ap. 385.

πέτρη, ἡ, Ion. for πέτρα, a rock, a cliff, often. 2) a stone, a fragment of rock; as an image of firmness, Od. 17, 463; and of insensibility, Il. 16, 35; proverbial: οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης, see δρυς.

πετρήεις, εσσα, εν, poet. (πέτρη), rocky, stony, Πυθώ, Il. 9, 405; νῆσας, Od. 4, 844. h. 18, 7.

πέτρος, ὁ, poet. a rock, a stone, \* Il. 17, 270. 20, 288. Batr. 218.

πενύθομαι, poet. for πυνθάνομαι, q. v.

πενκάλιμος, ἡ, ον, Homeric epith. always φρεσὶ πενκαλλίμῃσι, Il. 8, 366. 14, 165. 15, 81; prudent, intelligent. (Prob. accord. to Buttm. Lexil. I. p. 18, a form of πυνκνός, like λυγαλός from λυγρός, accord. to the Gramm. from πύνκη, a point; sharp, piercing.) \* Il.

πενκεδανός, ἡ, ὄν, poet. (πένη), comm. explained, bitter, sour, as an epith. of war, Il. 10, 8. † (Accord. to Buttm. Lexil. I. p. 17, from πύνκη, prop. a taper tree, a point, pointed; hence sharp, painful, cf. ἐχπενκής.)

πένυκη, ἡ, a fir tree, a pine tree, \* Il. 11, 494.

πένσομαι, see πυνθάνομαι.

πέφανται, see φαίνω.

[πέφανται, see ΦΕΝΩ.]

πεφάσθαι, see ΦΕΝΩ.

πεφασμένος, Il. 14, 127, part. perf. pass. from φαίνω.

πεφίδομαι, ep. 1) Fut. pass. of φαίνομαι, Il. 17, 155. Od. 22, 217. 2) Fut. pass. from ΦΕΝΩ, Il. 13, 829. 15, 140. q. v.

πεφιδέσθαι, see φείδομαι.

πεφιδήσομαι, see φείδομαι.

πέφρον, ep. for ἐπιφρον, see ΦΕΝΩ.

πέφραδον, πεφραδέειν, see φράζω.

πέφρικα, see φρίσσω.

πεφύασι, see φύω.

πεφυγμένος, see φεύγω.

πεφυζότες, ep. for πεφενυότες, part. perf. nom. plur. flying, from ΦΤΖΩ, cf. φεύγω, Il. 21, 6. 528.

πεφυλάγμένος, see φυλάσσω.

πεφνύα, ep. see φύω.

πέφνυμαι, see φύω.

πῆ or πῆ (ed. Spitzner), adv. interrog. 1) how, in what way, wherefore, Il. 10, 385. Od. 2, 364. 2) Spoken of place: whither, Il. 5, 472. 6, 377. Od. 17, 219; where, Il. 13, 307.

πῆ or πῆ (ed. Spitz.), enclit. adv. 1) in any way, perchance. οὕτω πῆ, thus perhaps, Il. 24, 373. 2) to any place. οὔτε πῆ ἄλλῃ, Od. 2, 127; anywhere, Od. 22, 25.

πηγεσίμαλλος, ον (μαλλός), thick-wooled, having a thick fleece, ἀρνεῖός, Il. 3, 197. †

πηγή, ἡ, a fountain, a spring, Il. 2, 523.

πήγνυμι, fut. πῆξω, aor. ἐπῆξα, ep. πῆξα, perf. II. πέπηγα, pluperf. 3 sing. ἐπέπηγε, pass. aor. 2 ἐπάγην, ep. πάγην, aor. 1 pass. only πῆχθεν, ep. for ἐπῆχθησαν, Il. 8, 298.

I) Act. prop. to make firm, hence 1) to stick in firmly, to stick in, to thrust in, to drive in, τί, any thing; the place is accompanied by a prep. ἔγχος, δόρυ ἐν μεταπῶι, γαστέρι, Il. 4, 460. 13, 372; ἐρετμον ἐπὶ τύμβῳ, to fix an oar upon the grave, Od. 11, 77; and dat. alone, Od. 11, 129; κεφαλὴν ἀνὰ σκολόπεσσι, to fix the head upon stakes, Il. 18, 177; metaph. ὄμματα κατὰ χθονός, to fasten the eyes upon the ground, Il. 3, 217. 2) to join together, to construct, to build, νῆας, Il. 2, 664. II) Mid. and aor. 1 and 2 pass. and perf. 2, 1) Intrans. to become firm, hence a) to remain infixed, to stick fast, Il. 4, 185. 5, 616. δόρυ δ' ἐν κραδίῃ ἐπεπῆγε, the spear remained infixed in the heart, Il. 13, 442. cf. 16, 772. 2) to become firm, hard. γούνα πήγνυται, the limbs become stiff, Il. 22, 453. 3) Trans. in

aor. 1, to join together, to construct, to build, *ἱκρια ἐπ' αὐτῆς* (sc. νηός), Od. 5, 163.

*πηγός*, ἡ, ὅν, poet. (*πήγνυμι*) = *εὐπηγής*, light, thick, firm, compressed; hence *ἵπποι*, well-fed, powerful horses, Schol. *εὐτραφεῖς*, Il. 9, 124. 266. *κύμα πηγόν*, a mighty wave, Od. 5, 388. 23, 235. (On the critics, who explain it now 'white,' and now 'black,' see Nitzsch ad Od. 5, 388.)

*πηγυλός*, ἴδος, ἡ, poet. (*πήγνυμι*), frosty, cold, freezing, *νῆξ*, Od. 14, 476. †

*Πήδαιον*, τό, accord. to Eustath. an unknown place in Troy, or a river of the island Cyprus, in Ptolem. *Pediaeus*, cf. Mannert VI. 1. p. 442. Il. 13, 172.

*Πηδαῖος*, ὁ, son of Antenor, who was slain by Megea, Il. 5, 69.

*πηδάλιον*, τό (*πηδόν*), the rudder, the helm, in the stern of a ship, \* Od. 3, 281. h. Ap. 418.

*Πήδαςος*, ἡ, 1) a city of the Leleges in Troas, on the Satnioeis, the residence of king Altes, which Achilles destroyed, Il. 6, 35. 21, 85; accord. to Pliny = *Adramyttium*. 2) a town in Messene, accord. to Strab. VIII. p. 369, the later *Methone*, Il. 9, 152. 294.

*Πήδαςος*, ὁ, 1) son of Bucolion, brother of Aesepus of Troy, Il. 6, 21 seq. 2) a steed of Achilles, Il. 16, 152.

*πηδαῖω*, imperf. 3 sing. *ἐπῆδα*, aor. 1 *ἐπῆδῃσα*, to spring, to leap, ποσσίν, Il. 21, 269; spoken of missiles: to go, to fly, \* Il. 14, 455.

*πηδόν*, τό (*πέζα*), prop. the lower part of an oar, an oar-blade, gener. a rudder, \* Od. 7, 328. 13, 78.

*πηκτός*, ἡ, ὅν (*πήγνυμι*), joined together, bound fast, firm, ἄροτρον, Il. 10, 353. 13, 703. Od. 13, 32. h. Cer. 196.

*πηλαι*, *πῆλε*, see *πάλλω*.

*Πηλεγών*, ὄνος, ὁ, son of the river-god Axius and the nymph Peribœa, Il. 21, 141 seq.

*Πηλείδης*, αο and εω, ὁ, ep. *Πηληϊάδης*, αο, son of Peleus = Achilles, Il. 1, 146. (Gen. *Πηληϊάδευ*, Il. 1, 1, is pentasyllabic with *synizesis*.)

*Πηλείων*, ὄνος, ὁ = *Πηλείδης*, 1) Il. 1, 188. Od. 5, 310. 2) *Mud-dweller*, the name of a frog, Batr. 209.

*Πηλειωνάδε*, adv. to Pelides, Il. 24, 333. †

*Πηλέης*, ἦος and ἑός, ὁ (Herm. *Pulsantius*), son of Æacus, sovereign of the Myrmidons at Phthia in Thessaly, Il. 2, 188. 189.

He fled, on account of the slaughter of his brother Phocus, to Phthia, to Eurytion, whose daughter Antigone he married. She bore him Polydora, Il. 16, 175. He then took part in the Argonautic expedition and in the Calydonian chase. After the death of Antigone, he married the Nereid Thetis, who bore him Achilles, Il. 16, 33. 20, 206. In the marriage festival the gods took part and made him presents, Il. 24, 59 seq. 16, 143. 2) the mud-dweller, the name of a frog (from *πηλός*), Batr. 29.

*Πηληϊάδης*, ep. for *Πηλείδης*, q. v.

*Πηλήϊος*, ἡ, ον, ep. for *Πηλείος* (*Πηλεῖς*), *Peleian*, δόμος, Il. 18, 60. 441.

*πήληξ*, ηκος, ἡ (*πάλλω*), a helmet, so called from the waving crest, \* Il. 8, 308. 15, 608. Od. 1, 256.

*Πηλιάς*, ἄδος, ἡ, *Pelian*, from the mountain Pelion; ἡ *μείλη*, the Pelian spear, which was presented to Peleus by Chiron, \* Il. 16, 143. 19, 390.

*Πήλιον*, τό, a high, woody mountain in Thessaly, lying over against Ossa, which terminated in the promontory Sepias; now *Zagora*, Il. 2, 744. 16, 144.

\* *Πηλοβάτης*, ον, ὁ (*βαίνω*), the mud-walker, a frog's name, Batr. 240.

\* *πηλός*, ὁ, mud, mire, clay, Batr. 240.

*πῆμα*, ατος, τό (*πέπηθα*, *πάσχω*), evil, wretchedness, misfortune, injury, ruin, often plur. *πῆματα πάσχειν*. *πῆμα κακοῖο* (V. the punishment of wickedness), Od. 3, 152. *δῖης πῆμα*, Od. 14, 348. Often spoken of persons instead of evil-bringing: *ἔτραφε πῆμα Τρῶσιν*, Jupiter nourished him as a great pest to the Trojans, Il. 6, 282. cf. 3, 50. 10, 453. 11, 347. Od. 12, 125. 17, 446. h. Ap. 304.

*πημαίνω* (*πῆμα*), fut. *πημανῶ*, ep. *ανίω*, aor. 1 *ἐπῆμῃνα*, aor. pass. ep. *πημάνθην*, 1) Intrans. to devise mischief, to do injury, to do wrong; *ὑπὲρ ὅρκια*, contrary to the treaty, Il. 3, 299. 24, 781. 2) Trans. with accus. to injure, to harm, to destroy, Il. 15, 42. Pass. Od. 8, 563. 14, 255.

*Πηρεῖός*, ὁ, *Penæus*, a river in Thessaly, which rises in Pindus, flows through the vale of Tempe, and falls into the Thermaic gulf; now *Salambría*, Il. 2, 752.

*Πηνέλεως*, ω, Att. for *Πηνελῶς*, ep. ω (that cares for the people, from *πένομαι* and *λαός*), from the form *Πηνέλεος*, gen. *Πηνελί-οιο*, Il. 14, 489; (according to Thiersch § 184.



17, the reading *Πηνελῶ* is to be preferred, which Bothe has adopted;) son of Hippalcemus, leader of the Bœotians before Troy. He was wounded in the fight about the corpse of Patroclus, by Polydamas, Il. 2, 494. 17, 597.

*Πηνελόπεια*, ἡ, ep. for *Πηνελόπη* (unravelling the web, fr. *πήνη* and *λέπω*), daughter of Icarus and Peribœa, Od. 1, 329; the wife of Ulysses; her conjugal fidelity and love is celebrated in the *Odyssey*. During the absence of Ulysses, there were many youths who aspired to her hand. She put off the suitors a long time by an artifice, professing that she would choose one of them for a husband when she had finished weaving a shroud for Laertes which she had begun. But it was never finished; for she unravelled by night what she had woven by day, Od. 2, 88 seq. 19, 139 seq. A female slave at last betrayed her artifice; when Ulysses returned, after twenty years, and slew the suitors, Od. 21, 22.

*Πηνίον*, τό (*πήνος*), dimin. *the thread of the woof wound upon a spool or bobbin* (the yarn for the woof, V.), Il. 23, 762. † Close after Ajax, hastened Ulysses on, and was as near to him, as the shuttle with which the woof (*πηνίον*) is drawn through the warp is to the breast of the woman weaving. According to others, the *spool* upon which the web was wound. Damm incorrectly makes *πηνίον* an adjunct. to be connected with *μίτον*, the thread spun upon the spindle, see *μίτος*.

*πηός*, ὁ, poet. *a relative*, espec. a relative by marriage, Il. 3, 163. Od. 8, 581. 10, 441. (Prob. from *πέπᾱμαι*, to acquire.)

*Πήρεα*, according to Eustath. a place in Thessaly, prob. the region about Phœræ, Il. 2, 766. ed. Wolf, e Cod. Ven. Steph. and Voss in transl. Bothe has adopted the reading of the old editions, *Πιερία*; since here Apollo pastured the herds of Admetus, h. Merc. 69. Others read: *Πηρείη*, the region about Phœræ.

*πήρη*, ἡ, Ion. for *πήρα*, *a travelling sack, a wallet*, \* Od. 13, 432. 17, 197.

*πηρός*, ἡ, ὄν, *lame, maimed*, espec. *blind*, Il. 2, 599. †

*Πηρώ*, οὐς, ἡ, daughter of Neleus and Chloris, famed for her beauty. Her father demanded as a bridal present for his daughter the cattle of Iphiclus. Bias loved her,

and his brother Melampus procured for him the wished-for cattle, Od. 11, 287. cf. 15, 225 seq.; see *Bias*.

*πῆγυς*, εὐς, ὁ (prob. akin to *παχύς*), 1) *the elbow* [in Hom. only dual], the arm from the 'wrist to the elbow, the arm itself, Il. 5, 314. 2) *the central curve* which connected the two ends (*τόξα*) of the bow together, and upon which the arrow was laid in shooting, Il. 11, 375. 13, 583. Od. 21, 419. 3) In the plur. *the curved ends or handle* of the lyre, h. Merc. 50.

*πῖαρ*, τό (*πίων*), poet. only nom. and accus. *fat, tallow, grease*. *βοῶν ἐκ πῖαρ ἐλίσσθαι*, to take away the fat of the oxen; spoken of the lion, either in the literal sense (thus Buttm. Lexil. Il. p. 47, and Heyne), or it is equivalent to 'the fattest of the cattle,' Il. 11, 550. 17, 659. *πῖαρ ἰλοῖσα*, h. Ven. 30. metaph. *fertility*. 2) It is explained as adj. Od. 9, 135 [cf. h. Ap. 60]. *ἐπὶ μάλα πῖαρ ὑπ' οὐδας* (since below the ground is fat, V.). Accord. to Buttm. l. c. *πῖαρ* is a subst. and *ὑπὸ* is prep., for great fatness is under the ground.

*πίδαξ*, ακος, ἡ, *a fountain, a spring*, Il. 16, 825. †

*πιδῆεις*, εσσα, εν, poet. (*πίδαξ*), *springy, abounding in fountains*, epith. of Ida, Il. 11, 183. †

*Πιδότης*, ου, ὁ, a Trojan from Percote, whom Ulysses slew, Il. 6, 30.

*πίε*, *πιεῖν*, see *πίνω*.

*πιέζω*, Ion. and ep. *πιεζέω*, from which imperf. *πιέζον* for *ἐπιέζον*, Od. 12, 174; aor. pass. *ἐπιέσθην*, to press, to squeeze, and gener. to press down, to hold fast, τί, Il. 16, 510. 4, 419; *τινὰ ἐν δεσμοῖς*, to hold any one fast in bonds, Od. 12, 164. Pass. Od. 8, 336.

*πίτερα*, ἡ, a pecul. fem. of *πίων*, q. v.

*Πιερία*, ἡ (prob. from *πῖαρ*), a region of Macedonia, on the borders of Thessaly, in the vicinity of mount Olympus, Il. 14, 226. Od. 5, 50. Adv. from it, *Πιερίθεν*, h. Merc. 85.

*πιθίσθαι*, see *πίθω*.

*ΠΙΘΕΩ*, from which are derived the ep. forms of *πίθω* (prop. from the aor. 2, *ἐπιθήθον*), fut. *πιθήσω*, aor. *ἐπιθήσα*, in the signif. to obey, to follow, to trust, *τινί*, espec. part. aor. Il. 4, 398. 6. 183. Od. 21, 315.

*πίθος*, ὁ, *a vessel*, comm. *earthen*; prop.

a large earthen jar, for keeping wine, Il. 24, 527. Od. 2, 340. 23, 305.

ΠΙΘΩ, obsol. root of *πειθω*.

*πικρόγαμος*, *ον* (*γάμος*), whose marriage is unfortunate, unhappily wedded, \* Od. 1, 266. 4, 346. 17, 137.

*πικρός*, *ή, όν* (from *πενή*), also of two endings, Od. 4, 406. 1) Prop. pointed, sharp, piercing, *βέλος, όυστός*, Il. 4, 118. 217. 2) sharp in respect of sense, hence a) Of taste: bitter, sour, *ήλζα*, Il. 11, 846; *δάκρυον*, Od. b) Spoken of smell: offensive, Od. 4, 406. c) Spoken of feeling: bitter, virulent, *ώδινες*, Il. 11, 271; and gener. disagreeable, odious, Od. 17, 448. conf. Butt. Lexil. I. p. 17.

*πίλαμαι*, ep. form of *πελάζω*, quickly to approach a thing, to touch, to rush upon or to, with dat. *χθονί*, Il. 23, 368. h. Cer. 115; also *ήπ' ούδεϊ*, Il. 19, 93; absol. *άμφι δέ χαΐται* *πλάντο*, round about the hair fluttered, Il. 22, 402.

*πίλος*, *ός*, felled wool, felt; a kind of helmet was made of it, Il. 10, 265. †

*πιμπλάνω*, ep. form of *πιμπλημι*; 3 pres. mid. *πιμπλάνεται*, Il. 9, 679.

*πιμπλημι*, pres. 3 plur. *πιμπλᾶσι*, fut. *πλήσω*, aor. *έπλησα*, ep. *πλήσθω*, mid. *πιμπλάμαι*, aor. mid. *έπλησάμην*, aor. pass. *έπλήσθην*, 3 plur. *πλήσθεν* for *έπλήσθησαν*, also ep. aor. Il. *έπλήμην*, only 3 sing. and plur. *πλήτο* and *πλήντο*, 1) to fill, to make full, to fill up, *τί*, Il. 14, 35; *τινός*, with any thing; *εναύλους νεύων*, *τινά μένεις*, Il. 16, 72. 13, 60; *τινί*, Il. 16, 374. Mid. with aor. 1, 1) to fill for oneself, to satiate oneself, to satisfy, with accus. *δέπας οἶνοιο*, Il. 9, 224; *θυμόν εδηνύος και ποτήτος*, to satisfy the desire with food and drink, Od. 17, 603. 19, 198. 2) Intrans. in aor. pass. and ep. aor. 2, to fill oneself, to be full, *μένεις*, of rage, Il. 1, 104; *άλεκής*, Il. 17, 211. h. Cer. 281. *τών δέ πλήτο σπέος*, the cave was full, Il. 18, 50. conf. Od. 8, 57; ep. form *πιμπλάνω* and *πλήθω*.

*πίμπρημι*, not found in Homer, see *πρήθω*.

*πίναξ*, *ακος*, *ός*, a board, Od. 12, 67; gener. a wooden table, espec. 1) a writing-table, prob. made of two small boards, which were laid together, and fastened with a seal. b) a plate, a vessel, small boards upon which meat was laid, Od. 1, 141.

*πινύσσω* (from *πνέω*, *πέπνυμαι*), to make wise, to instruct, to inform, *τινά*, Il. 14, 249. †

*πινυτή, ή* (*πινύσσω*), poet. understanding, wisdom, Il. 7, 289. Od. 20, 71.

*πινυτός, ή, όν* (*πινύσσω*, *πινύω*), intelligent, prudent, wise, \* Od. 1, 229. 4, 211; and often.

*πίνω*, pres. infin. *πινόμεναι*, imperf. iterat. *πίνεσκε*, fut. *πίομαι*, aor. 2 *έπιον*, imperat. *πίε*, Od. 9, 347; infin. *πιείν*, ep. *πιείν*, *πιέμεν*, perf. pass. *to drink*, spoken of men and animals, comm. with accus. *οἶνον*, Il. 5, 341; also *κρητήρας οἶνοιο*, to drink jars of wine, Il. 8, 232; *κύπελλα*, Il. 4, 346. b) Rarely with gen. Od. 11, 96. 15, 373. (Iota is in the fut. long; in the aor. short; long by the arsis in the infin. *πιέμεν*, Od. 18, 3.)

*πίομαι*, see *πίνω*.

*πίότατος*, *η, ον*, superl. of *πίων*.

*πίπτω* (for *πιπέτω* from root *πέτω*), fut. *πεσείομαι*, aor. 2 *έπεσον*, ep. *πίσον*, perf. part. *πεπτεώς*, with synizesis of *εω*: accus. plur. *πεπτεώτας*, Od. 22, 384; to fall, i. e. to fall down, to plunge, to fall from a higher to a lower place, spoken of persons with prep. showing whence, *έξ έππων, όχείων*, Il. 7, 16. 16, 379; of things: of missiles, of snow, fire, Il. 17, 633. 12, 156; whither by prep. *έν, επί*, παρά, with dat. or dat. alone *πεδίω*, Il. 5, 82; or by adv. *έραζε, χαμαί*. Espec. 1) to fall out, to drop, spoken of reins: *έκ χειρώ*, Il. 5, 583. *μετά πόσσι γυναικός*, to fall from the lap of the mother, i. e. to be born, Il. 19, 110. *έκ θυμού τινι*, to fall from any one's heart, i. e. to lose his favor, Il. 23, 595. 2) to fall down, to fall around, often spoken of trees, harvests, etc. Il. 11, 69. 18, 552. 3) In the *constructio praeagnans*: to fall dying, to fall, to perish, spoken of men who are slain in battle, *υπό τιρος* and *τινι*, Il. 6, 453. 17, 428; in full: *θνήσκοντες πίπτουσι*, Il. 1, 243. 4) to fall, i. e. to rush upon, to cast oneself upon; *έν νηυσί*, upon the ships, Il. 9, 235. 11, 311. 823. 12, 107. 126. 15, 63. 17, 639; conf. *έχω*. (Voss incorrectly translates, Il. 11, 823, *έν νηυσί πεσίοιται*, they were stretched about the ships;) of wind, Od. 14, 475; metaph. spoken of discord, Il. 21, 335. 5) to fall, to sink, i. e. to become weak and faint, spoken of courage, Il. 14, 418; of the wind, Od. 19, 202.

*πίσος*, *εος*, *τό*, poet. (*πίνω*), a moist place, a meadow, a pasture, marshy land, Il. 20, 9. Od. 6, 124. h. Ven. 99; (less correct is *πίσος*).

πίσσα, ἡ (πίτυς), *pitch*, Il. 4, 277. †  
πιστός, ἡ, ὅν (πίθω), superl. πιστότατος, who is believed or trusted: *credible, faithful, trusty, trustworthy*, ἑταῖρος, Il. 16, 147; ὄρκια, Il. 2, 124; οὐκ ἐτι πιστὰ γυναιξίν, no confidence can be placed in the women, Od. 11, 456.

πιστώω (πιστός), aor. mid. ἐπιστώσάμην, aor. pass. ἐπιστώθην, to make trusty, true; hence, pass. *to be assured, to believe, to trust*, Od. 21, 218. Mid. *to give mutual security, to become security, to promise fidelity*, Il. 6, 233; ἐπέσσειν, by words, Il. 21, 286; also in the aor. pass. ὄρκῳ πιστωθῆναι τινι, to give security to any one upon oath, Od. 15, 436.

πίσυνος, η, ον, poet. (πίθω), *trusting to, confiding in* anything, with dat. τόξοισι, Διὶ, Il. 5, 205. Od. 18, 140.

πίσυρες, οἱ, αἱ, πίσυρα, τά, Æol. and ep. for τέσσαρες, *four*, Il. 15, 680. Od. 5, 70.

Πιθεύς, ἦος, ὁ, son of Pelops, king of Troezen, father of Æthra, Il. 3, 144. [This conflicts with chronology, cf. Il. 2, 105 seq.; the son of Pelops and the father of Æthra were probably distinct persons, hence Damm, s. v. *Alius erat filius Pelopis*.]

πιτνάω and πίτνημι, poet. form of πετάννυμι, *to spread out, to stretch out*, ἡέρα πίτνα for ἐπίτνα, Il. 21, 7; πιτνὰς εἰς ἐμὴ χεῖρας, Od. 11, 392.

Πιτυεία, ἡ, ep. for Πιτυά, a town in Asia Minor, between Parion and Priapus, Il. 2, 829; (prop. the *fir-town*).

πίτυς, υός, ἡ, a *fir, a pitch-pine*, pinus abies, Il. 13, 390; dat. plur. πίτυσιν, Od. 9, 186.

πιφανύσκω, and mid. πιφανύσκομαι, ep. form by lengthening and prefixing redupl. from φαίνω, i. e. φαίνω, only pres. and imperf. I) Act. *to cause to appear, to lay open*, hence: *to indicate, to point out*, τινί, Il. 10, 502; espec. by speaking: *to give to understand, to tell, to report*, τινί τε, Il. 10, 478. Od. 11, 442; also ἔπειτα ἀλλήλοισι, to speak words with one another, Il. 10, 202; cf. Od. 22, 131. II) Mid. πιφανύσκομαι, like the act. I) τί τινα, e. g. of Jupiter: τὰ κῆλά τινα, to show his bolts to any one, i. e. to send, Il. 12, 280; φλόγα, Il. 21, 333. 2) To indicate by words, *to tell, to report, to communicate*, τί, Il. 15, 97. Od. 2, 32; τί τινα, Il. 16, 12. 18, 500. Od. 2, 162; Od. 15, 518.

πίων, ον, gen. πίονος, to this an ep. fem.

πίερα (as if from πίηρ), compar. πίοτερος, η, ον, superl. πίοτατος, η, ον, Il. 9, 577. 1) Fut. in a literal sense, *μηρία, δημός*, Il. 2) Metaph. spoken of the soil: *fat, fertile, fruitful*, πεδῖον, ἔργα, πίερα ἄρουρα, Il. 18, 541. Od. 2, 328. b) *rich, opulent, wealthy*, νηός, οἶκος, Il. 2, 549. Od. 9, 35; πείρας πόλις, Il. 18, 342.

Πλαγκταί, αἱ, πέτραι (from πλάζω), *the wandering rocks*; two rocks, which upon the approach of a ship, struck together like the Symplegades; according to the ancient critics, they lay before the western opening of the Sicilian straits. Modern critics understand by them the volcanic islands *Lipari*, Od. 12, 61.

πлагκτός, ἡ, ὅν (πλάζω), *wandering, restless*. 2) Metaph. *wandering, out of one's senses, simple*, Od. 21, 363. †

πлагκτοσύνη, ἡ, poet. (πлагκτός), *the act or state of wandering, roaming*, Od. 15, 343. †

πλάγχθη, see πλάζω.

πλάζω, syncop. form of πελάζω; ἐπλαξε δὲ καὶ ὤμους καθ' ἑπέρθεν, i. e. accord. to Eustath. εἰς τοὺς ὤμους ἐπέλαξεν, 'the water washed his shoulders from above,' (Voss). Others refer the form to πλάζω, i. e. ἐπλάνα ὤμους, the water shook his shoulders (so that he could not go straight out). Thus Damm, and perhaps the Gramm. in better keeping with the context, Il. 21, 269. †

πλάζω, aor. ἐπλάξα, fut. mid. πλάγτομαι, Od. 15, 312; aor. pass. ἐπλάχθη, ep. πλάγχθη. I) Act. *to drive around, to cause to wander*, espec. to turn from the right way, to drive from, τινὰ ἀπὸ πατρίδος, Od. 1, 75. 24, 307. Il. 17, 751. b) Metaph. *to confuse, to lead astray*, Od. 2, 396; *to mislead, to hinder*, τινά, Il. 2, 132. II) Pass. with fut. mid. *to wander, to roam about*, ἐπὶ πόντον, Od. 3, 106; κατὰ πτόλιν, Od. 15, 312; often absol., Il. 10, 91. Od. 1, 2. 3, 95. b) *to be turned aside, to wander*; spoken of a missile, *to rebound*, Il. 11, 351.

Πλάκος, ἡ, a mountain in Mysia, at which lay the city Thebe, Il. 6, 396; see Ἰπποπλάκιος.

\* πλακοῦς, οὔντος, ὁ, contr. from πλακοῖς, a cake, Batr. 36.

πλανάω (πλάνη), prose, = πλάζω, fut. ἥσας, *to lead astray*, Batr. 96. Mid. *to go astray, to wander about*, Il. 23, 321. †

\* *πλανοδίη*, ἡ (ὁδός), *a wrong way, a maze*, (only h. Merc. 75.: *πλανοδίας δ' ἤλανε δια ψαμαθώδεα χῶρον*; it is more correct to consider it as accus. plur. fem. of an adj. *πλανόδιος*, *going astray*, and to refer it to *βοῦς*, v. 74.)

*Πλάταια*, ἡ, poet. comm. αἱ *Πλαταιαί*, a town in Bœotia, in a plain on the Asopus, between Helicon and Cithæron, now *Palæo-Castro*, Il. 2, 504.

\* *πλαταμών*, ὠνος, ὁ (πλατύς), a level surface, espec. a broad stone, h. Merc. 128.

*πλατάνιστος*, ἡ, poet. for *πλάτανος*, the plane-tree, *platanus orientalis* Linn., Il. 2, 307. 310.

\* *πλάτος*, εὖος, τό, *breadth, width*, Fr. 4, 2.

\* *πλατύνωτος*, ον (ῥῶτος), *broad-backed*, Batr. 298.

*πλατύς*, εἴα, ὕ, *broad, wide, flat*, *τελαμών*, Il. 5, 796. b) *broad, spacious*, of great compass, *Ἑλλήσκοτος*, Il. 7, 86. αἰπόλια *πλατιά*, great, wide-wandering herds, Il. 2, 474. Od. 14, 101. 103.

*ΠΛΑΣΩ* or *ΠΛΗΜΙ*, syncopated forms of *πλάζω*, from which are derived the ep. forms *πλήτο*, *πλήντο*.

*πλέες*, accus. *πλέας*, ep. for *πλείους* and *πλείονας*, Il. 11, 395. 2, 129; see *πλείων*.

*πλείος*, η, ον, Ion. and ep. for *πλείος*, compar. *πλείοτερος*, Od. 11, 359; *full, filled*, with gen. οἴνου, full of wine, Il. 9, 74. Od. 4, 319. (Always the Ion. form, except *πλείων*, Od. 20, 355.)

*πλείστος*, η, ον, irreg. superl. of *πολύς*, the most, very much. *πλείστον κακόν*, the greatest evil, Od. 4, 697; *πλείστον*, as adv.

*πλείω*, ep. for *πλείω*, to sail.

*πλείων*, *πλείον*, and *πλέων*, *πλέον*, compar. of *πολύς*. (Homer uses both forms, also plur. nom. *πλείους* for *πλείονες*, dat. *πλείοσιν* and *πλείονεσιν*; also the ep. plur. *πλείς* and *πλέας*), *more, greater*: *πλέον νύξ*, the greater part of the night, Il. 10, 252; *τό πλείον πολέμοιο*, the greater part of the war, Il. 1, 165. Od. 8, 475; οἱ *πλείονες*, the greater part.

*πλεκτός*, ἡ, ὄν (πλέκω), *twisted, twined*, *τάλαροι, ἀναδασμη*, Il. 18, 568. 22, 469. Od. 9, 247; *σειρή*, Od. 22, 175.

*πλέκω*, aor. 1 act. *ἔπλεξα*, aor. mid. *ἐπλεξάμην*, 1) *to twist, to twine, to curl*, with accus. *πλοκάμους*, the locks, Il. 14, 176. Mid. *to twist for oneself*, *χαίτας*, Il. 14, 176; *πείσμα*, to twist a cord for oneself, Od. 10, 168.

*πλέον*, neut. of *πλείος*, see *πλείος*.

*πλευρή*, ἡ, the side of the human or of an animal body, a rib; comm. in the plur. Il. 11, 437. Od. 17, 232.

*πλευρόν*, τό, poet. form of *πλεύρη*, Il. 4, 468. †

*Πλευρών*, ὠνος, ὁ, an ancient city in Ætolia, on the river Evenus, the abode of the Curetes, with a temple of Minerva, Il. 2, 639. 13, 217; from which *Πλευρώνιος*, η, ον, *Pleuronian*; subst. a *Pleuronian*.

*πλέω*, ep. form *πλείω*; from which *πλείειν*, *πλείοντες*, fut. *πλεύσομαι*, Od. 12, 25. (ep. form *πλώω*), to sail, to travel by sea, ἐπὶ πόντῳ, Il. 7, 88; ἐνὶ πόντῳ, Od. 16, 367; with accus. of place: ἵγρὰ *πλεύθω*, to navigate the watery paths, Od. 3, 71. 9, 252. (*πλείων*, Od. 1, 183, monosyllabic.)

*ΠΛΕΩ*, falsely assumed root for some of the tenses of *πλήσσειν*.

*πλέων*, *πλέον*, see *πλείων*.

*πληγή*, ἡ (πλήσσω), a stroke, a blow, a lash, Od. 4, 244; espec. of a whip, Il. 11, 532. 2) *Διὸς πληγή*, ἡ, a blow of Jupiter = lightning, Il. 14, 414.

*πληθος*, εὖος, τό (πλήθω), dat. *πλήθει*, prop. *fulness*; comm. *multitude, crowd*, \* Il. 17, 330. 23, 639.

*πληθύνς*, ὕος, ἡ, Ion. for *πλήθος*, dat. *πληθύνι*, Il. 22, 458. Od. 16, 105; prop. *fulness, multitude*; comm. a crowd of men, with verb. plur., Il. 2, 278. 15, 305. Od. 11, 514; espec. spoken of great multitudes, the people, in distinction from the leader, Il. 2, 143.

*πλήθω*, only pres. and imperf. to be full, to fill oneself, to become full, with gen. ἔππων καὶ ἀνδρῶν, Il. 8, 214; σίτου, Od. 9, 8; spoken of rivers: to rise, to swell, Il. 5, 87. 11, 492. πάντες ποταμοὶ *πλήθουσι βέοντες*, the flowing rivers rise, Il. 16, 389; metaph. spoken of the moon: *πλήθουσα Σελήνη*, the full moon, Il. 18, 484. cf. h. 32, 11.

*Πληϊάδες*, αἱ, Ion. for *Πλειάδες*, the *Pleiades*, the seven daughters of Atlas and Pleione; they were placed by Jupiter amongst the stars and formed the constellation of the seven stars in Taurus. Their rising brought summer, their setting winter, and so the beginning and end of navigation, Il. 18, 486. Od. 5, 272. h. 7, 7. (The name has been derived by some from *πλείω*, as the stars of navigation; by others, as Voss ad Arat. from *πέλομαι, versari*; according to others still

= πελάδες, a flight of wild doves, cf. Nitzsch ad Od. 5, 272.)

πληκτίζομαι, depon. mid. (πλήκτης), to strike, to fight, to contend, τινί, Il. 21, 499. †

\* πλῆκτρον, τό, prop. an instrument for striking: the plectrum, for playing upon the lyre, h. Ap. 185.

πλημμυρίς, ἶδος, ἡ, the flow or flux of the sea, in opposition to the ebb, Od. 9, 486. † In Hom. ὕ, in Eurip. ὕ, in like manner, πλῆμυρα. (According to Buttm. Gr. Gram. § 7, 17, note, from πλῆν and μύρω, according to others, from πλῆμα.)

πλήμνη, ἡ (πλήμη), prop. the filling; then, the nave of the wheel, in which the axle runs, and into which the spokes are inserted, \* Il. 5, 726. 23, 339.

πλήν, as prep. besides, except, with gen. Od. 8, 207. †

πλήντο, 1) Ep. 3 plur. aor. sync. pass. of πίμπλημι, Od. 8, 57. 2) 3 plur. aor. sync. of πελάζω, Il. 14, 468.

πλήξα, see πλῆσσω.

πλήξιππος, ὄν (ἵππος), horse-spruiting, horse-taming, \* Il. 2, 104.

πλησίος, ἡ, ὄν (πίλας), near, neighboring, comm. with gen., Il. 6, 249. Od. 5, 71; with dat. Il. 23, 732. Od. 2, 149; as subst. a neighbor, the nearest person, πλησίος ἄλλος, Il. 2, 271. Neut. as adv. near, in the vicinity, with gen. Il. 3, 115; rarely with dat. Il. 23, 732.

πλησίσιος, ὄν (ιστίον), filling or swelling the sails, οὐρος, \* Od. 11, 7. 12, 149.

πλήσσω, aor. 1 πλήξα, always ep. πλήξα, ep. aor. 2 πέπληγον and ἐπέπληγον, perf. πέπληγα, always in act. signif. Mid. aor. 1 ἐπληξάμην, ep. aor. 2 πεπληγόμην, aor. pass.

ἐπλήγην, 1) to strike, to smite, to thrust, τινά, any one: πλεγγίσιν, to punish any one with blows, Il. 2, 264; σκήπτρῳ μετάφρετον, Il. 2, 266. ποδὶ πλεῖλαι, to strike with the foot, Od. 22, 20; χόρον ποσίν, Od. 8, 264; ἵππους ἐς πόλεμον, to drive the steeds to the battle, Il. 16, 728; hence, b) Espec. spoken of arms, for the most part, of the sword: to smite, to wound, to hit; often with double accus. τινά κληῖδα, to strike any one upon the clavicle, Il. 5, 147; τινά αὐχένα, Il. 11, 240. Pass. in aor. 1, to be struck, Il. 23, 694; espec. to be struck by lightning, κεραυνῷ, Il. 8, 455 (here stands πληγέντε masc. instead of πληγείσα,) Od. 12, 416. b) Metaph. to be violently attacked, Il. 13, 394. 16, 203; see ἐκπλήττω.

Mid. to strike oneself, with accus. στήθεα, upon the breast, Il. 18, 51; μηρῷ, Il. 12, 162. 16, 125. h. Cer. 218.

πλήτο, ep. aor. sync. from πίμπλημι. 2) 3 sing. ep. aor. sync. from πελάζω, Il. 14, 438.

πλίσσομαι (from πλῆξ, Dor. = βλήμα), mid. (elsewhere also πλίσσω), to stride, prop. accord. to the Gramm. to weave the legs, by putting one foot before the other; or gener. to stride with extended legs, spoken of running mules: εὖ πλίσσοντο πόδεσσιν, well strode they forward with the legs, Od. 6, 318. †

πλόκαμος, ὁ (πλέω), curled hair, a curl, a lock, in the plur. Il. 14, 176. †

πλόκιος, ἡ, ὄν (πλέω), curled, entangled, for κλόπιος, Od. 13, 295. †

πλόος, ὁ (πλέω), the act of sailing, navigation, Od. 3, 169. † h. 33, 16.

\* πλούσιος, ἡ, ὄν (πλούτος), rich, h. Merc. 171.

πλουῖτος, ὁ (πλέω, not from πολὺν, ἔτος), abundance, wealth, property, connected with ἄφρετος, Il. 1, 171; ὄλβος, Il., and Od. 14, 206.

\* Πλουῖτος, ὁ, son of Jasion and Ceres, god of wealth, h. Cer. 489.

\* Πλουῖω, οὐς, ἡ, daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 422.

πλοχμός, ὁ, poet. (πλέω) = πλόκαμος, twisted hair, a curl, Il. 17, 52. †

πλυνός, ὁ (πλύνω), a washing-tank, or a cistern of stone, in which foul clothes were laid and cleansed, Il. 22, 153. Od. 6, 40. 86. cf. Nitzsch ad Od. 6, 85.

πλύνω, fut. πλυνῶ ep. πλυνίω, aor. ep. πλύνω, to wash, to rinse, to cleanse, πλύνεσκον, Il. 22, 155. Od. 6, 93.

πλωτός, ἡ, ὄν (πλώω), sailing, espec. swimming, floating, νηος, Od. 10, 3; † epith. of Æolia (see Αἰολίη); according to others, circumnavigable.

πλώω, ep. form of πλέω, only in the signif. to swim, to float; imperf. τεύχεα πλώων, Il. 21, 302. Od. 5, 240. h. 21, 7.

πνέω, poet. for πνίω.

πνεύμων, ὄντος, ὁ (πνέω), the lungs, Il. 4, 528.

πνέω, poet. πνέω, perf. mid. πέπνῃμαι; Homer has the pres. and imperf. act. comm. in the poet. form (πνέει only Od. 5, 469.), 1) to blow, to breathe, spoken of the wind and the air, Od. 4, 361. 5, 469; to exhale, Od. 4, 446. 2) Spoken of animate beings: to

*breathe, to respire*, = to live, Il. 17, 447. Od. 18, 131; of horses: *to pant, to puff*, Il. 13, 385; metaph. spoken of men: *μῆνεια πνέοντες*, breathing courage, animated with courage, epith. of warriors, Il. 2, 536. Od. 22, 203. 3) The perf. mid. *πνέσθαι*, infin. *πνέσθαι*, prop. to be animated; hence, to have recollection, to have intelligence, spoken of Tiresias, who alone possesses recollection in the lower world, Od. 10, 495; espec. to be intelligent, prudent, Il. 24, 377. Od. 23, 210; most frequently the part. *πεννυμένος*, as adj. intelligent, prudent, thoughtful, considerate, spoken of persons and things: as *μήδεα*, Il. 7, 278. *πεννυμένα βάζειν*, to speak intelligently, Il. 9, 58; *ἀγορεύειν*, Od. 19, 352.

\* *πνίγω*, fut. *ξω*, to strangle, to drown, *τινά*, Batr. 158.

*πνοή*, ἡ, ep. and Ion. for *πνοή* (πνέω), 1) blast, breath, air, with the adjunct *ἀνέμοιο*, *βορέαο*, also plur. Il. 5, 526; then *ἄμα πνοιῆς ἀνέμοιο πέτεσθαι*, to fly with the blasts of wind, i. e. fleet as the wind, spoken of a bird, Il. 12, 207; of horses, Il. 16, 149. 2) the breath, of men and of animals; *breath, respiration*, Il. 23, 380. *πνοῇ Ἠφαίστοιο*, the breath of Vulcan, i. e. the flame of fire, Il. 21, 355.

ΠΝΤΜΙ, ΠΝΤΩ, assumed root of *πνέμαι*, see πνέω.

*ποδαλείριος*, ὁ, *Podalirius*, son of *Æsculapius*, brother of *Machaon*, from *Tricca* in *Thessaly*; a famous physician, Il. 2, 732. 11, 832.

*ποδάμπτρον* (πλῆτω), water for washing the feet, comm. plur. Od. 19, 343. 504.

*Ποδάργη*, ἡ (the swift-footed), one of the harpies, from whom *Zephyrus* begat the two horses of *Achilles*, *Xanthus* and *Balius*, Il. 16, 150.

*Πόδαργος*, ὁ (swift-foot, from *ἀργός*), 1) a steed of *Hector*, Il. 8, 185. 2) a steed of *Menelaus*, Il. 23, 295.

*ποδάρεης*, ἐς (ἀρκίω), prop. enduring with the feet; hence, *strong-footed, swift-footed*, often epith. of *Achilles*, \* Il. 1, 121.

*Ποδάρεης*, οὗς, ὁ, son of *Iphiclus*, brother of *Protesilaus*, who, after the death of his brother, led the warriors of *Phylace* and *Pyrrhus*, Il. 2, 704. 13, 693.

*ποδηγεῖς*, ἐς (ΕΝΕΚΩ), reaching to the feet, spoken of a lion's skin, \* Il. 10, 24. 178; of a shield, Il. 15, 646.

*ποδήγεμος*, ον (ἄνεμος), *wind-footed, swift-footed*, epith. of *Iris*, \* Il. 2, 786; and often.

*Ποδῆς*, οὗς, ὁ, for *Ποδέης*, son of *Eëtion*, a wealthy and brave Trojan, friend of *Hector*, slain by *Menelaus*, Il. 17, 575 seq.

*ποδώκεια*, ἡ (ποδώκης), *swiftness of foot*, in plur. Il. 2, 792. †

*ποδώκης*, ἐς (ὠκίς), *swift-footed*, often an epith. of *Achilles*, Il. 2, 860. Od. 11, 471; also of *Dolon*, Il. 10, 316; of horses, Il. 2, 764. 17, 614.

*ποθέσκε*, see ποθέω.

*πόθεν*, adv. interrog. (πός), whence? from whence? spoken of place and race, Od. 17, 368. 373; often with gen. τίς πόθεν ἀνδρῶν, who and whence, Il. 21, 150. Od. 1, 170. h. Cer. 113.

*πόθεν*, enclit. adv. whence, from any place, comm. εἰ ποθεν, Il. 9, 380; μή ποθεν and εἰ καὶ ποθεν ἄλλοθεν, Od. 7, 52.

*ποθέω* (ποθή), pres. infin. ep. ποθήμεναι for ποθεῖν, Od. 12, 110; aor. ep. ἐπόθεσα and πόθεσα, to wish, to desire, to long for, τι or τινά, espec. to long for something absent or lost; hence for the most part, to miss, τινά, Il. 2, 793. 726. 5, 414. 11, 161. Od. 1, 343.

*ποθή*, ἡ, poet. = πόθησις, wish, desire, longing, espec. for something absent, τινός, Il. 1, 240; ποθή ἐμεῖο, for me, Il. 6, 362; βιότοιο, Od. 2, 126. κείνου δ' οὐτι μὲν ποθή ἔσσειται, there will not be a great longing for him, i. e. we shall not miss him, Il. 14, 368; also once, σὴ ποθή, the desire of thee, Il. 19, 321.

*πόθι*, adv. interrog. poet. for ποῦ, where? \* Od. 1, 170. 10, 325.

*ποθί*, enclitic adv. poet. for ποῦ, 1) anywhere, Il. 10, 8. 2) Of time: at any time. αἶ κέ ποθι, Il. 1, 128. 3) Comm. somehow, perhaps, perchance, Il. 19, 273. Od. 1, 348.

*πόθος*, ὁ, wish, desire, longing, τινός, for any one, Il. 17, 439. † in Od. 4, 596. 11, 202. 14, 144. h. 18, 33.

*Ποιάντιος*, ον, sprung from *Ραας*, *νιός*, Od. 3, 190.

*ποιέω*, fut. ἴσω, aor. ἐποίησα, ep. ποιήσα, perf. pass. πεποίημαι, fut. mid. ἴσομαι, aor. ἐποίησάμην, ep. ποιησάμην, ground signif. to make. 1) to make, i. e. to produce, to bring into being, to prepare, with accus. a) Prim. spoken of things which are produced by external action; it is to receive a translation suited to the subet. with which it is connect-

ed: δῶμά τινι, to build one a house, Il. 1, 608; in like manner ναούς, θάλαμον, κλισίην, etc. πύλας ἐν πύργοις, Il. 7, 339; σάκος ταύρων (gen. mater.), a shield made of ox-hide, Il. 7, 222; τύμβον, to cast up a sepulchral mound, Il. 7, 435. εἰδωλον, Od. 4, 796. b) Spoken of states and of things, to which espec. mental action belongs: τελευτήν, to make an end, Od. 1, 250; φόβον, to excite fear, Il. 12, 432; νόημά τινι ἐν φρεσίν, to put a thought into any one's mind, Od. 14, 274; ἀθύρματα, to pursue pastimes, Il. 15, 363; κακὸν μεῖζον, to prepare a greater evil, Il. 13, 120; γαλήνην, Od. 5, 452; pass. ἡ σοὶ ἄριστα πεποιήται κατὰ οἶκον πρὸς Τρώων (ironical), truly, excellent things have been done to thee in thy house by the Trojans, Il. 6, 57. 2) to make, i. e. to place one in a condition; a) With double accus. to convert, to render: with subst. τινὰ βασιλέα, to make one a king, Od. 1, 387; κείνον ταμῖν ἀνέμων, Od. 10, 21; λαοὺς λίθους, the people to stones, Il. 24, 611; θεῶν ἄκοιτιν θνητῷ, to make a goddess bride to a mortal, Il. 24, 537; with adj. τινὰ ἄφρονα, to render one senseless, Od. 23, 12; ἄϊστον, Od. 1, 235; θεμελίᾳ λεία, to make the ground smooth, i. e. level, Il. 12, 30; conf. δῖπτιχα. Mid. 1) to make any thing for oneself, like the act. a) With a more or less distinct reference to the subj.: οἰκία, to build houses or dwellings for oneself, Il. 12, 168; τεῖχος, νηόν, Il. 12, 5. h. Ap. 286; σχεδὶν, Od. 5, 251. b) ἀγορήν, to make an assembly, Il. 8, 2; κλέος αὐτῇ ποιῆται, she acquired glory for herself, ῥήτηρην ποιῆσθαι, Od. 14, 393. 2) With double accus. τινὰ ἄλοχον, to make any one a wife, Il. 3, 409; τινὰ ἀκόλτην, Od. 5, 120; τινὰ νιόν, to take any one as a son, Il. 9, 495.

ποιή, ἡ, Ion. for πόα, grass, herbage, pasturage, Il. 14, 347. † Od. 9, 499; and often.

ποιήεις, εσσα, εν (ποιή), grassy, verdant, green, epith. of towns and islands, Il. 2, 503; πλοῖα, Il. 20, 9; ἄγρεα, Od. 4, 337.

ποιητός, ἡ, ὄν (ποιέω), made, prepared; in Hom. well-wrought or built, spoken of dwellings, Il. 5, 198. Od. 1, 333; of arms and vessels, Il. 10, 262.

ποικίλλω (ποικίλος), to variegate, spoken of embroidering and painting; especially to adorn with various colors, to work or form with skill, χορόν, Il. 18, 590. †

ποικίλμα, ατος, τό (ποικίλλω), variegated

work, espec. painting, embroidery, ποιικιλμασι κάλλιστος, spoken of a robe, Il. 6, 294. Od. 15, 107.

ποικιλομήτης, ου, ὁ (μήτις), full of manifold devices, abounding in expedients, cunning, epith. of Ulysses, Il. 11, 482. Od. 3, 163; of Jupiter and Mercury, h. Ap. 322. Merc. 155.

ποικίλος, η, ου, 1) variegated, having divers colors, παρδαλίη, Il. 10, 30. 2) adorned, painted, embroidered, spoken of garments, Il. 5, 735. Od. 18, 293; and gen. wrought with art, beautifully formed, epith. of arms, chariots, etc. ποιικίλα χαλκῷ ἄρματα, chariots adorned with brass, Il. 4, 226; in like manner τεύχεα, Il. 3, 327; δεσμός, Od. 8, 448.

ποιμαίνω (ποιμήν), to pasture, to drive to pasture, spoken of shepherds; μῆλα, Od. 9, 188; also absol. ἐπ' οἴεσσι, to be a shepherd with sheep, Il. 6, 25. Mid. pasture, to graze, spoken of flocks, Il. 11, 244.

ποιμήν, ένος, ὁ (πάσμαι), a herdsman, espec. a shepherd, Il. 5, 137; then metaph. ποιμήν λαῶν, a shepherd of the people, freq. an epith. of princes, Il. and Od.

ποίμνη, ἡ (ποιμαίνω), a flock or herd of cattle pasturing, Od. 9, 122. †

ποιμνήϊος, η, ου (ποιμνη), Ion. for ποιμνέιον, belonging to the flock or herd, σταθμός, the fold of the flock or herd, Il. 2, 470. †

ποινή, ἡ (akin to ΦΕΝΩ), prop. compensation for a committed homicide, the money with which one redeems himself from blood-guiltiness; hence, 1) penalty, vengeance, (which I take or which is taken of me), with gen. for or on account of any one, παιδός, Il. 13, 659; κασιγνήτοιο, Il. 14, 483; cf. Il. 16, 398. Il. 9, 633; and gener. recompense, requital, Il. 5, 266. Od. 23, 312; τῶν ποινῶν, ὁ, as appos. Il. 17, 207; conf. Il. 21, 28.

ποιός, η, ου (πός), what sort of, of what kind (qualis). ποῖον τὸν μῦθον ἔειπες! what a word hast thou spoken, and neut. ποῖον ἔρεξας! Il. 23, 570. With infin. ποῖοι εἰς Ὀδυσσῆϊ ἀμυνέμεν, how would you be able to defend Ulysses, Od. 21, 195.

ποιπνύω, part. aor. ποιπνύσας (prob. from πνέω, πέπνυμαι with redupl.), prop. to be out of breath from haste; hence, 1) to be hasty, active, to move hastily, ἀνὰ μαχίην, Il. 14, 155. 8, 219; in a sacrifice, Od. 3, 430. Espec. 2) to serve with assiduity, to wait upon assiduously, Il. 1, 600. 18, 421. Od. 20, 149; (ν is in

the pres. and imperf. short, with a following short syllable, long with a following long, II. 1, 601. 24, 475.)

πόκος (πέκω), *wool shorn off, a fleece*, II. 12, 451. †

πολέες, ep. for πολλοί, see πολύς.

πολεμῆϊος, *ον*, Ion. for the unusual πολεμῆϊος, *warlike*; ἔργα, II. 2, 338. Od. 12, 116; τεύχεα, II. 7, 193.

πολεμίζω, ep. πολεμίζω (πόλεμος), fut. πολεμίσω, 1) *to war, to fight, to contend*, *τινί*, with any one; *ἅντα τινός*, against any one, II. 8, 428; *τινός ἐναντίβιον*, II. 20, 85; *μετ' Ἀχαιοῖσιν*, II. 9, 352; also πόλεμον, *to wage a war*, II. 2, 121. 2) *to make war upon, to invade*. φηότεροι πολεμίζειν, *more easy to assail*, II. 18, 258.

πολεμιστά, *ό*, ep. for πολεμιστής.

πολεμιστής, *οὔ*, *ό*, ep. πολεμιστής (πόλεμος), *a warrior, a combatant*, II. 5, 289; and often; Od. 24, 499.

\*πολεμόκλονος, *ον* (κλόνος), *making a warlike noise or tumult*, Batr. 4, 276.

πόλεμόνδε, adv. ep. πτόλεμόνδε, *to the war*, II. 8, 313, and often.

πόλεμος, *ό*, ep. also πτόλεμος (πίλω), *the tumult of war, the tumult of battle*, and gener. *war*; particularly in Hom. *contest, battle*, πόλεμος Ἀχαιῶν, *war with the Achians*, II. 3, 165; ἀνδρῶν πτόλεμοι, II. 24, 8. Od. 8, 183.

πολεύω, poet. (πόλος), only intrans. *to go about, to remain, to abide*, κατὰ ἄστυ, Od. 22, 223. †

πολέων, ep. for πολλῶν, see πολύς.

πόληας, πόληες, see πόλις.

πολίζω (πόλις), aor. ἐπόλισα, ep. πόλισσα, perf. pass. πεπόλισμαι, prop. *to found a city*, gener. *to found, to build*, τῆχος, \*II. 7, 453. 20, 217.

πολίτης, *ον*, *ό*, poet. for πολίτης, II. 2, 806. †

πόλινδε, adv. *to the city, into the city*, II. and Od.

πολιοκρόταφος, *ον* (κρόταφος), *having gray hairs upon the temples* ('becoming gray,' V.), II. 8, 518. †

πολός, *ή*, *όν*, also *ός*, *όν*, II. 20, 229; (π-λός), *whitish, gray, canus*, spoken of the hair, II. 22, 74. 77; κεφαλῇ, Od. 24, 317; of a wolf, II. 10, 334; of iron, II. 9, 365; often of the sea on account of the white foam, II. 1, 350. Od. 4, 580.

πόλις, *ις*, *ή*, ep. also πτόλις (πίλω), Hom.

has the gen. πόλιος dissyllabic, II. 2, 811; πτόλιος, πόλεος and πόληος, dat. πτόλεϊ, πόλει, πόλῃ, nom. plur. πόλεις, πόληες, gen. πολίων (πόλεων, false reading, II. 5, 744), dat. πολίεσσι, acc. πόλιας (trisyllabic and dissyllabic), πόλεις, πόληας, prop. *a place of commerce, a city*. ἄκρη πόλις, *the highest part of the city, a citadel*, II. 6, 88, 257. 2) *the region round about a city*, Od. 6, 177. πόλις καὶ ἄστυ, II. 17, 144; cf. ἄστυ. On the declen. see Thiersch Gram. § 190. 24; Kühner § 268. 3.

\*πολισσός, *ον* (σώζω), *town-protecting*, h. 7, 2.

πολίτης, *ον*, *ό*, ep. πολιτήης, II. 2, 806; *a citizen, an inhabitant of a city*, II. 15, 558. Od. 7, 131.

Πολίτης, *ον*, *ό*, 1) son of Priam, in whose form Iris appeared to his father, II. 2, 791. 13, 339 seq. 2) a faithful companion of Ulysses, who was metamorphosed by Circe, Od. 10, 224.

πολλάκι or πολλάκις (with *ς* only, II. 8, 362. Od. 4, 101.), adv. (πολλός), *many times, i. e. often, frequently*, II. 3, 232; πολλάκι, h. Pan, 12. 13.

πολλός, πολλόν, ep. and Ion. for πολύς, πολύ.

Πολυαιμονίδης, *ον*, *ό*, son of Polyæmon, II. 8, 276.

πολύαινος, *ον* (αἰνέω), *much praised, greatly lauded, praiseworthy*; epith. of Ulysses, II. 9, 673. 10, 544. 11, 430. Od. 12, 184. [According to Buttm. Lexil. II. p. 113 seq.: *distinguished by shrewd and crafty discourse.*]

πολυαῖξ, ἶκος, *ό*, *ή* (ῖ), poet. (αἶσσω), prop. spoken of violent motion; hence, *impetuous, tumultuous, fatiguing*, πόλεμος, II. 1, 105. Od. 11, 314; κάματος, II. 5, 811.

πολυανθής, *ές* (ἄνθος), *very blooming*, ὕλη, Od. 14, 353; † ἔαρ, h. 18, 17.

πολυάρητος, *ον*, Ion. (ἀράομαι), *greatly wished, much prayed for*, τινί, \*Od. 6, 280. 19, 404. h. Cer. 220.

πολύαρνι, metaplast. dat. of πολύαρνος, *ον*, *rich in sheep, abounding in flocks*, II. 2, 106. †

πολυβενθής, *ές*, poet. (βένθος), *very deep*, epith. of the sea, II. 1, 432. Od. 4, 406.

Πόλυβος, *ό* (rich in oxen), 1) son of Antenor in Troy, II. 11, 59. 2) a suitor of Penelope, whom Eumæus slew, Od. 22, 243. 284. 3) a rich Egyptian in Thebes, husband



of Alcandra, with whom Menelaus lodged, Od. 4, 126. 4) a Phæacian, Od. 8, 373. [5] an inhabitant of Ithaca, father of the suitor Eurymachus, Od. 15, 519. 16, 345.]

πολυβότειρα, ἡ, ep. πολυβότειρα, poet. (βόσκη), prop. fem. of πολυβοτήρ, *much nourishing, fruitful, productive*, epith. of the earth and of Achaia, Il. 3, 89. 11, 770. Od. 8, 378; only in ep. form.

πολύβουλος, ον, poet. (βουλή), of great wisdom, *intelligent, well-advised, counselling well*, epith. of Minerva, Il. 5, 260. Od. 16, 282.

πολυβούτης, ον, ὁ, poet. (βούς), *rich in horned cattle, rich in oxen*, \* Il. 9, 154. 296.

πολυγηθής, ἐς, poet. (γηθίω), *much delighting, greatly rejoicing*, epith. of the Hours, Il. 21, 450. †

πολυδαίδαλος, ον, poet. (δαίδαλος), *rich in art*, i. e. 1) *wrought with great art, beautifully wrought*, spoken of metals, Il. 3, 358. Od. 13, 11. 2) *skilled in art, ingenious*, Σιδόνες, Il. 23, 743.

πολυδάκρυος, ον = πολύδακρυς, whence μάχης πολυδακρύου, according to the Cod. Venet. ed. Bothe and Spitzner, Il. 17, 192, for πολυδακτύτου, because *v* in this word is always long.

πολύδακρυς, υ, poet. (δάκρυ), *tearful, much lamented, lamentable*, epith. of Mars, of battle, and of war, \* Il. 3, 132. 17, 544.

πολυδάκρυτος, ον, poet. (δακρύω), *much lamented, much deplored*, epith. of battle, Il. 24, 620; γόος, Od. 21, 57. 19, 213.

Πολυδάμας, αντος, ὁ, ep. Πουλδάμας, (much conquering,) voc. Πουλδάμα, Il. 12, 231; son of Panthous and Phrontis, a wise and brave Trojan, Il. 11, 57. 18, 249.

Πολύδαμνα, ἡ, wife of the Egyptian Thon, who presented many magic herbs to Helen, Od. 4, 228.

\* Πολυδέγμων, ονος, ὁ (δέχομαι), the much embracing, as subst. for Pluto, who receives all mortals into his dominions, h. Cer. 17, 31.

πολυδειράς, ἀδος, ὁ, ἡ (δείρη), prop. having many necks; hence, *manynecked, having many summits*, epith. of Olympus, \* Il. 1, 499. 5, 754.

\* Πολυδέκτης, ον, ὁ (δέχομαι), the much embracing, epith. of Pluto, = Πολυδέγμων, h. Cer. 9.

πολυδένδρεος, ον (δένδρον), *abounding in trees, woody*, \* Od. 4, 737. 23, 139. h. Ap. 475.

πολύδεσμος, ον, poet. (δεσμός), *well-bound, well-joined, σχεδίη*, \* Od. 5, 33. 7, 264.

Πολυδενύκης, ον, ὁ, accus. Πολυδενυκία, Pollux, son of Jupiter and Leda, brother of Castor, one of the Dioscuri, famous as a pugilist; he alone as the son of Jupiter was immortal, see Κάστωρ, Il. 3, 237. Od. 11, 299 seq.

πολυδίψιος, ον (δίψα), *very thirsty, destitute of water*, epith. of Argos, Il. 4, 171. It refers to the tradition that the realm of Argos was once destitute of water, cf. Apd. 2, 1. 4. According to others, *long looked for*, Fr. 2, 1.

Πολυδώρη, ἡ, daughter of Peleus and Antigone, wife of Borus and mother of Menestheus, Il. 16, 175.

πολύδωρος, ον (δώρον), *richly gifted*, i. e. πολύνειδος, epith. of ἄλοχος, who on account of her beauty had received many presents, Il. 6, 394. 22, 88. Od. 24, 293. In the last passage it has been translated, *well-portioned*. [Conf. Lenz Gesch. d. Weiber, S. 170.]

Πολύδωρος, ὁ, son of Priam and Laothoe. Because he was the youngest and most beloved of his sons, Priam would not permit him to take part in the battle. Disobedient to the command, he exposed himself in the fight and was slain by Achilles, Il. 20, 407 seq. 21, 85 seq. [2] One of the Epigoni, conquered by Nestor, Il. 23, 637.]

Πολύειδος, ὁ, see Πολυΐδος.

\* πολυεύχεται, ον (εύχομαι), *much wished, much prayed for*, h. Cer. 165.

πολύζογος, ον, poet. (ζυγόν), *having many banks of rowers, well-oared*, ηῦς, Il. 2, 293. †

πολυήρατος, ον (ἐράω), *much beloved, greatly wished for, dear*, Θήβη, γάμος, \* Od. 11, 275. 15, 126. 366. h. Ven. 226.

πολυηχής, ἐς (ήχή), *loud sounding*, i. e. 1) *loud singing, full voiced*, spoken of the nightingale, Od. 19, 521. 2) *loud echoing, loud resounding*, spoken of a shore, Il. 4, 422.

πολυθαράσης, ἐς (θάρασσα), *very bold, very courageous, spirited*, Il. 17, 156. Od. 13, 387.

Πολυθερσείδης, ον, ὁ, son of Polytheres, = Ctesippus, Od. 22, 287.

Πολύιδος, ὁ (ι), (who knows much, from πολύς and ἰδεῖν, according to Wolf. Heyne on the other hand writes Πολυΐδος, according to Etym. M. and also Eustath. mentions this orthography, so also Paus. Plat.) son of Cceranus, a prophet of Corinth, of the family

of Melampus, father of Euchenor, Il. 13, 663. 2) son of Eurydamas, a Trojan, Il. 5, 148.

πολυιδρεία, ἡ, poet. (πολύιδρις), much knowledge; hence, *wisdom, intelligence*, plur. \* Od. 2, 346. 23, 77.

πολύιδρις, ιος, ὁ, ἡ, poet. (ιδρις), much knowing; hence, *wise, intelligent, crafty*, \* Od. 15, 459. 23, 82.

πολύιππος, ον (ἵππος), having many horses, abounding in horses, Il. 13, 171. †

\* πολυίχθνος, ον (ἰχθύς), abounding in fish, h. Ap. 417.

πολυκαρκής, ἐς, poet. (κάγκανος), very parching; δίψα, burning thirst, Il. 11, 642. †

πολύκαρπος, ον (καρπός), abounding in fruits, ἀλώη, \* Od. 7, 122. 24, 221.

Πολυκάστη, ἡ (the much adorned), daughter of Nestor and Anaxibia, Od. 3, 464. According to Eustath. wife of Telemachus.

πολυκέρδεια, ἡ (πολυκερδής), great craftiness, cunning, in the plur. Od. 24, 167. †

πολυκερδής, ἐς (κέρδος), very crafty, cunning, νόος, Od. 13, 255. †

πολύκεστος, ον (κεστός), much embroidered, richly embroidered, ἱμάς, Il. 3, 371. †

πολυκηδής, ἐς, poet. (κῆδος), full of care, causing trouble, νόστος, \* Od. 9, 37. 23, 351.

\* πολύκλυτος, ον, poet. for πολυκλυαντος (κλαίω), much wept, greatly lamented, Ep. 3, 5.

πολυκλήϊς, ἴδος, ἡ, poet. (κλῆς), furnished with many benches of oars, well-oared, epith. of ships, Il. 2, 74. 20, 382. Od. (Iota long in all the cases.)

πολύκληρος, ον (κλήρος), prop. of a great lot; having a great inheritance, very rich, wealthy, Od. 14, 211. †

πολύκλητος, ον (καλέω), called from many places, called from far, epith. of allies, \* Il. 4, 438. 10, 420.

πολύκλυτος, ον, poet. (κλύζω), prop. much washed; heaving, rolling great waves, πόντος, \* Od. 4, 354. 6, 204.

πολύκμητος, ον (κάμνω), wrought with much toil and effort, prepared with toil, prop. spoken of iron which was hard for the ancients to work, (V. beautifully wrought,) Il. 6, 48. 10, 379; and often; θάλαμος only Od. 4, 718.

πολύκνημος, ον, poet. (κνημός), having many wooded hills, abounding in woods, Il. 2, 497. †

πολυκοιρανίη, ἡ (κοῖρανος), a multiplicity of rulers, Il. 2, 204. †

\* πολυκροτος, ον (κρότος), very noisy, loud-resounding, h. 18, 37.

πολυκτήμων, ον (κτήμα), having great possessions, wealthy, Il. 5, 613. †

Πολυκτορίδης, ον, ὁ, son of Polycctor = Pisander, Od. 18, 299.

Πολύκτωρ, ορος, ὁ (wealthy, from πτίαρ), 1) son of Pterelaus, one of the oldest heroes of Ithaca, Od. 17, 207. 2) father of Pisander, Od. 22, 243. [3] a fictitious Myrmidon, feigned by Mercury as his father, Il. 24, 397.]

πολυλήϊος, ον (λήϊον), rich in harvests, rich in fields, Il. 5, 613. † h. Merc. 171.

πολύλλιστος, ον, ep. for πολύλιστος, poet. (λίσσομαι), much prayed for, Od. 5, 445; † νηός, a temple in which the deity is often supplicated: much frequented, h. Ap. 347. h. Cer. 28.

Πολυμήλη, ἡ, daughter of Phylas, the beloved of Mercury and mother of Eudorus, afterwards wife of Echeclus, Il. 16, 181.

πολύμηλος, ον (μήλον), rich in small cattle, abounding in sheep, rich in flocks, epith. of men and of regions, \* Il. 2, 705; and h. 18, 2.

Πολύμηλος, ὁ, son of Argeas, a Lycian, Il. 16, 417.

πολύμητις, ιος, ὁ, ἡ, poet. (μῆτις), very prudent, very wise, (rich in invention, V.) epith. of Ulysses, Il. 1, 311. Od. 21, 274; and Vulcan, Il. 21, 355; of Mercury, h. Merc. 319.

πολυμηχανίη, ἡ, fertility in expedients, invention, contrivance, prudence, Od. 23, 321; † from

πολυμήχανος, ον (μηχανή), rich in expedients, inventive, ingenious, very wise, epith. of Ulysses, Il. 2, 173. Od. 1, 205; and of Apollo, h. Merc. 319.

πολυμήστη, ἡ, poet. (μνάομαι), much wooed, much courted, βασιλεια, \* Od. 4, 770. 14, 64. The masc. is obsol.

πολύμῦθος, ον (μῦθος), of many words; loquacious, talkative, Il. 3, 214. Od. 2, 200.

Πολυνείκης, ονς, ὁ, Polynices, son of Œdipus and brother of Eteocles. When according to his engagement the latter would not yield him the throne of Thebes, Polynices fled to Adrastus at Argos, and raised the expedition of the seven heroes against Thebes, in order to obtain the kingdom. The two brothers finally slew each other in a duel, Il. 4, 377.

**Πολύνηος**, ὁ (having many ships), son of Tecton, a noble Phæacian, Od. 8, 114.

**Πολύξεενος**, ὁ, Ion. and Ep. for **Πολύξενος** (very hospitable), 1) a prince of Eleusis in Attica, h. in Cer. 154. 2) son of Agasthenes and grandson of Augias, leader of the Epeans, Il. 2, 623. •

\* **πολυοινέω** (οἶνος), fut. ἴσω, to be rich in wine, h. Merc. 91.

**πολυπαῖναλος**, ον, poet. (παῖπαλος) [rather from πάλλω], prop. very tortuous; only trop. very crafty, very cunning, Od. 15, 419; † see παιπαλόεις.

**πολυπᾶμων**, ον, gen. ονος (πᾶμα), possessing much, wealthy, rich, Il. 4, 433. †

\* **πολυπείρωσ**, ον, poet. (πεῖρας), having many borders, from many regions, multifarious, λαός, h. Cer. 297.

**πολυπενθής**, ἐς (πένθος), very sad, mournful, grievous, Il. 9, 563. Od. 14, 386. 23, 15.

**Πολυπτεμονίδης**, ον, ὁ, son of Polypæmon. Thus Ulysses calls his grandfather, in allusion to his sufferings, Od. 24, 305.

\* **πολυπήμων**, ον, gen. ονος, poet. (πήμα) very injurious, h. Merc. 37. Cer. 230.

\* **πολυπίδακος**, ον = **πολυπίδαξ**, h. Ven. 54.

**πολυπίδαξ**, ακος, ὁ, ἡ, poet. (πίδαξ), abounding in fountains, epith. of Ida, Il. 8, 47. 14, 157; but Ἀρκαδίη, h. 18, 20.

**πολύπικρος**, ον (πικρός), very bitter, very painful, Od. 16, 255. †

**πολύπλαγκτος**, ον, poet. (πλάζω), far-wandering, restless, ἄνθρωπος, λήϊστήρ, Od. 17, 511. 20, 195; as epith. of the wind, raging around, Il. 11, 308. Others explain it actively: wide-scattering.

**Πολυποίτης**, ον, ὁ (taking vengeance on many, as it were **Πολυποινίτης** from ποῖνη), son of Pirithous and Hippodamia, who went with forty ships from Argissa, Gyrton, etc. to the siege of Troy, Il. 2, 740. 23, 836.

\* **πολυπότνια**, ἡ, poet. (πότνια), the highly venerable, h. Cer. 211.

**πολύπους**, οδος, ὁ, ep. πολύπους (πούς), that has many feet; then, the sea-polypus, in the ep. form, Od. 5, 432. † h. Ap. 77. The ancients understood by it, the eight-armed polypus, *sepia octopodia* Linn., which belongs to the molluscas, and is found in almost all seas. It is about eight feet long, and its arms are furnished upon the under side with an apparatus with which it attaches itself

firmly to the objects around. It is very ferocious, and attacks any animal which it can conquer.

\* **πολύπυγος**, ον (πύξ), prop. having many folds; metonym. *abounding in ravines, abounding in valleys* (much-curved, Voss), epith. of Olympus and Ida, \* Il. 8, 411. 21, 449. •

\* **πολύπυργος**, ον (πύργος), having many towers, well-fortified, h. Ap. 242; a false reading.

**πολύπῦρος**, ον (πῦρος), *abounding in wheat*, spoken of countries and islands, Il. 11, 756. Od. 14, 335. h. Ap. 242.

**πολύρῥην**, ηνος, ὁ, ἡ (ῥῥην), *abounding in sheep, rich in flocks*, ἄνδρες, \* Il. 9, 154. 296.

**πολύρῥηνος**, ον = **πολύρῥην**, Od. 11, 257; † see Thiersch § 200. 10.

**πολύς**, πολλή, πολύ, besides the comm. forms, we have the following ep.: nom. πολίς, gen. πολίος, accus. πολύν, plur. nom. πολίεις and πολεῖς, gen. πολλίων, πολίων, πολλίων, dat. πολέσι, πολέσσι and πολέεσσι, accus. πολίας and πολεῖς; πολίς is used by Hom. as comm. gen. Il. 10, 27. Od. 4, 709. Hom. has also nom. sing. πολλός, neut. πολλόν, compar. πλείων, ον, superl. πλείστος, η, ον, 1) Prop. spoken of a multitude: many, numerous, but also of power, size, strength: great, strong, vehement, violent. πολίς νιφετός, πολλή λαίλαψ, a great snow-storm, a violent tempest. π. ὕπνος, a deep sleep, Od. 15, 394. πολίος ἄϊος, worth much, Il. 23, 562. Od. 8, 405. 2) Spoken of place: great, wide, broad, long, extended. π. πεδίον, a wide plain. πολλή γαῖα, the wide earth. πολλός τις ἔκειτο παρτορος, he lay extended wide, Il. 11, 156. 3) Spoken of time: long. πολὺν χρόνον, for a long time, Il. 2, 343. πολλὸν ἐπὶ χρόνον, Od. 12, 407. As peculiarities of expression, observe 1) It stands often with the gen. to express the idea of a part. πολλοὶ Τρώων, many of the Trojans, Il. 18, 271. Also the neut. sing. πολλὸν σαρκής, βίης, Od. 19, 450. 21, 155. 2) Comm. πολύς is treated as a complete predicate and hence is connected with another adj. by καί, ep. τί καί πολλοὶ καὶ ἄλλοι, many others. πολλὰ καὶ ἐσθλά, many valuables, Od. 4, 96. πολίεις τε καὶ ἐσθλοὶ, Il. 6, 452. 21, 586; or τί, τέ, in which case πολίς takes the second place. παλαιά τε πολλὰ τε, Od. 2, 188. 2) Often it

stands alone as subst. in Homer, very rarely with article. τὰ πολλά, the many, i. e. the most, Od. 2, 58. 17, 537; so also πολλά, Il. 9, 333; πολλοί also stands sometimes for οἱ πολλοί, the most, the multitude, Il. 2, 483. 21, 524. 3) The neut. sing. and plur. as adv. *much, greatly, very, strongly, long, often*, πολλόν, Il. 9, 506. 20, 178; πολλά, often μάλα πολλά, Il. 1, 35. Od. 2, 151. δ) It enhances also the compar. and superl. πολύ μᾶλλον, much more. πολλὸν ἀμείνων, much better. πολλὸν ἀριστος, by much the bravest.

\* πολυσημάντωρ, ορος, ὁ, poet. *who rules many*, epith. of Pluto, h. Cer. 31. 84. 377.

πολύσκαρθμος, ον, poet. (σκαίρω), *leaping strongly, springing actively*, epith. of the Amazon Myrina, Il. 2, 814, † in reference to dancing; or according to some, *hastening away with steeds*.

πολυσπερής, ἐς, poet. (σπείρω), *widesowed, widely-scattered*, ἀνθρώποι, Il. 2, 804. Od. 11, 365.

πολυστάφυλος, ον (σταφυλή), *abounding in grapes, abounding in wine*, \* Il. 2, 507. † h. 25, 11.

πολύστονος, ον (στίνω), *much-groaning, unfortunate*, Od. 19, 118. δ) Act. *causing many groans*, epith. of Strife, of the arrow, Il. 1, 445. 11, 73.

πολύτλας, αντος, ὁ, poet. (τλήναι), that has endured much, *much-enduring, much-suffering*, epith. of Ulysses, only nom. Il. 8, 97. Od. 5, 171; and often.

πολυτλήμων, ονος, ὁ, ἡ (τλήμων), *much-enduring, much-sustaining*, epith. of Ulysses, Od. 18, 319; θυμός, the much-enduring spirit, Il. 7, 152.

πολύτλητος, ον, poet. (τλήναι), that has suffered much, *much-enduring, γέροντες*, Od. 11, 38. †

πολυτρήρων, ωνος, ὁ, ἡ (τρήρων), *abounding in doves*, epith. of regions, \* Il. 2, 502. 582.

πολύτρητος, ον (τρητός), *much-pierced, much-perforated, σπόγγος*, \* Od. 1, 111. 22, 439.

πολύτροπος, ον (τρέπω), *that has endured much, far-travelled*, epith. of Ulysses, Od. 1, 1. 10, 230. Thus Voss Myth. Br. p. 102, and Nitzsch ad loc., as also the exegesis shows; on the contrary, Damm and Wolf: *very versatile, crafty*, and so also h. Merc. 13, 439.

\* πολύνυμος, ον, poet. (ὑμνέω), *much-sung, highly celebrated*, h. 25, 7.

πολυφάρμακος, ον (φάρμακον), *acquainted with many remedies or magic drugs, ἱητροί*, Il. 16, 28; Κίρκη, Od. 10, 276.

Πολυφειδης, ον, ὁ, son of Mantius, grandson of Melampus, Od. 15, 249.

πολύφημος, ον (φήμη), *many-toned, much-speaking; αἰδός*, abounding in songs, Od. 22, 376; βάτραχος, the much-croaking frog, Batr. 12; ἀγορή, the many-voiced, noisy market-place, Od. 2, 150.

Πολύφημος, ὁ, 1) son of Neptune and of the nymph Thoosa, one of the Cyclopes in Trinacria, Od. 1, 70. After he had devoured six of the companions of Ulysses, the latter avenged himself by making him drunk and then putting out his eye with a glowing stake, Od. 9, 371 seq. conf. Κύκλωψ. 2) son of Elatus, brother of Cæneus, a Lapithe of Larissa, who took part in the Argonautic expedition. Having been left in Mysia, he founded the city Cios, Il. 1, 264.

πολύφλοισβος, ον, poet. (φλοῖσβος), *much-roaring, loud-resounding*, epith. of the sea, Il. 1, 34; and Od. 13, 55.

Πολυφήτης, ον, ὁ, a Mysian of Ascania, Il. 13, 791; it should prob. be read Περιφήτης, accord. to Strab. XIV. p. 511.

Πολυφόντης, ον, ὁ, son of Autophonus, who was slain by Tydeus before Thebes in an ambush, Il. 4, 395.

πολύφορβος, ον, poet. (φορβή), *much-nourishing, abounding in nourishment*, epith. of the earth, Il. 14, 200. 301; also πολυφορβή, \* Il. 9, 365.

πολύφρων, ονος, ὁ, ἡ, poet. (φρήν), *very intelligent, very wise, very crafty*, epith. of Ulysses, Od. 14, 424; and of Vulcan, Il. 21, 367. Od. 8, 297.

\* πολύφωνος, ον (φώνη), *many-voiced, loud-croaking*, Batr. 216.

πολύγαλκος, ον, poet. (χαλκός), *abounding in brass or copper*, spoken of persons and places, having many copper utensils, Il. 10, 315. 18, 289. Od. 15, 424. 2) *made of much brass, adorned with much brass, brazen*, epith. of heaven, Il. 5, 504. Od. 3, 2. According to Voss Myth. Br. 1, 27, in the literal sense; on the other hand, Volcker Hom. Geogr. p. 5, metaph. *imperishable, enduring*.

\* πολυχρόνιος, ον (χρόνος), *long-enduring, lasting*, h. Merc. 123.

πολύχρυσος, *ον* (χρυσός), *abounding in gold, rich in gold*, epith. of persons and places, Il. 7, 180. 10, 315. Od. 3, 305; *adorned with gold*, epith. of Venus, h. Merc. 1.

\* πολυνώνυμος, *ον* (ὄνομα), 1) *having many names*, epith. of Pluto, h. Cer. 18, 32. 2) *having a great name, much-renowned*, h. Ap. 82.

πολυωπός, *ον* (ὀπή), *having many holes, having meshes*, δίκτυον, Od. 22, 386. †

πομπεύς, ἦος, ὁ (πέμπω), *a companion, a conductor upon a journey*, Od. 3, 325. 376; *metaph.* spoken of a ship: πομπῆς ἡρών, the companions of ships, \* Od. 4, 362.

πομπεύω (πομπεύς), *to accompany, to conduct*, Od. 13, 422. †

πομπή, ἡ (πέμπω), 1) the act of *accompanying, escorting*, with the idea of protection, spoken of men and gods, Il. 6, 171. Od. 5, 32. 2) *dismissal, sending home*, Od. 7, 151. 191. 8, 30. πομπῆσιν ὑπ' Εὐρυσθέως, sent by Eurystheus, h. 14, 5.

πομπός, ὁ, *a companion, a conductor*, Il. 13, 416. 16, 671; also ἡ πομπός, Od. 4, 826.

πονέομαι (πόνος), fut. πονήσομαι, aor. ep. πονήσάμην, pluperf. πεπόνητο (the act. πονέω not found in Hom.) 1) Intrans. *to have labor and pains, to work, to weary oneself, to be busy, to exert oneself*, often absol. Il. 2, 409; espec. spoken of battle, Il. 4, 374. 13, 288; περί τι, about any thing, Il. 24, 444; κατά τι, in any thing, Il. 15, 447; κατά δῶμα, Od. 22, 377; often κατά ὑσμίνην, to exert oneself in the battle, Il. 6, 84; with dat. instrum. τοῖς ἐπονείτο, Il. 18, 413, with which he worked, referring to the tools; in like manner Od. 16, 13. b) With particip. ὄφρα πονέσθαι λισσόμενος, to weary oneself with praying, Il. 10, 117. 2) Trans. with accus. *to produce by labor and pains, carefully to prepare any thing, to pursue diligently*, πολλά, Il. 9, 348. 18, 380; ἔργα, Od. 9, 250. 11, 9.

πόνος, ὁ (πίνομαι), *work*, espec. (like labor), *hard work, pains, exertion*. πόνος ἐμῆο κινός, the labor about my shameless self, Il. 6, 355; espec. *the labor of war, battle*, Il. 5, 667. 6, 77; and often connected with νεῖκος, Il. 12, 348; δῆρις, Il. 17, 158; in the plur. πόνοι, in oppos. to ἀγοραί, Od. 4, 818; hence 2) *fatigue, pain, distress, suffering*, Il. 2, 421; connected with οἰζύς, Il. 13, 2; with κήδεα, Il. 21, 525; ἀνίη, Od. 7, 192; ἡ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νείσθαι [Il. 2, 291], indeed,

it is also hard (a pitiable case) to be obliged to endure suffering so long, and then to go home, viz. *re infecta*. Thus correctly Wolf. *Nimirum laboribus fungimur, ut moleste ferentes redire velimus*, thus Lehre de Aristarch. Stud. [p. 88; cf. also ἀνιάω]. (It signifies pain neither in Il. 19, 227, nor 21, 525; but prob. in Batr. 46.)

Ποντεύς, ἔως, ὁ, a Phæacian, Od. 8, 113.

\* πόντιος, *ον* (πόντος), *from or in the sea*, epith. of Neptune, the ruler of the sea, h. 21, 3.

ποντόθεν, adv. (πόντος), *from the sea*, Il. 14, 395. †

πόντονδε, adv. (πόντος), *into the sea*, \* Od. 9, 495.

Ποντύροος, ὁ (acquainted with the sea), a herald of the Phæaces, Od. 8, 65.

ποντοπορεύω and ποντοπορέω (ποντοπόρος), *to navigate the sea, to sail upon the sea, to travel by sea*, Od. 5, 277. 278. 7, 267. The form ποντοπορέω only part. pres. \* Od. 11, 11.

ποντοπόρος, *ον* (πείρω), *sailing over the sea, sea-travelling, sea-navigating*, epith. of ships, Il. 1, 439. 3, 46. Od. 12, 69; ναῦται, Ep. 8, 1.

πόντος, ὁ, ep. gen. ποντόφιν, Od. 24, 83; *the sea*; espec. *the open sea*. Θάλασσα πόντου, the waters of the sea, Il. 2, 145. πόντος ἁλός, the sea of brine, the briny deep, Il. 21, 59.

πόντοφιν, see πόντος.

\* πηροτινάκτος, *ον* (τινάσσω), *shaken by the sea*, Ep. 4, 6, for the false reading ποτινάκτος, accord. to Pierson.

πόποι, interj. akin to πάπαι, an exclamation of astonishment, displeasure, and grief, always at something unexpected, and comm. unpleasant, except Il. 2, 272, where it is an expression of joyful surprise; always also ὦ πόποι, *strange, impossible, awful, horrible*; ἦ δὴ, ἦ μάλα, ἦ ῥα often follow, Il. 2, 237. Od. 1, 32. 4, 169. h. Merc. 309. Accord. to Ap. Lex. and the Schol. it means *O gods!* as the Dryopes called their gods πόποι; hence we find ὦ πόποι, h. Merc. 309, it being taken as a vocat., conf. Mall. Geschich. Hell. St. II. p. 41. Spitzner ad Il. 15, 184.

πόρδαλις, ἰος, ὁ, ἡ, ep. for πάρδαλις, *the panther*, Il. 13, 103. 21, 573. Od. 4, 457, ed. Wolf, where now Spitzner reads πάρδαλις, cf. πάρδαλις. Accord. to the Gramm. πάρδαλις is fem. but falsely; for Il. 21, 573, πάρ-

*δαλις* is also fem. The Greeks understood by this name *panthers*, *leopards*, etc. conf. Bothe ad Il. 13, 103.

*πορεύω* (πόρος), to bring; mid. to go, to proceed, Batr. 174.

*Πορθεύς*, ἦος, ὁ (the destroyer) (*Πορθάων*, Apd. 1, 7. 7), son of Agenor and Epicaste, king of Calydon, father of Ceneus, Agrius, etc. Il. 14, 115.

*πορθέω* (πέρθω), fut. ἥσω, to destroy, to desolate, to pillage, πόλιας, τέλεια, Il. 4, 30. Od. 14, 264; to rob, to plunder, τρίποδας, h. Merc. 180.

*πορθμεύς*, ἦος, ὁ (πορθμεύω), one who conveys travellers over water, a ferryman, Od. 20, 187. †

*πορθμός*, ὁ (πόρος), a place of passage, a ferry; espec. a strait, a sound, \* Od. 4, 671. 15, 29.

\* *πορίζω* (πόρος), prop. to bring into the passage; hence, to bring to pass, to procure, τιλῆ τι, Ep. 14, 10.

*πόρις*, ιως, ἡ, poet. for πόρις, Od. 14, 410; † see πόρις.

*πόρκης*, ου, ὁ, the ring about the shaft of the spear, for holding fast the head, \* Il. 6, 320. 8, 495.

*πόρος*, ὁ (πείρω), prop. a passage, espec. through shallow water; the ford of a river, Ἀλφειοῖο, Il. 2, 592. 14, 433. b) Spoken of the sea in distinction from ὁδός: πόροι ἄλός, the paths of the sea, Od. 12, 259.

*πόρπη*, ἡ (πείρω), the ring of a buckle, upon which lies the tongue (πεφόνη), hence a buckle, a brooch itself, Il. 18, 401. † h. Ven. 164.

\* *πορσαίνω* = *πορσύνω*, fut. *πορσανιούσα*, ep. for *πορσανοῖσα*, ed. Spitzner, accord. to Cod. Ven. Il. 3, 411. h. Cer. 156.

*πορσύνω* (ΠΟΡΩ), poet. fut. *πορσυνέω*, to bring to pass, to further, to prepare, only λέχος, εἴνῃ τινι, to prepare a bed, a couch for any one, always spoken of the wife who shares the couch with the husband, Il. 3, 411 (cf. Nitzsch ad Od. l. c.) Od. 3, 403.

*πόρταξ*, ακος, ἡ = πόρις, a calf, a heifer, Il. 17, 4. †

*πόρις*, ιως, ἡ, another form πόρις, Od. 10, 410; a calf, a heifer, Il. 5, 162. † h. Cer. 174.

\* *πορτιτρόφος*, ου, nourishing calves or young cattle, h. Ap. 21.

*πορφύρεος*, η, ου (πορφύρα), purple, purple-colored. a) colored with purple, dark

red in different degrees; spoken of garments and carpets, φάρος, Il. 8, 221. Od. 4, 115; αἶμα, Il. 17, 361. 2) Metaph. spoken of the sea: πόρφ. κύμα, the purple wave, spoken of the sea disturbed by wind or the stroke of the oar, Il. 1, 482. Od. 2, 428. πόρφ. ἄλς, Il. 16, 391; νεφέλη, a dark cloud, Il. 17, 351. πόρφ. θάνατος, dark death, like μέλας, Il. 5, 85. 16, 334; (accord. to Passow also blood-red, bloody.)

*πορφύρω*, poet. (πορφύρα), only pres. to become purple, to purple, spoken of the disturbed sea, which assumes a dark color, Il. 14, 16. b) Metaph. spoken of the heart: to swell, to be restless. πολλά οἱ κραδίη πόρφυρε, his heart was greatly agitated, spoken of the unquiet spirit of one who cannot come to a resolution, Il. 21, 551. Od. 4, 427.

*ΠΟΡΩ* (πόρος), obsol. pres. poet. from which aor. ἔπορον, ep. πόρον, part. πορών, perf. pass. πέπωται, part. πεπωμένος, prop. to bring to pass, hence to procure, to give, to grant, to bestow, τιλῆ τι, for the most part spoken of things and states: δῶρα, φάρμακα, πένθος; of persons: τινι νύον, Il. 16, 185. ἀνδρὶ παράκωιν, to give a wife to a man, Il. 24, 60. b) For the accus. constr. with infin. πόρε καὶ σὺ Διὸς κούρησιν ἔπεισθαι τιμῇ, grant also thou, that to the daughter of Jupiter honor be yielded, Il. 9, 513. 2) The perf. pass. is impers.; prop. it is divided or distributed to; then it is fated, allotted by destiny, τιλῆ, to any one, with accus. and infin. Il. 18, 329. The part. πεπωμένος, fated, destined, and with dat. of the thing, ὁμῇ αἰσῇ, to the same fate, Il. 15, 209. 16, 441.

*πόσε*, adv. (πός), whither? Il. 16, 422. Od. 6, 199.

*Ποσειδάων*, ωνος, ὁ, voc. *Ποσειδάον*, ep. for *Ποσειδῶν* (accord. to Herm. from πόσις and εἶδσθαι, quod potibilis videtur), Neptune, son of Saturn and Rhæa, brother of Jupiter, of Pluto, etc., husband of Amphitrite, Il. 15, 187. He is ruler of the sea, espec. of the Mediterranean sea, which fell to him by lot, Il. 14, 156. 15, 189. Although he reigns independently in his vast dominion, yet he recognizes the precedence of Jupiter as the elder, Il. 8, 210. 13, 355; and even unharnesses his steeds, Il. 8, 440. He has his dwelling in the depths of the sea near Ægæ (see Αἶγαι), Il. 13, 21. Od. 5, 381. Here stand his steeds; but he also comes to the

assemblies of the gods in Olympus, Il. 8, 440. 15, 161. As sovereign of the sea he sends storms, Od. 5, 291; he gives also favorable winds and a prosperous voyage, Il. 9, 362. Od. 4, 500. He shakes the earth (*ἐνσειχθῶν*, *ἐνσειγαιος*), but he also holds it firm by his element (*γαίεχος*). As the creator of the horse, he is the inventor and overseer of games with horses, Il. 23, 307. 584; and as such he is the god of the house and country of the horseman Nestor, see Nitzsch ad Od. 3, 7. In the Iliad he appears as the enemy of the Trojans, Æneas excepted, Il. 21, 442 seq., since Laomedon refused him the promised reward, when he and Apollo built the walls of Troy (see *Λαομέδων*). In the Od. he persecutes Ulysses because he had blinded his son Polyphemus, Od. 1, 20. 5, 286 seq. The symbol of his power is the trident; with this he excites and subdues the sea, Il. 12, 27. Od. 4, 506. He was worshipped at Onchestus, Helicæ (see *Ἑλικώνιος*). Black bulls were sacrificed to him, Od. 3, 6. Il. 20, 404; also boars and rams, Od. 11, 130. Of his numerous progeny Homer mentions Eurytus and Cteatus, Nausithous, Polyphemus, Peleus, and Neleus.

*Ποσειδῆϊον*, τό, a temple of Neptune, Od. 6, 266. †

*Ποσειδῆϊος*, η, ον, Ion. for *Ποσειδεῖος*, sacred to Neptune, ἄλσος, Il. 2, 506. † πόσις, ιος, ὁ, poet. dat. πόσει and πόσει, Il. 5, 71; a husband, Il. and Od.

πόσις, ιος, ἡ (πίνω), drink, often connected with *ἔθνυς*, Il. 1, 469; and *βρώσις*, Il. 19, 210. Od. 1, 191.

ποσσημαρ, adv. ep. for ποσημαρ (ἡμαρ), in how many days? Il. 24, 657. †

πόστος, η, ον (πόσος), how much? Od. 24, 288. †

ποταμόνδε, adv. into the river, Il. 21, 13. Od. 10, 150.

ποταμός, ὁ, a river, a stream, spoken also of Oceanus, Il. 14, 245. 2) a river-god, Il. 5, 544. 20, 7. 73. To the river deities were sacrificed bulls and horses, Il. 21, 131. (Fr. πίνω, πόω, prop. potable water.)

ποτάομαι, ep. form of πέτομαι, to fly, pres. ποτῶνται, Il. 2, 462. h. Merc. 558; perf. πεποτήνται, Ion. for πεπότηνται, Il. 2, 90; sing. πιπότηται, Od. 11, 221.

πόττε, adv. interrog. when? at what time? Il. 19, 227. Od. 4, 642.

πόττε, enclit. adv. once, on a certain time, often in connection with other words, spoken both of past and future: ἤδη ποτί, already once, Il. 1, 260; ἡ ποτε, Il. 1, 240; [ὥς ποτί,] 4, 182.

ποτέομαι, Ion. for ποτάομαι, to fly, Od. 24, 7. †

πότερος, η, ον, which of the two, Il. 5, 85. † ποτή, ἡ (πέτομαι), the act of flying, flight, Od. 5, 337. †

ποτής, ἦτος, ἡ (πότος), the act of drinking, drink, in connection with *ἔθνυς*, *βρωτός*, Il. 11, 780. Od. 18, 406.

ποτητος, ἡ, ὄν (ποτάομαι), ep. flying, winged; τὰ ποτητά, fowls, Od. 12, 62. †

ποτί, ep. and Dor. for πρὸς, often alone and in composition.

ποτιβάλλω, Dor. for προςβάλλω.

ποτιδέμενος, see προσδέχομαι.

ποτιδέρομαι, ep. for προσδέρομαι.

ποτιδόρπιος, ον, ep. for προσδόρπιος.

ποτικέκλιται, see προσκλίνω.

ποτινίσσομαι, ep. for προσνίσσομαι.

ποτιπεπτηνῖα, see προσπίπτω.

ποτιπτύσσομαι, for προσπτύσσομαι.

ποτιτέρπω, ep. for προστέρπω.

ποτιφωνήεις, εσσα, εν, ep. for προσφωνήεις.

πότμος, ὁ, poet. (πίπτω), prop. that which falls to any one, lot, destiny, in Hom. always in a bad sense: fate, misery, death, αἰκία πότμον ἐφίεμαι τινί, Il. 4, 396. πότμον ἀναπλήσαι, Il. 11, 263. πότμον ἐπισπείν, to undertake one's fate, i. e. to die, Il. 6, 412; hence often in connection with θάνατος, Il. 2, 359; and θανεῖν καὶ πότμον ἐπισπείν, Od. 4, 196.

πότνια, ἡ and πότνια, h. Cer. 118; only nom. voc. and accus. πότνια, h. Cer. 203; poet. a female title of honor, 1) Adj. honored, venerable, spoken of goddesses and of mortal women, πότνια Ἥρη, Il. 1, 551; μήτηρ, Il. 6, 264. 2) As subst. sovereign, mistress, θεῶν, Il. 21, 470. (Nitzsch would prefer πότνια ad Od. 5, 215; cf. on the word, Buttm. Ausf. Gram. I. p. 161.)

[ποτινάκτος, a false reading for πορτοτίνακτος, Ep. 4, 6; regali nomine clara, Barnes.]

ποτόν, τό (πίνω), the act of drinking, drink, Il. 1, 470. 11, 630. Od. 9, 354.

ποῦ, adv. interrog. (πός), 1) where? Il. 5, 171. Od. 1, 407. 2) whither? ποῦ δὲ σοι ἀπειλαὶ οἰχονται, where are thy threats, Il. 13, 219.

πονύ, enclitic, adv. 1) *any where, some where*, Il. 16, 514. Od. 1, 297. 2) *any how, perhaps, perchance*, very often in connection with other particles, οὕτω που, Il. 2, 116; ἦ που, μὲν που, νύ που, etc.

πολυβότειρα, ἦ, ep. for πολυβότειρα, which see.

Πουλυδάμας, ep. for Πολυδάμας.

πουλύπους, ep. for πολύπους.

πουλύς, πουλύ, ep. for πολύς, πολύ, q. v.

πούς, ποδός, ὁ, dat. plur. ποσὶ, ep. ποσσὶ and ποδισσὶ, dual. ποδοῖν for ποδοῖν, 1) *a foot*, spoken of men and brutes, also of birds: the claws, the talons, Od. 15, 526. a) *a step, course, running, race*, Il. 9, 523. (cf. ἐλίγγω); ποσὶν ἐρίζειν, with feet, i. e. to contend in the race, Il. 13, 328; ποσὶ νικᾶν, Il. 20, 410. Od. 13, 261. b) Proverb phrases: ἐς πόδας ἐκ κεφαλῆς, from the head to the feet, Il. 18, 353; πρόσθεν or προπαύοιθε ποδῶν, before the feet, spoken of any thing lying near, Il. 20, 324. 21, 601; παρὰ ποσὶ, Od. 8, 376; cf. Il. 15, 280. 2) Metaph. *a foot*; a) the lower part of a mountain, Il. 2, 824. 20, 59. b) the extremity of a sail, or the rope at the lower extremity of a sail, with which the sails were set, cf. Köpke Kriegsw. d. Gr. p. 171. Od. 5, 260. 10, 32.

Πράκτιος, ὁ, a river in Troas, which falls into the Hellespont between Abydos and Lampsacus, now *Bargus*, Il. 2, 835.

Πράμνειος οἶνος, ὁ, *Pramnian wine*, Il. 11, 639. Od. 10, 235. According to Eustath. named from the mountain *Pramne* on the island *Icaria* (now *Nikaria*); according to other critics it grew near *Smyrna* or *Ephesus*, Plin. Hist. N. 14, 5, 6. It was used in the preparation of a strengthening drink, and probably the ancients understood by it, all strong and sour wines without reference to the origin. Some would therefore derive the word from παραμένειν (wine which keeps good), *Ælian*, V. h. 12, 31.

πρηπίδες, αἱ, poet. 1) Prop. = φρένες, the diaphragm, Il. 11, 579. 17, 349. 2) Metaph. the understanding, thought; because the diaphragm was regarded as the seat of thought, comm. ἰδυίσι πρηπίδεσσιν, Il. 1, 608. Od. 7, 92.

πρασία, ἦ, a garden-bed, only plur. Od. 7, 127. 24, 247.

\* Πρασσαῖος, ὁ, ep. Πρασᾶιος (πράσσον), *Garlic-green*, name of a frog, *Batr.* 225.

\* πράσσον, τό, *garlic*, a sea-plant similar to garlic, *Batr.* 56.

\* Πρασσογάγος, ὁ, ep. for Πρασσοφ. (φαγεῖν), *Garlic-eater*, name of a frog, *Batr.* 235.

\* πράσσω, Att. for πρήσσω, *Batr.* 186. †

\* πρέμνον, τό (akin to πρηνός), a trunk, a block, *h. Merc.* 238.

πρέπω (akin to πείρω), prop. to shine, to gleam out; comm. to be prominent, to be distinguished, διὰ πάντων, Il. 12, 104; in time, μετὰ πρέπει ἀγρομένοισιν, Od. 8, 172; τιλ, in any thing, Od. 18, 2. b. *Cer.* 214.

\* πρέσβειρα, ἦ, poet. = πρέσβα, *h.* 3, 32.

πρέσβῃ, ἦ, ep. fem. of πρέσβυς, an aged woman, a venerable female, venerable, an epith. of honor in Il. 5, 721. 8, 383; in the Od. also of mortals, Od. 3, 452.

πρεσβήϊον, τό (πρέσβυς), a present which the eldest received, a gift of honor, Il. 8, 289. †

\* πρεσβηῖς, ἴδος, ἦ, poet. fem. = πρέσβα; τιμή, worthy honor, *h.* 29, 3.

\* πρέσβις, ἦ, poet. = πρεσβεία, age, *h. Merc.* 431.

πρέσβιστος, η, ον, see πρέσβυς.

πρεσβυγενής, ἐς (γένος), elder in years, first-born, Il. 11, 249. †

πρέσβυς, ὁ, poet. for πρεσβύτης, not occurring in Hom., but the fem. ep. πρέσβα, πρέσβειρα, πρεσβηῖς, compar. πρεσβύτερος, η, ον, Il. 11, 787; superl. πρεσβύτατος, η, ον and πρέσβιστος, *h.* 30, 2; old, venerable. πρεσβύτατος γενεῇ, eldest in birth, Il. 6, 24. Od. 13, 142.

πρήθω, poet. form of πῖμπρημι, which is not found in Hom.; aor. 1 ἐπρησα, ep. πρήσα, 1) to burn, to inflame, τί, with gen. mater. (cf. Kühner § 455. Anm.); θύειτρα πυρός, with fire, Il. 2, 415; cf. ἐνιπρήθω. 2) to blow upon, to swell, spoken of wind, τί; μέσον ἰστίον, Od. 2, 427. b) to cast out, to breathe out, to blow out, αἶμα ἀνὰ στόμα, Il. 16, 350. (accord. to Buttm. Lexil. I. p. 107, akin to πρῶ and πέρθω; it is uncertain whether its prop. signif. is to kindle, to inflame, or to spout out, to emit; accord. to Rost it is, to rattle, to crack.)

πρηκτίρ, ἥρος, ὁ (πρήσσω), Ion. for πρηκτίρ, 1) a performer, a doer, an author, ἐργων, Il. 9, 443. 2) Espec. a tradesman, Od. 8, 162.

πρηνής, ἐς, Ion. for πρηνής (akin to πρῶ), bent forwards, headlong, κατὰ (adv.) πρηνής βάλλειν τι, to cast any thing down, Il. 2, 414;



πρηνὴς ἤρπη, he fell forwards, Il. 5, 58. ἔπεσε, ἐλίσσθη, also πρηνὴς ἐν κονίῃσι, Il. 2, 418.

πρῆξις, ἰός, ἡ (πράσσω), 1) *doing, an action, business, undertaking*, κατὰ πρῆξιν, on business, in opposition to μαυιδίως, Od. 3, 72. espec. *traffic*, h. Ap. 398. 2) the avails of it, *gain, advantage*, οὐτις πρῆξις πέλειται γοοῖο, there is no advantage from lamentation, (V. 'we effect nothing;') Il. 24, 524; or οὐτις πρ. ἐγγίγντο μνηρομένοισιν, there was no help to them complaining, Od. 10, 202.

πρῆσσω, Ion. for πράσσω, fut. πρῆξω, aor. ἔπρηξα, prop. *to do, to act*; hence, 1) *to effect, to accomplish, to attain*, with accus., Od. 16, 88; ἔργον, Od. 19, 324; absol. Il. 18, 357; espec. part. πρῆξας, Od. 3, 60; often with οὔτι, Il. 1, 562. 11, 552. Od. 2, 191. 2) Espec. spoken of a way: *to finish, to pass over*, with accus. κίλευθον, Il. 14, 282. Od. 13, 83; ἄλλα, *to sail over the sea*, Od. 9, 491; with gen. ὁδοῖο, Il. 24, 264. Od. 3, 476. 3) *to collect, to gather*, τινὰ τόκους, usury from any one, Batr. 186.

\* πρηνῶν, Ion. for πραῦνω (πραῦς), *to render mild, to calm, to appease*, with. accus. h. Merc. 417.

\* πρηνῆς, ὃ, Ion. for πραῦς, *mild, gentle*, h. 7, 10. cf. Gramm.

πρίσθαι, mid. defect. verb, of which only aor. 2 is in use, 3 sing. πρίστω, *to buy, to*, any thing, κτεάτεσσιν, *for treasures*, \* Od. 1, 430. 14, 115. 452.

Πριάμῃδης, οὐ, ὁ, son of Priam, (the first long by the arsis).

Πρίαμος, ὁ, son of Laomedon, king of Troy, husband of Hecuba. Accord. to Hom. he had fifty sons, nineteen of them by Hecuba. Hector was the dearest of them all, Il. 24, 493 seq. Of the time before the Trojan war, it is mentioned that he aided the Phrygians against the Amazons, Il. 3, 184 seq. At the beginning of the siege of Troy he was already at an advanced age, and took no part in the contest, Il. 24, 487. He appears only once on the battle field, to conclude the treaty concerning the duel of Paris and Menelaus, Il. 3, 261. After Hector's death, he went under the conduct of Mercury into the tent of Achilles, and redeemed the corpse of his son, Il. 24, 470 seq. Accord. to later tradition he was slain by Neoptolemus, son of Achilles. (On the name Πρίαμος, cf. Apd. 2, 6, 4)

πρῖν, adv. and conjunct. I) Adv. of time: in independent sentences, *before, ere, first, sooner*, and gener. *earlier*, at an earlier time; comm. oppos. to νῦν, Il. 2, 112. 344; πολύ πρῖν, long before, Od. 2, 167. 2) Often with the article, τοπρῖν or τὸ πρῖν, ed. Spitz. Il. 6, 125. 16, 373; but Od. τὸ πρῖν, Od. 3, 265. 4, 32; *formerly* (olim). 3) As adv. it stands also with indicat. πρῖν μιν καὶ γῆρας ἔπεισεν, first shall old age come upon her, Il. 1, 29; cf. Thiersch § 292. 2. Il. 18, 283; with optat. πρῖν κεν ἀνιθελὶς σὴν πατρίδα γαῖαν ἰκοιο, before thou shouldst come to thy native land distressed, Od. 3, 117. II) Conjunct. in relative clauses of time: *before, ere*; in this signif. πρῖν—πρῖν, πρῖν—πρῖν γε, πάρος—πρῖν γε, etc., often stand in Hom. 1) With indicat. in the Hom. poems alone only in h. Ap. 357; but πρῖν γ' ὅτε, *as long as, until*, Il. 9, 588. 12, 437. Od. 4, 180. 13, 322. h. Ap. 47. 2) With the future only in conceived actions, when the main clause is always denied. a) With subjunct. after a primary tense in the main clause, Il. 24, 551. Od. 10, 175; with πρῖν γε, Il. 18, 135. Od. 13, 336; with πρῖν γ' ὅτ' ἂν, Od. 2, 374. b) With optat. after an historical tense in the main clause, Il. 21, 580; after πρῖν γ' ὅτε, Il. 9, 488. 3) Most frequently with infin. aor. when the action of the subordinate clause appears as a temporal consequence of the main clause: οὐδ' ὄγε πρῖν—Κῆρας ἀφέξει, πρῖν γ' ἀπὸ πατρὶ—δομέναι—κουρῆν, Il. 1, 98. 9, 387; and often. The infin. with accus. occurs when the dependant clause has a new subject, Il. 6, 82. 22, 156. Od. 23, 138. Also πρῖν γ' ἢ (cf. *priusquam*), Il. 5, 288. 22, 266. 4) In Hom. passages also occur where the infin. is exchanged with the optat., Il. 17, 504 seq. 5) πρῖν stands elliptically, Od. 15, 394; πρῖν ὥρη subaud. ἦ, before it is time. (• is short, but is used as long ep.)

πριστός, ἡ, ὅν (πρίω), prop. *sawn, cut*; ἐλέφανς, polished ivory, \* Od. 18, 196. 19, 564.

πρό, I) Prep. with gen.; ground signif. *before*. 1) Spoken of place: *before, pro*; in oppos. to μετά and ἐν, πρό ἄστεος, before the city; πρό πύλων, also with the idea of withdrawing: πρό ὁδοῦ ἐγίνοντο, they were forward upon the way, further on, Il. 4, 382. 2) Spoken of time: *before*, πρό γάμοιο, Od. 15, 524; and separated from the case: καὶ τε πρό ὃ τοῦ ἐνόησεν, i. e. ὃ ἔταρος πρό τοῦ

ἐτίφρον, one perceived it before the other, Il. 10, 224. Thus Voss, correctly with the Schol. [br. and Heyne]. (Köppen, 'the one thinks for the other.')

3) In causative relations:

a) To indicate protection, primarily, still bordering on the idea of place: *for, in defence of, (pro)*. μάχεσθαι πρό τινος, to fight for any one, Il. 4, 156. 8, 57. ἀεθλεύειν πρό ἄν-ακτος, Il. 24, 734; ὀλέσθαι πρό πόλεως, *pro patria mori*, Il. 22, 110. δ] In assigning the cause: *for*; πρό φόβου, for fear, Il. 17, 667. [But φόβος in Hom. always signifies flight; hence the sense is *before flight*, and the passage belongs to no. 2.] Sometimes πρό is separated from its case by other words, Il. 23, 115.

II) Adv. 1) Of place: *before, forwards, in front*, Il. 1, 195. 13, 799. 17, 355; in connect. with adv. πρό Πιόθι, before Troy, Il. 8, 561; *forth, forward*; πρό φῶσδε, forth to the light, Il. 16, 188. h. 9, 119. δ) Spoken of time: *before, formerly*, Il. 1, 70. Od. 1, 37; ἡῶθι πρό, before morning, Od. 5, 469. c) Often with other prep.: ἀποπρό, διαπρό, περιπρό, etc. III) In composition it has the significations of place: *before, forwards, onward, forth*; of time: *before, formerly*; and of preference: *sooner, rather*.

προαλής, ἐς (ἄλλομαι), leaping forward, i. e. *descending, prone, steep, χῶρος*, Il. 21, 262. †

προβαίνω (βαίνω), only perf. προβέβηκα, pluperf. προβεβήκει, also ep. part. pres. προβιβάς and προβιβάν. 1) Intrans. *to stride forward, to go forward, to step along, ποσὶ*, Il. 13, 18; προβέβηκε ἄστρα, the stars have already gone far forward, i. e. are near to setting, Il. 10, 252. 2) *to go before, τινός τινι*, any one in any thing, i. e. to excel, Il. 6, 25. 16, 54.

προβάλλω (βάλλω), only aor. 2 without augm. πρόβαλον, iterat. προβάλεσκε, Od. 5, 331; aor. 2 mid. προβαλομένην, *to cast before, τινὶ τι or τινά*; Νότος Βορέη προβάλεσκε φέρεσθαι, sc. αὐτόν, Notus cast him (Ulysses) to Boreas to drive him, Od. 5, 331; metaph. ἔριδα, to begin a strife, Il. 11, 529. Mid. *to cast before oneself, to sprinkle or strew*, with accus. οὐλοχύτας, Il. 1, 458. Od. 3, 447; θεμέλια, *to lay the foundation*, Il. 23, 255. δ) *to cast oneself beyond any one, i. e. to excel any one, τινὸς νοήματι*, Il. 19, 218.

πρόβασις, ιος, ἥ, ep. prop. the act of stepping forwards; hence, *moveable possessions*,

in distinction from κειμήλιον, espec. *herds*, Od. 2, 75. †

πρόβατον, τό (προβαίνω), that which goes forward, comm. in the plur., *cattle, herds of cattle*, \* Il. 14, 124. 23, 500; (later, *a sheep*).

προβέβουλα, defect. perf. from an obsol. verb, προβούλομαι (βούλομαι), ep. *to choose rather, to prefer, τινά τινος*, one to another, Il. 1, 113. †

προβιβάς, ep. as part. pres. *striding forward*, of προβαίνω, from a form προβιβήμι, Il. 13, 18. Od. 17, 27.

προβιβών, ὄντος, ep. part. pres. of προβαίνω, from a form προβιβάω, Il. 13, 807. 16, 609. Od. 15, 555.

προβλής, ἦτος, ὅ, ἡ (προβάλλω), prop. cast forth; comm. *prominent, springing upwards, σκόπελος, πύργη*, Il. στήλαι, projecting pillars upon the walls, *buttresses, props*, Il. 12, 289; ἄκται, Od. 5, 405. 13, 97.

προβλώσκω (βλώσκω), aor. πρόμολον, ep. without augm. *to go or come forth, to go out*, Il. 18, 382. 21, 37; θυράε, Od. 19, 25. 21, 239. 385.

προβοάω (βοάω), *to cry out before others*, i. e. *to cry aloud*, Il. 12, 277. †

πρόβολος, ον (προβάλλω), *prominent, projecting*, subst. ὅ, *a projecting rock*, Od. 12, 251. †

προβούλομαι, see προβέβουλα.

προγενέστερος, η, ον, compar. earlier born: *older, more aged*, and superl. προγενέστατος, η, ον, from an obsol. positive, προγενής, *the eldest*, compar. with γενεῇ, Il. 9, 161; † superl. h. Cer. 110.

προγίγνομαι (γίγνομαι), only aor. 2 προγενόμην, without augm. prop. *to happen before*. 2) *to be before, to go before*, Il. 18, 525. † ἐπὶ τι, h. 7, 7.

\* προγινώσκω (γινώσκω), only infin. aor. 2 προγινῶναι, *to know before, to learn before*, τί, h. Cer. 258.

πρόγονος, ὅ (γίγνομαι), one born first, *the elder*; πρόγονοι, the older sheep, Od. 9, 221. † προδαῖναι (ΔΑΩ), ep. part. aor. 2 pass. προδύεις, *to learn or know before*, Od. 3, 396; † see ΔΑΩ.

προδοκή, ἡ (προδίδωμαι), a place where one lies in wait, *an ambush, an ambuscade*, ἐν προδοκῇσιν, Il. 4, 107. †

πρόδομος, ὅ (δύμος), *a vestibule*, sometimes the place before the door of the house, sometimes the passage from the house to the

court, a front entry, a porch, Il. 24, 673. Od. 4, 302. 14, 5.

προεἶργω, ep. for προεἶργω (εἶργω), to avert before, to repel, τινά, and infin. Il. 1, 569. †

προεἶηκα, see προΐημι.

προεἶδον (εἶδον), part. προἰδών, aor. mid. 3 plur. subj. προἰδονται, Od. 13, 155; aor. 2 of προοράω, to look forwards, to see at a distance, to spy at a distance, τί, spoken only of place, Il. 17, 756. Od. 5, 393. Mid. = act.

[προεἶπον, in tmesis, Od. 1, 37; or πρό may be adv.]

προεἶμεν, see προΐημι.

προερέσσω (ἐρέσσω), aor. 1 προέρεσα, ep. σσ, to row forwards, onwards, ἐς λιμένα, Od. 13, 279; trans. τὴν (νῆα) δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς, Il. 1, 435; a reading adopted by Spitzner for προέρυσσαν, because προερέειν signifies 'to draw forward,' and hence cannot be spoken of oars. Also in Od. 9, 73; αὐτὰς—προερέσσαμεν ἡπειρόνδε.

προερένω, poet. (ἐρένω), aor. 1 προέρενσα, ep. σσ, to draw forwards, onwards; spoken always of ships, a) From the shore into the sea, ἀλαδὲ, Il. 1, 308. b) From the open sea to propel by rowing to the land, ἡπειρόνδε, Od. 9, 73. Il. 1, 435; but conf. προερέσσω.

πρόες, see προΐημι.

προέχω, contr. προῦχω (ἔχω), always in the contr. form, except imperf. 3 sing. πρόχει, Od. 12, 11. 2) Intrans. to be before, to come before, spoken of persons: προῦχων, the prominent man, Il. 23, 325. 453; δήμον, to be eminent among the people, h. Cer. 151; spoken of things: to project, to be prominent, Od. 12, 11. Mid. to have or hold before oneself, ταύρους, Od. 3, 8; (where others read, προῦθεντο).

προήκης, ες (ἀκή), pointed before, Od. 12, 205. †

\* προθαλής, ἐς, poet. (θάλλω), growing well, h. Cer. 241.

προθελύμνος, on, poet. (θέλυμνον), by the roots, utterly, entirely (Schol. πρόφθιζος), προθελύμνους ἔλκετο χαίτας, he pulled his hair out with the roots, Il. 10, 15. προθελύμνα χαμαὶ βάλε δένδρεα, he utterly prostrated the trees (V. 'one upon another'), Il. 9, 541; φράσσιν σάκος σάκει, shield pressed on shield compactly, densely, in close array, Il. 13, 130. They locked the shields so closely together that no space remained

between. (Others take it in reference to τετραθέλυμνος, with close layers. The derivation from θέλυμνον = θεμέλιον, from the foundation, is most probable; the signif. closely, one upon another (Schol. ἐπ' ἀλλήλοις), seems borrowed from the last passage; still Voss follows it, and Köppen ad Il. 13, 130.)

προθέουσι, Il. 1, 291; see προτίδημι.

προθέω (θέω), Ion. iterat. imperf. προθέεσκε, to run before, Il. 10, 362. 22, 459. Od. 11, 515.

Προθοήνωρ, ορος, ὁ, son of Aetolycus, leader of the Bæotians, Il. 2, 495.

Πρόθροος, ὁ, son of Tenthredon, leader of the Magnetæ, Il. 2, 756.

προθορών, see προθρώσκα.

Προθόων, ωνος, ὁ, a Trojan, slain by Teucer, Il. 14, 515.

προθρώσκα (θρώσκα), part. aor. προθορών, to leap before, to spring before, \* Il. 14, 363. 17, 522.

προθυμία, ἡ (θυμός), readiness, good will, good courage, plur. Il. 2, 588. † (Poet. with ῖ.)

\* προθύραιος, or (θύρα), before the door, τὰ προθύρεια = πρόθυρα, h. Merc. 384.

προθύρον, τό (θύρα), comm. plur. the doorway to the court, Il and Od. 2) the place before the door, a porch, Od. 20, 355. 21, 299. 22, 474.

προϊάλλω (ιάλλω), poet. only imperf. to send forth, to send away, τινά ἀπ' οὐρανόθεν, Il. 8, 365; ἐπὶ νῆας, Il. 11, 3; ἀγρόνδε, Od. 5, 369.

προϊάπτω (έάπτω), fut. προϊάψω, aor. προΐαψα (ΐ), prop. to thrust forth; then, to send away, to send, τινά Ἄιδι, any one to Pluto, Il. 1, 3. 6, 487; Ἄιδωνῇ, \* Il. 5, 190.

προΐειν, see προΐημι.

προΐημι (ΐημι), imperf. Ion. and Att. προΐειν, aor. 1 προΐηκα or προέηκα, 2 aor. 3 plur. προέσαν, imperat. πρόες, προέτω, infin. προέμεν, ep. for προεῖναι, prop. to send forwards; hence, 1) Spoken of persons: to send forth, to send away, to let go, τινά, Il. 1, 326; with infin. following, καλέμεναι, in order to call, Il. 10, 125. cf. v. 388. 563. b) Of things: νῆας, Il. 7, 468; of missiles: to let fly, to cast, to hurl, οἰστούς, βέλος, ἔγχος, Il. 8, 297. 17, 516; of a river: ὕδωρ ἐς Πηνειόν, it sends out, i. e. pours its water into the Peneus, Il. 2, 752. 2) to let go, to let fall, πηδάλιον ἐκ χειρῶν, Od. 5, 316; ἔπος, to let a word drop,

Od. 14, 466. *πόδα προέηκε φέρεσθαι*, Od. 19, 468; *φήμην*, Od. 20, 105. 3) *to send to*, *τινὰ* or *τί τινι*, Il. 1, 127; *ἀγγέλλας*, *to send an embassy*, Od. 2, 92; and gener. *to give, to bestow*, like *διδόναι*; *πῦδος τινι*, Il. 16, 241. *ἐμοὶ πνοὴν Ζεφύρου προέηκεν ἄηναι*, he let the breath of the Zephyr blow upon me, Od. 10, 25; *οὐρον*, Od. 3, 183. [But *πρό* cannot signify *to*; it rather means *forth*, and these citations may better be referred to no. 2.]

*προϊκτής*, *ον, ὁ (προῖξ)*, a beggar, Od. 17, 449. *ἀνὴρ προϊκτής*, \* Od. 17, 347. 352.

*προῖξ*, contr. *προῖξ*, gen. *προϊκός*, a gift, a present. *γνέσθαι προικίς*, to enjoy a present, Od. 17, 413; then *προϊκός*, as adv. *gratuitously*, i. e. without a present in return, *χαρίζεσθαι*, Od. 13, 15 (conf. Thiersch § 198. 6). Another Schol. connects *προϊκός* as a subst. with *χαρίσασθαι*; hence Voss and Passow: 'to bestow generous gifts.'

*προῖστημι (ἴστημι)*, aor. 1 part. *προστήσας*, trans. *to place before, to put before*; *τινὰ μάχεσθαι*, any one to fight, Il. 4, 156. †

*Προῖτος*, ὁ, son of Abas, king of Tiryns, husband of Antia. Being expelled by his brother Acrisius, he fled to king Iobates in Lycia. He gave him his daughter Antia, and restored him to his kingdom, Il. 6, 157 seq.

*προκαθίζω (ῖζω)*, *to sit down before, to settle*, spoken of cranes, Il. 2, 463. †

*προκαλέω (καλέω)*, only mid. aor. 1, ep. *προκαλίσσῃν*, subj. *προκαλίσσεται* with shortened vowel, Il. 7, 39. 1) *to call forth to oneself, to challenge*, *τινὰ*, absol. Od. 8, 142; and *χάρμῃ*, to battle, Il. 7, 218. 285; or *μαχεσάσθαι*, Il. 4, 432. 2) Metaph. *to solicit, to court*, *ἔπνον*, h. Merc. 241.

*προκαλίζομαι*, ep. form, only mid. pres. and imperf. *to challenge, to call forth to battle*, *τινὰ*, Il. 5, 807; and with infin. Il. 3, 19. Od. 8, 228; *χερσί*, to a pugilistic combat, Od. 18, 20.

\* *προκάς*, ἄδος, ἥ = *πρόξ*, h. Ven. 71.

\* *προκατέχω (ἔχω)*, only mid. *to hold down before oneself*, *τί*, h. Cer. 197.

*πρόκειμαι*, depon. mid. (*κείμεαι*), *to lie before, to be ready*, only *προκείμενα ὄνειρα*, Il. 9, 91. Od. 1, 149.

*πρόκλυτος*, *ον*, poet. (*κλύω*), *heard before*. *πρόκλυτα ἔπια*, words formerly heard, i. e. old traditions, Il. 20, 204. †

*Πρόκρης*, ἴδος, ἡ, daughter of Erectheus,

king of Athens, wife of Cephalus, known for her want of fidelity to her husband. She is said to have been unintentionally slain by Cephalus, who took her for a wild animal, Od. 11, 321.

*πρόκροστος*, *η, ον (κρόσσα)*, accord. to the Schol. *step-wise*. *προκρόσσας ἔρυσαν νῆας*, they drew the ships up in the form of steps, Il. 14, 35; † i. e. in several rows one behind another as in a theatre, because the shore could not contain them all side by side. Schneider and Passow, on the other hand: *prominent like the battlement of a wall*, so placed, that their high sterns formed a kind of wall with projecting battlements, see Hdt. 7, 188.

*προκυλίνδω (κυλίνδω)*, *to roll forward*; only mid. *to roll oneself forward, to roll on*, spoken of the sea, Il. 14, 18. †

*προλέγω (λέγω)*, *to select, to choose*, part. perf. pass. *προλελεγμένοι*, the most select, Il. 13, 689. †

\* *προλείπω (λείπω)*, aor. part. *προλιπών*, infin. *προλιπεῖν*, perf. *προλίλοπεν*; prop. *to leave before*, gener. *to abandon, to leave behind*, *νεκρούς*, Il. 17, 275; with accus. metaph. *μητίς σε προλίλοιπε*, prudence forsook thee, Od. 2, 279.

*προμαχίζω*, poet. (*πρόμαχος*), *to be a champion, to fight in the front ranks*; *Τρῶσι*, amongst the Trojans, Il. 3, 16. 2) *to fight as a champion with any one*, *τινί*, Il. 20, 376.

*προμάχομαι (μάχομαι)*, *to fight before, to fight in the front ranks*, *τινός*, before any one, \* Il. 11, 217. 17, 358.

*πρόμαχος*, ὁ (*μάχη*), a champion, one who fights in the front ranks, often in the plur. Il. 4, 505. Od. 18, 379.

*Πρόμαχος*, ὁ, son of Algenor, a leader of the Boeotians, Il. 14, 476. 482.

*προμίσγνυμι (μίσγνυμι)*, aor. pass. infin. *προμυγῆναι*, *to mingle before*; pass. *to unite oneself with any one before*, *τινί*, Il. 9, 452. †

*προμνηστῖνοι*, *αι, α*, only plur. *singly, one after another*, Od. 11, 233. 21, 230. (Accord. to Eustath. and the Gramm. from *μῖνω*, fut. *μενέσω* for *προμενεῖναι*.)

*προμολών*, see *προβλώσκει*.

*πρόμος*, ὁ (*πρό*), prop. *the front man*; always a champion, *ἀνὴρ*, Il. 5, 333. Od. 11, 493; *τινί*, against any one, Il. 7, 75.

*προνοέω (νοέω)*, aor. 1 ep. *προνόησα*, 1) *to see before, to perceive before*, with accus.

δόλον, Il. 18, 526. 2) *to consider beforehand, to devise beforehand*, ἀμυνόν τι, Od. 5, 365.

Πρόνοος, ὁ, a Trojan, slain by Patroclus, Il. 16, 399.

πρόξ, προκός, ἡ, prob. a deer, Od. 17, 295. † (The Schol. explain it by δορκάς and ἔλαφος.)

προπάροιθε and before a vowel προπάροιθεν, poet. (πάροιθε), 1) Adv. of place: *before, in front*, κίων, Il. 15, 260; ἰέναι, Od. 17, 277. 2) Spoken of time: *before, previously*, Il. 10, 476. 11, 734. 15, 356; in oppos. to ὀπίσω, Od. 11, 483. 2) Prep. with gen. spoken of place: *before*, πόλιος, Il. 2, 811. 6, 307. 6) *along before, along*, ἡϊόνος, Il. 2, 92. Also it stands after the gen. Il. 14, 297. 15, 66.

πρόπῃς, ἄσα, ἄν, poet. (πᾶς), *whole, ἅμα*, Il. 1, 601. Od. 9, 161. h. Merc. 206.

προπέμνω (πέμνω), aor. 1 προῦπεμψα, 1) *to stand before*, τινά, Od. 17, 54. 117; comm. *to send forth, to send*; εἰς Ἄϊδαο, sc. δόμον, *to send any one to the abode of Pluto*, Il. 8, 367.

προπέφονται, see προφαίνω.

προπίπτω (πίπτω), part. aor. προπεσών, *to fall forwards*, Batr. 255. 2) *to bend forwards, to lean forwards*. προπεσόντες ἔρυσον, *bending forward they rowed (incumbentes)*, \* Od. 9, 490. 12, 194.

προποδίζω (ποδίζω), *to put forward the foot, to step forward*, \* Il. 13, 158. 806.

\* πρόπολος, ὁ, ἡ (πολέω), a servant, a handmaid, h. Cer. 440.

προπρηγής, εἰς, poet. (πρηγής), *bending forwards, prone*, oppos. to ὀπίσω, Il. 3, 218. τύπτειν τινά προπρηγῆϊ, sc. φασγάνῳ, *to strike any one with the bent sword*, Od. 22, 98; (in distinction from thrusting with the point, Eustath. supplies χειρὶ.) ἐκτανύνειν προπρηγῆϊα τινά, *to stretch out prone*, Il. 24, 18.

προπροκυλίνδομαι, poet. strengthened κυλίνδ. 1) *to roll oneself forward*; τινός, *to roll hither and thither before any one's feet, to supplicate him*, Il. 22, 221; metaph. *to wander continually around*, Od. 17, 523.

προρέω (ρέω), poet. for προρέῃ, *to flow forwards, to flow on*, ἁλάς, Il. 5, 598. 12, 19; εἰς ἁλάς, Od. 10, 351. 2) *to cause to flow, ὕδωρ*, h. Ap. 380. cf. Herm. ad loc.

προρρίζος, ον (ρίζα), *with the roots, from the foundation, radical*, \* Il. 14, 415. 11, 157.

πρός, Dor. and ep. προτί and ποτί, 1) Prep. with gen. dat and accus.; it is derived from

πρό and has likewise the signif. *before*, but by construction with the three cases, in manifold relations; προτί and ποτί occur comm. with the accus., rarely with the dat., and each form only once with gen. Il. 11, 831. 22, 198. A) With gen. 1) Spoken of place: a) Prop. to indicate motion from an object: *from*. ἔμετο—ἡς πρὸς ἡλίων ἢ ἑσπερίων ἀνδράων, *from eastern or western men*, Od. 8, 29; comm. πρὸς indicates only motion, hence to a point, *to, towards*. πρὸς ἁλός, *to the sea*, Il. 10, 428. 430. πρὸς ἡῶν, Il. 15, 670. πρὸς βορέαο, *to the north*, Od. 13, 110. 21, 347. conf. 3) With accus. b) In indicating near approach to an object: *close upon, near by, before (coram)*. ποτὶ πτόλιος πέτετ' αἶε, *he flew always close by the city*, Il. 22, 198. τοῦτό σοι πρὸς Τρώων κλέος ἔσται, *this shall redound to thy glory before the Trojans*, Il. 22, 514. conf. 16, 85. 2) In causative relations, as indicating any thing which proceeds from or is effected by a person or thing: *from, through, by means of, by virtue of*. a) Spoken of the author: ἔχειν τιμὴν πρὸς Ζηνός, Od. 11, 302. ἀκούειν τι πρὸς τινός, *from any one, i. e. from his mouth*, Il. 6, 525. οἶτε θεμιστας πρὸς Διὸς εἰρύεται, *from Jupiter (auctore Jove)*, Il. 1, 339; and with the pass. διδάσκεισθαι πρὸς τινός, *to be taught by any one*, Il. 11, 831. conf. Il. 6, 57. b) Spoken of the possessor: πρὸς Διὸς εἰσι ξείνοι, *strangers belong to Jupiter*, Od. 6, 207. 14, 57. c) In oaths and asseverations: πρὸς θεῶν, *by the gods (for the sake of the gods)*, Il. 1, 339. 19, 188. Od. 11, 67. 13, 324. B) With dat. spoken only of place in indicating continuance with an object: *before, by, near, beside, upon, at*. πρὸς ἀλλήλοισι ἔχονται, *by one another*, Od. 5, 329. Often with the implied idea of motion: λιάζεσθαι ποτὶ γαίῃ, βάλλεσθαι προτί γαίῃ, Il. 20, 420. 22, 64. 2) In indicating approach: *to, towards*, Od. 10, 68. c) With accus. 1) Spoken of place: a) In indicating motion or direction to an object: *to, towards, against*. ἰέναι πρὸς Ὀλύμπον, *φέρειν τι προτί ἄστει*; also εἰπεῖν, *μυθεῖσθαι πρὸς τινά*, *to speak to any one*; spoken also of the situation of places: πρὸς Ἡῶ τ' Ἠελίων τε, Il. 12, 239. Od. 9, 26. cf. Il. 8, 364. b) In a hostile signif.: μάχεσθαι πρὸς Τρώας, *to fight against the Trojans*, Il. 17, 471; metaph. πρὸς δαίμονα, *against the deity, i. e. against the will of the deity*, Il. 17, 98.

104. 2) Spoken of time: *towards*, *πὸς ἔσπερα*, Od. 17, 191. 3) In causative relations; only of exchange: *ἀμείβειν τι πρὸς τινα*, to exchange any thing with any one, Il. 6, 235. II) Adv. without cases: comm. *πρὸς δέ*, *besides*, *moreover*, *in addition*, Il. 1, 245. 5, 307. III) In composition, *πρὸς* has the signif. already given: *to, towards*, etc.

*προσάγω* (ἄγω), aor. 2 *προσήγαγον*, *to lead to, to bring to, to procure for*, τί τινι, Od. 17, 446; † *δῶρά τινι*, *to present gifts to any one*, h. Ap. 272.

\* *προσᾷσσω* (ᾄσσω), part. aor. *προσᾷσας*, *to rush upon, to leap or spring to*, \* Od. 22, 337. 342. 365.

*προσαλείφω* (ἀλείφω), *to rub on, to anoint*; *φάρμακόν τινι*, *to anoint one with a drug*, Od. 10, 392. †

*προσαμύνω* (ἀμύνω), infin. aor. *προσαμύναι*, 1) *to repel, to avert*, τινά, Il. 5, 139. 2) With dat. *τινί*, *to come to protect, to aid*, \* Il. 2, 238. 16, 509.

\* *προσαναγκάζω* (ἀναγκάζω) aor. *προσ-ηνάγκασε*, poet. σσ, *to constrain still farther, to compel*, with infin. h. Cer. 413.

*προσαπτω*, Dor. and ep. *προσιάπτω* (ᾠπτω), *to attach*; metaph. *to dispense, to grant*, *κῦδος τινι*, Il. 24, 110. †

*προσαρᾷσκω* (ᾠρᾷσκω), only part. perf. *προσαρᾷσως*, intrans. *to fit to, to suit*; *ἐπισσῶτρα προσαρᾷστότα*, close fitting tires, Il. 5, 725. †

*προσαρᾷρότα*, see *προσαρᾷσκω*.

*προσανυδάω* (ἀνυδάω), poet. 3 sing. imperf. *προσηνυδα*, 3 dual *προσανυδήτην*, *to speak to, to address*, often absol. and with accus. *τινά*, *ἐπέσσειν*, Il. 11, 136. Od. 15, 440; and *μελιχλοῖσιν* sc. *ἐπέσσειν*, to address with friendly words, Il. 4, 256; *κερτομῶσις*, Il. 1, 539. b) Most frequently with double accus. *τινὰ ἔπια*, *to speak words to any one*.

*προσβαίνω* (βαίνω), part. aor. 2 *προσβάς*, aor. mid. ep. *προσεβήσατο*, 1) *to go to, to step to*; *λὰξ προσβάς*, *treading upon any thing with the heel*, Il. 5, 620. 2) With accus. \* *Ὀλύμπων*, *to mount Olympus*, Il. 2, 48; *κλέμακα*, Od. 21, 5; *πρὸς δειράδα*, h. Ap. 281.

*προσβάλλω* (βάλλω), ep. and Dor. *προτιβάλλω*, aor. 2 *προσέβαλον*, mid. *προτιβάλλεαι*, ep. for *προσβάλλη*. 1) Prop. *to cast to*; gener. *to cast, τι γαίῃ*, only in tmesis, Il. 1, 245. b) With accus. *to cast upon any thing, to hit or touch any one, or any thing*, thus *Ἥμιος*

*προσέβαλλεν ἀρούρας*, *Helios touched the fields, i. e. illuminated them*, Il. 7, 421. Od. 19, 433. Mid. *to cast oneself upon any one, to attack any one*, *τινὰ ἐπεί, ἔργῳ*, any one with words, in act, Il. 5, 879.

*προσδέχομαι*, Dor. and ep. *ποτιδέχομαι*, poet. (*δέχομαι*), *to look upon, to behold*, *τινά*, Od. 20, 385; *ποτιδ.*, Il. 16, 10. Od. 17, 518.

*προσδέχομαι*, depon. mid. Dor. and ep. *ποτιδέχ.* (*δέχομαι*), only part. aor. sync. *ποτιδέγμενος*, prop. *to receive, to take up*; only metaph. *to expect, to await*, *τινά* or *τί*, Il. 10, 123. 19, 234. Od. 2, 403; absol. *to wait, to stay*, with *ὀππότ' ἂν* or *εἰ*, Il. 7, 415. Od. 23, 91.

*προσδόρπιος*, on, ep. *ποτιδόρπ.* (*δόρπον*), *pertaining to eating, or serviceable in eating*, \* Od. 9, 234. 249.

*προσειλέω*, ep. *προτισιλέω* (εἰλέω), infin. *προτισιλεῖν*, *to press on, to drive*, *τινὰ προτινῆας*, Il. 10, 347. †

*πρόσειμι* (εἶμι), only part. pres. *προσιών*, *to go to, to come to, to rush upon*, Il. 5, 515. 7, 308. Od. 16, 5.

*προσειπον* (εἶπον), aor. of *πρόσφημι*, always ep. *προσειπον*, optat. Dor. and ep. *προσιέποι*, Il. 22, 329; prop. *to speak to*; hence, *to address*, *τινὰ ἐπέσσειν*, Il. 1, 224; also with double accus. *μῦθόν τινι*, Il. 7, 46. 8, 280. Od. 6, 21.

*προσεραύγομαι*, mid. (*ἐρεύγομαι*), prop. *to vomit forth with a noise*; metaph. *spoken of the waves of the sea: to dash roaring upon, to beat upon*, with accus. *πέτρην*, *a rock*, Il. 15, 621. † (Others read *ἀπτήν* for *αὐτήν*).

*πρόσθε*, I) Adv. 1) Of place: *before, forwards*, in oppos. to *ὀπίθεν*, Il. 6, 181; *ὄπλαί αἱ πρόσθεν*, the fore hoofs, h. Merc. 77; *ἔχειν*, *to hold before*, Il. 4, 113; *ἵππους πρόσθε βάλλειν*, *to drive the horses forwards*, Il. 23, 572; but *to drive away*, *prævertere*, Il. 23, 639. 2) Spoken of time: *before, formerly*, Il. 5, 851. οἱ *πρόσθεν*, men of former times, Il. 9, 524; also *τὸ πρόσθεν*, Il. 12, 40. II) Prep. with gen. 1) Spoken of place: *before, πρόσθεν ἔθεν*, Il. 5, 56. 107. *πρόσθε ποδῶν*, *before the feet*, Od. 22, 4; then, with the implied idea of protection: *ἵστασθαι πρόσθε τινός*, *to place oneself before any one*, Il. 4, 54. *τάων πρόσθε*, *before these for defence*, Il. 16, 633. cf. Il. 21, 587. Sometimes the dative appears to be connected with it, which would better be referred to the verb,

Il. 5, 300. 315. Od. 5, 452. 2) Of time: *before*, Il. 2, 359.

*πρόσκειμαι* (κείμεαι), *to lie or to be upon*, spoken of a tripod, οὔατα πρόσκειντο, there were handles (ears) upon it, Il. 18, 379. †

*πρόσκηδής*, ἐς (κήδος), *careful, interested*, (V. 'intimate'), Od. 21, 35; † accord. to others, related.

*προσκλίνω*, ep. *ποτικλίνω* (κλίνω), perf. pass. *ποτικέκλμαι*, *to lean upon, to lay upon*, τί τινι: βίλος κορώνη, Od. 21, 138. Θρόνος *ποτικέκλται* αὐγῇ, others (αὐτῇ), a seat stood in the light, \* Od. 6, 308.

*προσλέγομαι*, mid. (λέγω), aor. sync. *προσέλετο*, *to lay oneself beside, or near*, Od. 12, 34. †

*προσμῦθεόμαι*, depon. mid. Dor. and ep. *προτιμῦθ*. (μῦθεόμαι), infin. aor. 1 *προτιμῦθήσασθαι*, *to speak to, to address*, τινί, Od. 11, 143. †

*προσνίσσομαι*, Dor. *ποτινίσ*, poet. (νίσσομαι), *to go to or come to*, with εἰς τι, Il. 9, 381; † in the Dor. form.

*προσόσσομαι*, see *προτιόσσομαι*.

*προσπλάζω*, poet. syncop. *προσπλάζω* (πελάζω), Od. 11, 583. 1) Trans. *to bring near, to cause to approach*; νῆα ἄκρῃ, to urge the ship to the promontory, Od. 9, 285. 2) Intrans. *to approach, to come near*, spoken of the waves of the sea: to come rolling on, Il. 12, 285. Od. 11, 583; in the syncop. form.

*προσπίλαμαι*, mid. (πίλαμαι), only imperf. *to approach, to draw near, τινί*, to any thing, Od. 13, 95. †

*προσπίπτω* (πίπτω), part. perf. ep. *προσπιπτής*, *to fall upon*; metaph. *to happen upon or to*; in the perf. *to lie upon or near*. ἀκταὶ λιμένος *ποσιπεπιτηῖαι*, the shores lying near, towards the harbor, (V. 'falling into, or forming a bay'), Od. 13, 95. †

*προσπλάζω*, ep. for *προσπελάζω*, q. v.

*προσπνύσσομαι*, mid. Dor. and ep. *ποτιπνύσ*, Od. 2, 77; (πνύσσω), fut. *προσπνύξομαι*, aor. subj. *προσπνύξομαι*, Od. 8, 478; prop. *to lie closely in folds*. 2) Comm. metaph. a) *to embrace, to encompass, to enfold*, τινά, Od. 11, 451; *to address, to petition with words*: μῦθῳ, Od. 2, 77; *to show oneself friendly*, ἐπεῖ, ἔργῳ, h. Cer. 109; gener. *to address in a friendly manner, to greet*, Od. 3, 22. 4, 647. 17, 509.

*πρόσσωθεν*, adv. poet. for *πρόσωθεν*, *forwards*, Il. 23, 533. †

*πρόσσω*, ep. for *πρόσω*.

*προσστείχω*, poet. (στείχω), aor. 2 *προσέστιχε*, *to stride to, to go to*, Ὀλύμπῳ, Od. 20, 73.

*προστέρπω*, Dor. and ep. *ποτιτέρπω* (τέρπω), *to delight at, to amuse, to entertain*, τινά, Il. 15, 401; † Dor. form.

*προστίθημι* (τίθημι), aor. 1 *προσέθηκα*, *to place at or upon*, λίθον, Od. 9, 305. † 2) *to attach to, τί τινι*, h. Merc. 129.

\* *προστρέπω* (τρέπω), aor. mid. *προστρέπομην*, *to turn to*. Mid. *to turn oneself to*, τινά, any one, Ep. 15.

*προσφάσθαι*, see *πρόσφημι*.

*πρόσφατος*, ον (ΦΑΛ, ΦΕΝΩ), *just before, newly slaughtered or slain*, Il. 24, 757. †

*πρόσφημι* (φημί), comm. imperf. *προσέφημ*, as aor. *προσέειπον*, is used; infin. mid. *προσφάσθαι*, Od. 23, 106; *to address*, τινά, Il. 1, 84; absol. *to speak*, Il. 10, 369 [also Il. 21, 212; although in both passages an αὐτόν is implied, and hence they are not prop. absol.]

*προσφνής*, ἐς (φύω), prop. *to grow to*; gener. *clinging or attached to*, ἐκ τιος, Od. 19, 58. †

*προσφνών* (φύω), only aor. 2 part. *προσφύς*. ὕσα, ὕ: 1) Trans. *to let grow, to cause to grow*; metaph. *to cling to, to hold fast to*, with dat. τῷ προσφύς ἐχόμεν, I held fast clinging to it, Od. 12, 433; absol. *προσφύσα*, Il. 24, 213.

*προσφωνέω* (φωνέω), prop. *to sound to, to call to*; gener. *to address*, τινά, Il. 2, 22; and often absol.; with dat. instrum. τοῖσιν, sc. ἔπεισιν, with these words, Od. 22, 69.

*προσφωνήεις*, εσσα, εν, Dor. and ep. *ποτιφων*, poet. (*προσφωνέω*), *capable of addressing*, (V. 'if thou understandest language,') Od. 9, 456. †

*πρόσω*, poet. *πρόσσω*, adv. (πρό), 1) Spoken of place, *forth, forwards*, Il. 11, 572. 12, 274. 16, 265. 2) Of time: *forwards, in future*, only in connection with ὅπισσω, Il. 1, 343. 3, 109. 18, 250. (In the two forms, Il. 17, 598. Od. 9, 542.)

*προσώπατα*, τὰ, old. ep. plur. of *πρόσωπον*.

*πρόσωπον*, τό (ὤψ), ep. plur. *προσώπατα*, Od. 18, 192; (elsewhere *πρόσωπα*,) dat. *προσώπασι*, Il. 7, 212; *face, countenance, aspect*, for the most part plur. (see Thiersch § 185, 22.)

*προτέμνω* (τέμνω), aor. 2 *πρωταμῶν*, optat.

aor. mid. *προταμώμεν*, 1) *to cut before*, Il. 9, 489. 2) *to cut off before*, with accus. *κορμόν*, *ἐκ ῥίζης*, *to cut off the trunk at the root*, Od. 23, 196. Mid. *to cut off for oneself*; metaph. *ὄλκα διηγεῖα*, *to cut a straight furrow*, Od. 18, 375.

*πρότερος*, η, ον (πρό), compar. without posit. *the former, the earlier, prior*, 1) Spoken of time: *former, earlier, elder*, *γενῆ*, Il. 15, 166. *πρότεροι ἄνθρωποι*, *men of former times, ancestors*, Il. 5, 637; also *πρότεροι* alone: *πρ. παῖδες*, *children of a former marriage*, Od. 15, 22. *τῇ προτερῇ* sc. *ἡμέρᾳ*, *on the former day*, Od. 16, 50; with gen. *ἔμμο πρότερος*, *earlier than I*, Il. 10, 124. 2) Of place: *before, fore, that is before*, Il. 16, 569. *πόδες πρότεροι*, *the fore-feet*, Od. 19, 228.

*προτέρω*, adv. (*πρότερος*), *further, further forwards*. *πρ. ἔπει*, *step nearer*, Od. 5, 91; *ἀγειν*, Il. 3, 400. Od. 5, 91; metaph. *forward, more violent*. *ἔρις προτέρω γένητο*, *the contest went forward, waxed more violent*, Il. 23, 490.

\* *προτέρωσε*, adv. (*πρότερος*), *forwards*, h. 32, 10.

*προτεύχω* (τεύχω), perf. pass. *προτέτυγμα*, *to make or to prepare before*. *τὰ μὲν προτετύχθαι ἔασομεν*, *these things we will let happen, i. e. what is past we will let alone*, Il. 16, 60. 18, 112. 19, 65.

*προτί*, Dor. for *πρός*.

*προτιάπτω*, see *προσάπτω*.

*Προτιάδων*, ονος, ὁ, a Trojan, father of Astynous, Il. 15, 455.

*προτιβάλλειν*, see *προξβάλλω*.

*προτιεῖλιν*, see *προσεῖλιν*.

*προτιέμποι*, see *προσεῖπον*.

*προτίθηναι* (τίθηναι), 3 plur. pres. *προθέουσι* for *προτιθέασιν*, Il. 1, 291; as if from the theme *ΘΕΩ*, cf. Thiersch § 224. Kühner I. § 202. 2.) aor. 1 *προϋθήκα*, 1) *to place before, to put before, to lay before*, *τὴν νοσὶν*, *to devour*, Il. 24, 409. 2) *to put out, to expose publicly for sale, for use; hence metaph. to allow, to permit*, *τινὶ*, with infin. Il. 1, 291. Mid. *to place before oneself, τραπέζας*, Od. 1, 112.

*προτιμυθῆσασθαι*, see *προστυθῆσθαι*.

*προτιόσσομαι*, Dor. for *προξόσσομαι* (ᾠσσομαι), 1) *to look upon, to behold*, *τινά*, Od. 7, 31. 23, 365. ἢ σ' εὖ γιγνώσκων *προτιόσσομαι* οὐδ' ἄρ' ἔμειλλον πείσω, *indeed knowing*

thee well, I behold thee, i. e. indeed, I see thee now as I have ever known thee, (and I was not about to persuade thee,) Il. 22, 356. Thus Passow and Bothe. Krause takes it as a pres. perf.: 'I anticipated it and anticipate it still.' 2) *to foresee, to anticipate*, *ὀλεθρον, θάνατον*, Od. 5, 389. 14, 219.

*πρότμησις*, ιος, ἡ (τέμνω), 1) *the part cut off*. 2) Metaph. spoken of the human figure: *the region about the loins and navel, the waist*, Il. 11, 424. †

*πρότονος*, ὁ (τείνω), in the plur.; a rope, primar. the two great ropes that extend from the top of the mast, the one to the bow and the other to the stern of a ship, to support the mast and also to lower it, Il. 1, 434. Od. 12, 409. h. Ap. 504.

*προτρέπω* (τρέπω), only mid. aor. 2 ep. *προτραπόμην*, 1) *to turn forwards*. 2) Mid. *to turn oneself forward, to betake oneself, to go*, [to turn in fight,] *ἐπὶ νηῶν*, Il. 5, 700; spoken of Helios: *ἐπὶ γαίαν*, *to turn to the earth*, Od. 11, 18. 2) Metaph. *to turn oneself to, to yield to*; *ἄχαι*, *to grief*, Il. 6, 336.

*προτοπάδην*, adv. (*προτρέπω*), prop. *turned forwards*; *φοβέοντο*, *they fled ever forward, i. e. without stopping*, Il. 16, 304. †

*προτύπτω* (τύπτω), aor. *προτύττω*, prop. trans. *to strike forwards*; in Hom. only intrans. *to press forwards, to push forward*, Il. 13, 136. 15, 306. 17, 262. *ἀνὰ θινάς οἱ θυμὸν μῆνος προτύττω*, *fierce wrath pressed into his nose*, Od. 24, 319.

*προϋθήκη*, see *προτίθηναι*.

*προϋπέμψε*, see *προπέμπω*.

*προϋφαινε*, see *προφαίνω*.

*προϋχῶ*, for *προέχῶ*.

*προφαίνω* (φαίνω), imperf. *προϋφαινον*, perf. pass. 3 plur. *προσέφανται*, aor. 2 pass. part. *προφανείς*, 1) Act. trans. *to exhibit, to cause to appear*, with accus. *τέρας*, Od. 12, 394. b) Intrans. like mid. *to appear, to shine forth*, spoken of the moon, Od. 9, 145. II) Mid. with aor. pass. *to shine forth, to show oneself, to become visible*, Od. 13, 169. οὐδὲ *προϋφαινετο* *ιδεῖσθαι*, *nothing appeared so that one could behold it, or to the sight*, Od. 9, 143. *προσέφανται* *ἅπαντα*, *all things become visible at a distance*, Il. 14, 332. b) Espec. of persons: *to appear, to step forth*, Od. 24, 160; *ἀνὰ γεφύρας πολέμοιο*, Il. 8, 378; *ἐς πόλεμον* for *ἐν πολέμῳ*, Il. 17, 487; *ἐς πῆλον*, Il. 24, 332.



πρόφασις, ιος, ἡ (πρόφημι), a *pretext*, a *pretence*, *appearance*; absol. πρόσσιν, in appearance, in pretence, \* Il. 19, 262. 302.

προφερέης, ἐς (προφέρειω), compar. προφερέστερος, η, ον; superl. προφερέστατος, η, ον, Od.; prop. borne before, placed before; then gener. *eminent*, *distinguished*, *excellent*, with dat. of the thing, ἄλματι, βίῃ, Od. 8, 128. 221. 21, 134; with infin. Il. 10, 352.

προφέρω (φέρω), only pres. and imperf. to *bring forward*; hence 1) to *bear onward*, to *carry forwards*, to *bear away*, spoken of a storm, τινὰ εἰς ὄρος, Il. 6, 346. Od. 20, 64. 2) to *bear to*, to *convey to*, τινὶ τι, Il. 9, 323. 17, 121; metaph. in a bad sense, *ὀνειδεά τινι*, to cast reproaches upon any one, hence to *cast before*, δῶρά τινι, Il. 3, 64 [to reproach with, or on account of]. 3) to *bring forward*, i. e. to *bring to light*, to *present*, to *show*, μένος, Il. 10, 479; *ἔριδα*, to exhibit emulation, Od. 6, 92. II) Mid. with reference to the subject: *ἔριδά τινι*, to present a contest to any one, i. e. to challenge him to it, Il. 3, 7; *ἀέθλων*, Od. 8, 210.

προφύγω (φύγω), aor. 2 optat. 2 sing. προφύγοισθα, part. προφυγών, 1) to *fly forward* or *forth*, Il. 11, 340. 2) Trans. to *escape*, with accus. *χείρας*, μένος, Il. 7, 309. 14, 81; *θάνατον*, Od. 22, 318.

πρόφρασσα, ἡ (φράζω), an ep. fem. of πρόσφρων, *willing*, *kind*, *compliant*, *well-disposed*, or *provident*, *considerate*, *decided*, cf. Thiersch § 201. Anm., Il. 10, 290. Od. 5, 161. 10, 386.

προφρονέως, ep. προφρόνως, adv. fr. πρόσφρων, *readily*, *willingly*, *μάχεσθαι*, Il. 5, 810; with confidence, Il. 7, 160; h. Merc. 558.

πρόφρων, ονος, ὁ, ἡ (φρονέω), 1) having a well-inclined disposition, *kind*, *compliant*, *willing*, θυμός, Il. 8, 40. 9, 480. 2) having a decided mind, *intentional*, *serious*, *earnest*, Il. 1, 77. 8, 23. 14, 317. Od. 2, 230; in an ironical sense: πρόσφρων κεν δὴ ἔπειτα Διὰ λιτοίμην, then could I have prayed to Jupiter with my whole heart, i. e. I could not, Od. 14, 406.

\* προφυλάσσω (φυλάσσω), ep. imperat. προφυλάσθε for προφυλάσσετε, to *watch* or *guard* a place, νηόν, h. Ap. 538.

προχέω (χέω), to *pour out*, to *pour forth*, spoken of a river, Il. 21, 219. h. Ap. 2, 41. Pres. to *pour forth*, to *stream forth*, spoken of masses of men, \* Il. 2, 465. 15, 360. 21, 5.

πρόχην, adv. (γόνυ), upon the knees, upon the knee; καθέζεσθαι, to sit upon the knees, i. e. to sink upon the knees, Il. 9, 570. b) Metaph. spoken of vanquished enemies: πρόχην ἀπολέσθαι κακῶς, to perish miserably kneeling or prostrate, Il. 21, 460; ὀλέσθαι, Od. 14, 69.

προχοή, ἡ (προχέω), an outlet, the mouth of a river, Il. 17, 263; of a fountain, h. Ap. 383. 2) In the plur. a place which is washed by flowing water, a *wave-washed shore*, Od. 5, 453. 11, 242. 20, 65.

πρόχοος, ἡ (προχέω), a vessel for pouring out water, a *pitcher*, an *ewer*, Il. 24, 304. Od. 1, 136; a *wine-can*, Od. 18, 397.

πρυλῆες, ον, οί, ep. dat. πρυλῆεσσι and πρύλῆεσσι, ep. *heavy-armed foot-soldiers*, in oppos. to cavalry, \* Il. 11, 49. 5, 744. [According to Herm. Opusc. IV. p. 238 seq. "praesules sive praesultores, qui ante caeteros progressi saltationem cum armis praecunt."]

Πρυμνεύς, ἑως, ὁ (the pilot), a Phæacian, Od. 8, 112.

πρύμνη, ἡ, Ion. and ep. for πρύμνα, prop. fem. of the adj. πρύμνος, sc. νηῦς, the stern, the poop of a ship. It was rounder and higher than the prow, and the seat of the pilot; often in full, πρύμνη νηῦς, Il. 7, 383. Od. 2, 417.

πρύμνηθεν, adv. poet. from the stern; λαμβάνειν, to lay hold of the stern, Il. 15, 716. †

πρυμνήσιος, η, ον (πρύμνη), belonging to the stern or poop; comm. τὰ πρυμνήσια (retinacula), a *hawses*, the rope with which a ship was made fast when she lay at the shore; also *πείσματα* [the two words are, however, distinguished Od. 9, 136. 137. cf. πείσμα], the *stern-ropes*. Upon departure they were loosed; hence πρ. λύνειν, Od. 2, 418. The oppos. is καταδῆσαι, ἀνάσαι, Il. 1, 436. Od. 9, 137.

πρυμνός, ἡ, ὄν, superl. πρυμνότατος, η, ον, Od. the extreme, the last, the hindmost, the lowest; *βραχίον*, the end of the arm (at the shoulder), Il. 13, 532; *σκέλος*, the lower leg, Il. 16, 314; *γλῶσσα*, the root of the tongue, Il. 5, 292. πρ. κέρας, Il. 13, 705; spoken of a stone: πρυμνός παχὺς, thick beneath, Il. 12, 446; hence ὑλὴν πρυμνὴν ἐκτάμνειν, to cut up the wood by the root, Il. 12, 149. Neut. as subst. πρυμνὸν θάνατος, the end of the hand, Il. 5, 339.

πρυμνώρεια, ἡ (ὄρος), *the lowest part, the foot of a mountain*, Il. 14, 307. †

\* πρυτανεύω (πρύτανις), fut. σω, *to rule, to govern*, with dat. h. Ap. 68.

Πρύτανις, ιος, ὁ (a ruler, akin to πρώτος), a Lycian, slain by Ulysses, Il. 5, 678.

πρώην, adv. in Hom. *lately, very recently, formerly*, spoken of time past, \* Il. 5, 832. 24, 500; (contr. for προῖην, subaud. ὥραν.)

πρωθήβης, ον, ὁ, ep. for πρωθήβος, Il. 8, 518. Od. 8, 263. h. Ap. 450.

πρωθήβος, ον, ep. also πρωθήβη, Od. 1, 431. † (πρώτος, ἡβη), just entering the age of puberty, *manly, marriageable, ἀνίρ*, h. 7, 2.

πρωῖ, adv. (πρό), *early, in the morning*, on the next morning, \* Il. 8, 530. 18, 277. 303.

πρωῖζα, adv. (πρωῖος), *early; gener. formerly*. χθιζά τε καὶ πρωῖζα, yesterday and day before, Il. 2, 303. †

πρωῖος, η, ον (πρωῖ), *early, early in the day*. The neut. πρωῖον as adv. *early this morning*, or, more correctly, *early yesterday*, Il. 15, 470. † cf. Spitzner ad loc.

πρών, πρώνος, ὁ, ep. expanded πρώνος (πρό), prop. any thing projecting, hence *a summit, an elevation*, espec. a point of land projecting into the sea, *a cape, a promontory*. Il. 8, 557. 12, 282; always in the full form, except nom. sing. πρών, \* Il. 17, 747.

Πρωρεΐς, ἑως, ὁ (= προράτης, the pilot's mate), a Phæacian, Od. 8, 113.

πρώρη, ἡ, ep. and Ion. for πρώρα (πρό), *the prow of a ship*; it runs to a point that the ship may more easily cut the waves. Hom. νηῦς πρώρη, Od. 12, 230. † (Prop. adj. from the obsol. πρῶρος.)

πρώτα, adv. see πρώτος.

Πρωτεσίλαος, ὁ, son of Iphiclus of Phylace in Thessaly, leader of the Thessalians of Phylace. He was properly denominated Iolaus, and received this name because he leaped upon land first amongst the Greeks (πρώτος τοῦ λαοῦ). He was [accord. to the Cyp. Carm.] soon after slain by Hector. After his death, he was worshipped as a hero in the Chersonesus, Il. 2, 698 seq. 13, 681.

Πρωτεύς, ἑός, ὁ, a fabulous sea-god; accord. to Od. 4, 385. He was father of Idothea, servant of Neptune, and attended his sea-calves in the Ægyptian sea. He had the gift of prophecy, and of changing himself into every possible form, Od. 4, 456 seq.

Upon the advice of Idothea, Menelaus bound him, and forced him to inform him how he could return home. The later tradition made him king of Egypt, Hdt. 2, 112 seq.; or represented him as coming from Thrace to Egypt, Ap. 2, 5. 9.

πρώτιστος, η, ον, poet. superl. fr. πρώτος, *the first of all*; also of two endings, κατὰ πρώτιστον ὁπωπῆν, upon the very first look, h. Cer. 157. The neut. sing. and plur. πρώτιστον and πρώτιστα, as adv. *first of all*, Il. 1, 105. Od. 8, 57. τὰ παρῶνιστα, h. Ap. 407.

πρωτόγονος, ον (γόνος), *first-born*, \* Il. 4, 102. 23, 864.

πρωτοπαγής, ἐς (πῆγνυμι), now *first constructed, just or newly made*, ἄρμα, \* Il. 5, 194. 24, 267.

πρωτόπλοος, ον (πλόος), *sailing for the first time, newly made*, νηῦς, Od. 8, 35. †

πρώτος, η, ον (πρό), superl. contr. from πρώτατος, *the first, the foremost*, often with ὕστατος, Il. 2, 281. 11, 299; then *the most distinguished, the noblest*, hence a) οἱ πρότοι = πρόμαχοι, the first, the front warriors, Il. 5, 536. 12, 306. 321; also pleonast. πρώτοι πρόμαχοι, Od. 18, 279. b) τὰ πρώτα, sc. ἀθλα, the first prizes, Il. 23, 275. The neut. sing. and plur. as adv. πρώτον, πρώτα, in like manner with the article, τοπρώτον, ταπρώτα, Il. (also separate, τὸ πρώτον, τὰ πρώτα, ed. Spitz. and in Od.). 1) *first, at first, for the first time*, Il. 9, 32; often πρώτον καὶ ὕστατον. 2) *too early*. ἦ τ' ἄρα καὶ σοὶ πρώτα παραστήσεσθαι ἔμιλλε Μοῖρα, truly fate was about to approach thee too early, Od. 24, 28. 3) After an adv. of time [and in other constructions, conf. Il. 1, 319]: *once*. ἐπεὶ and ἐπειδὴ πρώτον or πρώτα, *quasi primum*, when once, as soon as, Il. 6, 499. Od. 3, 183. ἐς οὐδὴ πρώτα, Il. 1, 6.

πρωτοτόκος, ον (τίκτω), *bearing for the first time, μήτηρ*, Il. 17, 5. †

Πρωτώ, οὗς, ἡ, daughter of Nereus and Doris, Il. 18, 43.

πρώονος, ονι, etc. see πρών.

πταίρω, aor. 2 ἔπταρον, *to sneeze*, as a sign of good omen, Od. 17, 541. †

πτάμενος, πτάτο, see πέτομαι.

πτελέη, ἡ, an elm, ulmus campestris, \* Il. 6, 419. 21, 242.

Πτελεός, ἡ [rather ὁ or τό, see λεξποίης] (πιελέη, an elm), 1) a place in Elis, a colony from the Thessalian Pteleos; in Strabo's

time ruinous, Il. 2, 594. τὸ Πτελέον, Strabo. 2) an Achaean town in Thessaly, between Antrum and Pyrasus, with a port, Il. 2, 697.

πτέρνα or πτέρνη, ἡ, the heel, Il. 22, 397. † 2) Poet. for πέρνα, the ham, Batr. 37.

\* Πτερογλύφος, ὁ (γλύφω), Ham-hollower, name of a mouse, Batr. 227.

\* Πτεροτρώκτης, οὐ, ὁ (τρώγω), Ham-gnawer, name of a mouse, Batr. 29.

\* Πτεροφάγος, ὁ (φαγεῖν), Ham-eater, name of a mouse, Batr. 230.

πτερόεις, εἶσα, εἰς, poet. (πτερόν), prop. feathered, winged, epith. of an arrow, since it was furnished with feathers at the upper end, Il. 4, 117. 5, 171. 2) Metaph. πτερόεντα λαισῖα, easily-brandished shields (as if feather-light), Il. 5, 453; often πτερόεντα ἔπεα, winged words, which escape quickly from the lips, Il. and Od.

πτέρον, τό (πέτομαι), a feather, a wing, a pinion, mostly in plur. πτέρᾱ βάλλειν, to strike the wings, Il. 11, 454; as an image of swiftness, Od. 7, 36. 2) Metaph. an oar or sail of a ship, Od. 11, 125. 23, 272.

πτέρονξ, υἱος, ἡ (πτέρον), a wing, a pinion, Il. 2, 316. 462. Od. 2, 149. ὑπὸ πτερόγων, under the stroke of the wings, h. 20, 1.

πτήσσω (πίπτω, πέτω), aor. 1 ἔπιτηξα, ep. perf. πεπητός, ὤτος, intrans. to creep away for fear, to crouch, to cringe, to shrink. κέμην πεπητός, I lay crouched together, Od. 14, 354. 22, 362. ὑπὸ τέχεσι πεπητώτες, Od. 14, 474; gener. to be in fear, hence 2) Trans. in the aor. 1, to put in fright, to terrify. πτήξαι θυμὸν Ἀχαιῶν, he terrified the hearts of the Achæans, Il. 14, 40; πτήσσω as trans. is uncommon, hence some read πῆξαι from πῆγνυμι; others consider the verse not genuine, as Bothe; (Spitzner ad loc. defends πτήξαι.)

πτοίω, ep. πτοίω, poet. (akin to πτήσσω), aor. pass. ep. 3 plur. ἐπτοίηθεν, to put in terror, to terrify. Pass. to be terrified, to fear, Od. 22, 298. †

Πτολεμαῖος, ὁ (a warrior), son of Piræus, father of Eurymedon, Il. 4, 228.

πολεμίζω, ep. for πολέμιζω.

πολεμιστής, οὐ, ὁ, ep. for πολεμιστής.

πόλεμόνδε, adv. for πόλεμόνδε.

πόλεμος, ὁ, ep. for πόλεμος.

πολίεθρον, τό, ep. for πολ. (πόλις), a city; always with the name in the gen. Πάριον πολίεθρον, Il. 2, 133. Od. 1, 2. (The

form πολίεθρον is not used.) [It cannot, with Passow, be regarded as a dimin. of πόλις, for Hom. knows nothing of dimin.]

πολιπόρθιος, ὁ = πολιπορθος, \* Od. 9, 504. 530.

πολιπορθος, ὁ, ἡ, ep. for πολίπορθος (πέρθω), city-destroying, the destroyer of cities, epith. of Mars, Ulysses, Achilles, and of heroes, Il. 2, 278. 8, 372; as fem. epith. of Bellona, Il. 5, 333. (The form πολίπορθος is not used.)

πόλις, ιος, ἡ, ep. for πόλις.

πόρθος, ὁ (πέρω), a sprout, a twig, a branch, Od. 6, 128. †

πτύγμα, ατος, τό (πύσσω), a fold, a plait; πέπλοις, the folds of a robe, Il. 5, 315. †

πτυκτός, ἡ, ὄν (πύσσω), folded, doubled together. πτ. πίναξ, Il. 6, 169; † see πίναξ.

πτύξ, πτυχός, ἡ (πύσσω), that which is several times doubled; hence a fold, a layer, a plait, spoken of a garment, h. Cer. 176. πτύχες σάκεος, the layers of a shield, of brass or leather, placed one above another, for a protection, Il. 7, 247. 18, 481. 2) Metaph. spoken of mountains: a curve, a hollow, a ravine, a valley, Il. 11, 77. Od. 19, 432. Sing. rare, Il. 20, 22. h. Ap. 269. Merc. 555.

πτύον, τό (πύω), ep. gen. πτυόφιν, a winnowing-shovel, made of wood or iron, and having the form of the palm of the hand; the wooden were used for sifting earth, the other, as here, for cleaning grain, Il. 13, 588. † πτυόφιν, see πτύον.

πύσσω (akin to πεάννυμι), aor. 1 ἔπτυσσα, to lay in folds, to fold, to plait, with accus. χιτῶνα, εἵματα, Od. 1, 439. 6, 111. 252. Mid. to fold themselves together. ἔγχεα ἐπτίσσοντο, the spears were entangled, since the combatants, standing in thick ranks, threw many at once, Etym. M. εἰς τὸ αὐτὸ συνήγστο, Il. 13, 134. (V. 'they shook;' Passow, 'they bent;' both contrary to the usus loq.) ["Close-pressed upon one another were the spears hurled from brave hands," Lucas; see Jahrb. J. und K., p. 281.]

πύω, to vomit forth, to cast out, αἶμα, Il. 23, 697. †

\* πτωκός, ἄδος, ἡ (πτῶξ), timid, fearful, Ep. 8, 2.

πτῶξ, πτωκός, ὁ, ἡ (πύσσω), timid, trembling, fearful, epith. of the hare, Il. 22, 310. 2) Subst. poet. a hare, \* Il. 17, 676.

πτωσκάζω, poet. (πτώσσω), *to shrink, to be fearful, to be timorous*, Il. 4, 372. †

πτώσσω (akin to πτήσσω), 1) Intrans. *to conceal oneself for fear, to crouch, to shrink away*, ὑπὸ τινί, before any one, Il. 7, 126; καθ' ὕδωρ, to flee into the water; ὑπὸ κρημνούς, Il. 21, 14, 26. b) Gener. *to be in fear, to be timorous, to be fearful*, Il. 4, 371, 6, 634. c) Spoken of a beggar: *to crouch*, Od. 17, 227; then = πτωχεύω, to beg, Od. 18, 363. 2) Trans. *to fly in fear from* any one, ἀλλήλους, Il. 20, 427; ὄρνιθες ἐν πεδίῳ νέφεα πτώσσουσιν ἱεταί, the birds flying from the clouds, flutter in the plain, Od. 22, 304. (V. 'these fly terrified from the clouds into the plain.') (The explanation by the Schol. of νέφεα, as a net, is unnatural; the birds pursued by vultures, leave the clouds and seek protection on the earth, in perfect accordance with nature.)

πτωχεύω (πτωχός), fut. σω. 1) Intrans. *to be poor as a beggar, to beg*, Od. 15, 309, 19, 73. 2) Trans. *to beg, to procure by begging*, δαίτα, \* Od. 17, 11, 18, 2.

πτωχός, ἡ, ὅν (πτώσσω), properly, that crouches, begging; as subst. ὁ πτωχός, a beggar, Od. 14, 400; also πτ. ἀνὴρ, \* Od. 21, 327.

Πυγμαῖοι, οἱ (from πυγμή), the Pygmies, a fabulous nation of dwarfs, located in the southern part of the earth towards Ethiopia or India, Il. 3, 6.

πυγμαχίη, ἡ (μάχομαι), a pugilistic combat, \* Il. 23, 653, 665.

πυγμαχός, ὁ (μάχομαι), a pugilistic combatant, Od. 8, 246. †

πυγμή, ἡ (πύξ), a fist, a pugilistic combat, Il. 23, 669. †

πυγούσιος, η, ον, poet. (πυγών), a cubit long, \* Od. 10, 517, 11, 25.

πύελος, ἡ, a trough, a tub, espec. for feeding animals, Od. 19, 553. †

πυθέσθαι, see πυθάνομαι.

\* Πύθιος, η, ον, Pythian (see Πυθώ), ὁ Πύθιος, epith. of Apollo, either because he had an oracle in Pytho, or because he slew the dragon Python, h. Ap. 373.

πυθμήν, ἑνός, ὁ, the lower end, the foundation; hence, 1) Espec. the trunk, the root, ελαινός, Od. 13, 122, 372, 23, 204. 2) the bottom, the basis, the foot, of goblets and tripods. The passage: δυνάδ' ὑπὸ πυθμίνες ἦσαν, Il. 11, 635, has given critics great trouble. The

discourse relates to the mixer of Nestor; the easiest explanation seems to be, to take πυθμήν, as a foot; hence, 'there were two feet under it,' and if these were broad, as in the case of tables, this was possible. Such a cup, with two silver feet, accord. to Athen. Deipn. XI, 12, was shown at Capua as the goblet of Nestor. This signif. is also warranted by another passage, Il. 18, 375, where the discourse relates to the artificial tripods of Vulcan: χρύσεια δὲ σφ' ὑπὸ πύκλα ἐκίστη πυθμίνι δῆκεν, he placed golden wheels under each foot; for the wheels must plainly have been under the feet of the tripods, and not under the bottom. In the first passage, Voss translates accord. to the ancient critics, who explain it as a bottom: there were two (i. e. double) bottoms under, and so, also, Il. 18, 375. Others, as Köppen, Cammann. after Athen. XI, 488, understand it of the cavities or bellies, which were one over another. πύθω, fut. πύσω, 1) to cause to decay, to putrify, to consume, with ὀστία, Il. 4, 174, h. Ap. 369. Mid. to moulder, to decay, to putrify, Il. 11, 395, Od. 1, 161, 12, 46.

Πυθώ, οὗς, ἡ, dat. Πυθῶϊ, accus. Πυθῶν, h. Ap. 372; dat. Il. 9, 405; also Πυθῶν, ἑνός, ἡ, an earlier form, Il. 2, 519; accus. Πυθῶνα, h. Merc. 179; Pytho, the oldest name of the region, on Parnassus, in Phocia, where was the temple and oracle of the Pythian Apollo; later also a name of the city of Delphi, which was not known to Hom.; Herod. I, 54, understands Πυθῶ of the seat of the oracle, and Δελφοί, of the town and the inhabitants. (Accord. to h. Ap. 372, the name comes from πυθέσθαι, to putrify, because the dragon slain by Apollo decayed there; accord. to others, from πυθίσθαι, to inquire of the oracle, opposed to which is the short first syllable).

Πυθῶδε, adv. to Pytho, Od. 11, 581.

πύκα, adv. poet. 1) closely, firmly, βάλλειν, Il. 9, 588; ποιητός, Il. 18, 608, Od. 1, 333. 2) Metaph. carefully, intelligently, τρέφειν, Il. 5, 70; φρονεῖν, Il. 9, 554.

πυκάζω (πύκα), aor. ἐπύκασα, ep. πύκασα, part. perf. pass. πεπυκασμένος, η, ον, 1) to make close, firm, to press closely together, ἐνιός σφίγας αὐτούς, Od. 12, 225. 2) to cover thickly, to veil, to conceal, τινὰ νεφέλῃ, Il. 17, 551; νέκυν, Il. 24, 581; spoken of a helmet: πύκασε κἀφῇ, Il. 10, 271; in the pass., Il. 2,

777; dat. instrum. ὄζουσιν, χρυσῷ, Il. 14, 289. 23, 503. 3) Metaph. to envelope, to overshadow, to encompass; spoken of pain, τινὰ φρένας, Il. 8, 124. 17, 83.

πυκνιμήδης or πυκνιμηδής, ἐς (μῆδος), of a considerate mind, careful, prudent, wise, Od. 1, 438; † h. Cer. 153.

πυκινά, adv. prop. neut. plur. from πυκινός = πυκνός.

πυκινός, ἡ, ὅν, ep. for πυκνός, q. v.

\* πυκινόφρων, ὢν (φρήν), intelligent, wise, h. Merc. 538.

πυκνός, ἡ, ὅν, poet. πυκινός, ἡ, ὅν (πύκα), 1) thick, firm. a) In respect of the mass: firm, strong, θώραξ, ἀσπίς, χλαῖνα. b) In respect of single parts: close, pressed together, λίχος, Il. 9, 621 (because several covers were laid one upon another); νέφος, Il. 5, 751; φάλαγγες, στίχες, dense phalanxes, columns, Il. 4, 281. 7, 61; πτέρω thickly feathered wings, Il. 11, 454; βέλεια, λαῖες, thick arrows or stones, which were thrown in great numbers, Il.; also spoken of time; frequent, Il. 10, 9. d) Spoken of something done: thick, strong, δόμος, Il. 10, 267. Od. 6, 134; close-locked, θύρα, Il. 14, 167. 2) Gener. great, strong, ἄχος, ἄτη, Il. 16, 599. 24, 480; πυκινὸν ἄχυνον, Od. 11, 88. b) Spoken of the mind: considerate, prudent, wise, intelligent, φρένες νόος, μῆδεια, βουλή, ἔπος, [also ἐρετμή, μῦθος]. The neut. πυκνόν and πυκινά, πυκινόν and πυκινά, as adv., as also πυκινῶς, 1) thickly, firmly, θύραι πυκινῶς ἀραρυῖαι, closely fitted doors, Od. 2, 344. 2) Metaph. strongly, greatly, exceedingly, πυκινῶς ἀνιχνύμαι, Il. 19, 312; considerate, intelligent, Od. 1, 279. πυκινὰ φρονεῖν, to be wise of heart, Od. 9, 445.

Πυλαιμένης, οὐς, ὁ, king of the Paphlagonians, who came to the aid of Priam. Menelaus slew him, Il. 2, 831. 5, 576. In Il. 13, 643 seq., Pylæmenes, prince of the Paphlagonians, appears accompanying the corpse of his son Harpalion. The ancient critics attempted to remove the contradiction, by supposing two persons of this name. Modern critics have found in the circumstance a proof of the later formation of the Iliad.

Πύλαιος, ὁ (adj. πυλαῖος), son of Lethus, leader of the Pelasgians, Il. 2, 842.

πυλάτης, αο, ὁ (ἄρω), who locks fast the gates of the nether world, the door-keeper, epith. of Pluto, Il. 8, 367. Od. 11, 276.

Πυλάτης, αο, ὁ, prop. name of a Trojan, slain by Patroclus, Il. 11, 491. 16, 696.

πυλαωρός, ὁ (ᾠρα), ep. for πυλωρός, door-keeper, door-watch, Il. 21, 530. 24, 681; spoken of dogs, \* Il. 22, 69.

πύλη, ἡ, a door, a gate, of a chamber, a house, or a town, comm. in the plur. Αἶδωο πύλαι, the gates of Pluto, as a periphrasis for death, Il. 5, 646. 9, 312; poet. also πύλαι οἴκου, Ὀλύμπου, Il. 5, 749. 8, 411; οὐρανοῦ, Od. 19, 562. [In Hom. always plur.; accord. to Passow the sing. prop. one of the wings of a folding door; in the plur. both wings; hence, a folding-door, cf. Jahrb. J. und K. p. 282.]

Πυληγενής, ἐς, see Πυλογενής.

\* πυληδόκος, ὁ (δίχομαι), one who receives at the door, a door-keeper, h. Merc. 45.

Πυλήνη, ἡ, a town in Ætolia, later Proschium, Il. 2, 639. Strab.

Πύλιος, ἡ, ὢν (Πύλος), of Pylos, Pylian, ὁ Πύλιος γέρον = Nestor. Subst. the Pylian, Il. 1, 248. Od. 3, 59.

Πυλόθεν, adv. from Pylos, Od. 16, 323. †

Πυλογενής, ἐς (γίγνομαι), born in Pylos, epith. of Nestor, Il. 2, 54. 23, 303. The form Πυληγενής, h. Ap. 398. 424.

Πυλόνδε, adv. to Pylos, Od. 13, 274.

πύλος, ἡ = πύλη, a door, a gate; however only ἐν πύλῃ, which reading Wolf has adopted after Aristarch., Il. 5, 397. † Αἶδων (Voss. 'at the gate of Pluto,') is supplied, and it is referred to the fable, that Hercules, when he wished to bring up Cerberus, fought with Pluto; cf. Il. 8, 367. But as πύλος for πύλη does not occur elsewhere; and as we do not know who the τέκνες are, the reading ἐν Πύλῃ is adopted by Heyne. He refers it to the contest of Hercules with Neleus, and in this he wounded Pluto himself, cf. Apd. 2, 7. 3. Paus. 2, 7. 3, who quotes vs. 395-397; and Pind. Ol. 9, 31. cf. Ouf. Müller Orchomen. I. p. 364.

Πύλος, ἡ (ὁ Strab.). According to Strabo and the well-known verse: Ἴστί Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἐστὶ καὶ ἄλλη, Arist. Eq. 1059, there were in the Peloponnesus three cities of this name: 1) a town in the north of Elis on the Peneus, ὁ Πλειαικός in Strab. 2) a town in Triphylia (Elis), south of the Alpheus, near Lepreon and Samicon: ὁ Τριφυλιακός, Λεπρεατικός in Strab. 3) a town

in Messenia, on the coast, (hence called sandy) on the Pamisus, upon an elevation on the promontory Coryphasium, a city founded by Neleus, cf. Apd. 1, 9. 9. Strabo calls it ὁ Μεσσηνιακός, now the port *Old Navarino*. Even in antiquity it was debated which of the last two towns was the city of Nestor. It is probable, at least in the Od. that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and amongst the moderns by Mannert, Sickler and Nitzsch Anm. ad Od. I. p. 132. Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alpheus seems to favor this opinion, Il. 11, 671-760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Epeans, cf. Müller Orchomen. I. p. 364. However, Πύλος in Homer, like Ἄργος, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus., Il. 1, 252. Od. 1, 93.

Πύλων, ἄνθρωπος, a Trojan, slain by Polyposites, Il. 12, 187.

πύματος, ἡ, ον, ep. (from πυθμίν), the extreme, the last, the hindmost, Il. 4, 254. 10, 475. The neut. πύματος and πύματα, as adv. at last, finally. πύματόν τε καὶ ὑστάτον, for the very last time, V.: 'yet once and finally,' also ὑστάτα καὶ πύματα, Od. 4, 685. 20, 13.

πυνθάνομαι, poet. πυνθόμαι, depon. mid. fut. πυνέσσομαι, aor. ἐπυνθόμην, ep. optat. πεπύθοιτο, perf. πέπνυσμαι, pluperf. ἐπεπύσμεν. (The form πυνθάνομαι only Od. 2, 315. 13, 256.) 1) to seek, to ask for, to inquire after, mostly with accus. νόστον πατρός, to seek for the return of his father, Od. 2, 360; with gen. πατρός οἰχομένου, Od. 1, 281. 2) Comm. to learn, to perceive, to hear, often with accus. Il. 5, 702; also with gen. ἀγγελίης, to hear of news, Il. 17, 641; μάχης, Il. 15, 224; τί τις, to hear any thing from or through any one, Il. 17, 408; also ἐκ τινος, Il. 20, 129; with part. πυνθόμεν ὁρμῶντα ὁδόν, I had perceived him proceeding on the way, Od. 4, 732. πέπνυστο υἱὸς πεσόντος, he perceived his son had fallen, Il. 13, 522; with οὔτε, Il. 13, 674. The pres. has the signification of the perf. Od. 3, 187. ἵπποι—πυνθίσθην, plur. with dual,

since horses were thought of in pairs, Il. 17, 427.

πύξ, adv. (akin to πύκα), with the fist, in pugilistic combat. πύξ ἀγαθός, excellent in boxing, Il. 3, 237; μάχεσθαι, Il. 23, 621; νικᾶν, Od. 8, 130.

πύξινος, ἡ, ον (πύξος), of box-wood, Il. 24, 269. †

πῦρ, πυρός, τό, plur. τὰ πυρά, the watch-fires (after the 2d decl.), fire, espec. a sacrificial fire, also a funeral pile, Il. 7, 410. 15, 350; often as an image of violence, danger and destruction; hence proverb. ἐν πυρὶ γενέσθαι, to go into the fire, i. e. be destroyed, Il. 2, 340. ἐκ πυρός αἰδομένοιοι ροστήσαι, to return from flaming fire, i. e. from great danger, Il. 10, 246. The plur. τὰ πυρά, watch-fires, Il. 8, 509. 9, 77. 10, 12.

πυρά, see πῦρ.

πυράρη, ἡ (ἄργῳ), a pair of tongs, Il. 18, 477. Od. 3, 434.

Πυραϊχμης, ον, ὁ, Πυραϊχμα (fire-fighter, αἰχμή), leader of the Pæonians, an ally of the Trojans, slain by Pæroclus, Il. 2, 848. 16, 287.

πυρακτέω (ἄγω), to turn about in the fire, to harden, τί, Od. 9, 328. †

Πύρασος, ὁ, 1) a Trojan, slain by Ajax, Il. 17, 491. 2) ἡ, a town in the Thessalian Phthiotis, having a grove sacred to Ceres, Il. 2, 695. (From πυρός, the wheat-town.)

\* πυραϊθονσα, ἡ, Ep. 14, 11; perhaps a part of a potter's oven, ed. Herm. and Frank. but Wolf: πύρ αἰθουσαν.

\* πυρανγής, ἐς (αὐγῇ), bright as fire, shining, brilliant, Ep. 7, 6.

πυργηδόν, adv. (πύργος), prop. turret-wise, metaph. in troops (in well-arranged squadrons, V.), espec. in a square, \* Il. 12, 43. 13, 152. 15, 618; see πύργος.

πύργος, ὁ, 1) a tower, espec. upon a city wall, prob. only a kind of frame-work of wood, upon which armed men stood, Il. 3, 153. 9, 574; hence also a wall with towers, Il. 7, 338. Od. 6, 262. 6) Metaph. a bulwark, a bastion, a protection, spoken of Ajax, Od. 11, 556; of a shield, Il. 7, 219. 11, 485. 2) a body of troops arranged in a square, gener. a close squadron, a troop, Il. 4, 334. 347. 12, 332.

πυργόω (πύργος), aor. ep. πύργωσα, to furnish with towers, to fortify, τί, Od. 11, 263. † Ep. 4, 3.

πυρετός, ὁ (πῦρ), *burning heat, glow or fever*, Il. 22, 31. †

πυρή, ἡ (πῦρ), *prop. a fire-place, espec. a funeral pile*, Il. 1, 51. 4, 99. Od. 10, 523.

\*πυρήϊον, τό, Ion. for πυρεῖον (πῦρ), *in the plur. pieces of wood, with which fire was kindled by rubbing, fire-implements*, h. Merc. 111.

πῦρφορος, ὄν = πυροφόρος.

πυρήκης, ἐς (ἀκή), *pointed in the fire*, Od. 9, 387. †

πυρίανστος, ὄν (καίω), *burned with fire, ('hardened in the flame,' V.) σκῶλος*, Il. 13, 564. †

[Πύρις, a Trojan, slain by Patroclus, Il. 16, 416.]

Πυριφλεγέθων, ὄντος, ὁ (poet. for πυριφλέγων, *flaming with fire*), a river in the lower world, Od. 10, 513.

πυρκαϊή, ἡ, Ion. for πυρκαῖά (καίω), *prop. a blazing fire-place; espec. a funeral pile*, \* Il. 7, 428. 23, 158.

πύρρον, τό (sync. from πύρινον, *adj. from πυρός, sc. σιτόν*), *wheaten bread*, Od. 15, 312; plur. \* Od. 17, 362.

πυρός, ὁ, *wheat*, in the plur. Il. 11, 69. Od. 4, 604; as food for horses, Il. 8, 188. 10, 569.

πυροφόρος, ὄν (φίρω), *poet. also πυρηφόρος, ὄν*, Od. 3, 495; *wheat-bearing*, ('sowed with wheat,' V.) ἄρουρα, πεδίον, \* Il. 12, 314. 14, 123. 21, 602.

\* πυρπαλαμάω (παλάμη), elsewhere *depon. prop. to work with fire*: according to Eustath. = *κακοτεχνίω, to practice crafty devices*. διά πυρπαλάμησεν ὁδοῦ, h. Merc. 157. ed. Wolf and Herm. But others: *διαπυρπαλάμησεν*, cf. Frank.

πυρπόλεω (πυρπόλος), *to kindle a fire, to keep a watch-fire*, Od. 10, 30. †

πυρσός, ὁ (πῦρ), *a fire-brand, a torch*, Il. 18, 211. †

πῶ, *enclitic particle, somehow, in some*

way, yet; always in connection with a negative, often compounded οἴπω, μήπω, not yet, or separately: οὔτε τί πω, Il. 1, 108. Od. 3, 23; οὐ γάρ πω, Il. 1, 262; μὴ δὴ πω, Il. 15, 426.

πωλέομαι, *depon. mid. (ep. frequentat. of πέλομαι,)* pres. 2 sing. πωλεῖ, i. e. πωλείσαι, part. Ion. πωλένμενος, iterat. imperf. πωλίσκετο, fut. πωλήσομαι, (versor,) *to be frequently in a place, to frequent, to have intercourse, to come or go anywhere frequently, εἰς αγοράν, πόλεμον*, Il. 1, 490. 5, 788; εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55; ἐς εὐνήν, h. Ap. 170; μετ' ἄλλους, Od. 9, 189.

πωλίσκετο, see πωλείομαι.

\* πωλέω, ἦσω, *to sell*, Ep. 14, 5.

πῶλος, ὁ, a young horse, a foal, a colt, Il. 11, 681. Od. 23, 246. h. in Ap. 231.

πῶμα, τό, *the cover of a quiver, of a chest and a cup*, Il. 4, 116. Od. 2, 353.

πῶποτε, adv. (ποτέ), *at some time, at any time*, comm. after a negat.: οὐ πῶποτε, not at any time, never yet, Il. 1, 106. 3, 442.

πῶς, adv. interrog. *how, in what way?* and often connected with other particles: πῶς γάρ; for how? πῶς δὴ; how indeed? πῶς γὰρ δὴ; πῶς ἄρα; πῶς νῦν; how now? i. e. what thinkest thou? Od. 18, 233. It stands a) With indicat. Il. 1, 123. 10, 61. b) With subj. Il. 18, 188. Od. 3, 22. c) With optat. Il. 11, 838. d) πῶς ἂν and πῶς κε, with optat. Il. 9, 437. Od. 1, 65.

πῶς, *enclitic particle (πός), in some way, somehow, in any way*, after another particle: αἶ κεν πῶς, if by any means, Il. 1, 66; οὐ μὲν πῶς, in no way, Il. 4, 158; οὐκ ἂν πῶς, Od. 20, 392.

πωτάομαι, *poet. form of πέτομαι, to fly*. ἄλλοι πωτῶντο, Il. 12, 287. † h. Ap. 442. 30, 4.

πῶν, εὖς, τό, *dat. plur. poet. πῶεσι, a flock*, always spoken of sheep; hence, ὄων πῶν and πῶεα μήλων, Il. 3, 198. 11, 678. Od. 4, 413.

## P.

P, the seventeenth letter of the Greek alphabet; hence the sign of the seventeenth rhapsody.

ῥα, an enclitic particle, ep. for ἄρα, often before a vowel ῥ', see ἄρα.

ῥάβδος, ἡ (ῥάπισ), a rod, a staff, a wand; in the plur. rods for fastening the leather to the shield, Il. 12, 297; espec., 1) the wand of Mercury, the magic-rod, to compose to sleep and to awaken men, Il. 24, 343. Od. 5, 47.

24, 2. h. Merc. 210. 526. 2) *the magic wand* of Circe, Od. 10, 238. 319; of Minerva, Od. 13, 429. 3) *an angling rod*, Od. 12, 251.

Ῥαδαλός, ἡ, ὅν, a reading of Zenodot. for ῥοδανός, Il. 18, 576; which is explained as a form of κρδαλός, *easily moved*.

[ῥαδανός, a false reading in Il. 18, 576; see ῥοδανός.]

Ῥαδάμανθης, υἱος, ὁ, son of Jupiter and Europa, brother of Minos, Il. 14, 321. 322. Accord. to Od. 4, 565, he was translated, as being the son of Jupiter, to Elysium. The Phæaces conveyed him at one time to Eubœa, Od. 7, 322. Accord. to a later tradition, he was expelled by his brother from Crete, and fled to Bœotia. On account of his justice he was made judge in the lower world, Apd. 3, 1. 2.

ῥαδινός, ἡ, ὅν, poet. *slender, flexible*; ἱμασθλή, Il. 23, 585; † hence, *agile, active, fleet*, πόδες, h. Cer. 193. [From this was derived the false reading ῥαδανός, in Il. 18, 576.]

ῥαθαμίγξ, ἱγγος, ἡ, poet. (ῥαθαμίζω), *a drop*, plur. Il. 11, 536; metaph. *κονίης ῥαθαμίγξ*, drops, i. e. particles of dust, Il. 23, 502.

ῥαίω, from theme ῬΑΖΩ, ep. aor. imperat. ῥάσσετε, Od. 20, 150; perf. pass. 3 plur. Ion. ἐῤῥάδαται, plupf. ἐῤῥάδατο, see Buttm. § 103. IV. 3. Rost Dial. § 52. c., to *sprinkle, to besprinkle, to bestrew*, τί τινι, any thing with another, *κονίη*, with dust, αἵματι δ' ἐῤῥάδαται τοῖχοι, the walls are drenched with blood, Od. 20, 354; ἐῤῥάδατο, Il. 12, 431.

ῥαιστήρ, ἥρος, ἡ, poet. (ῥαίω), *a hammer*, Il. 18, 477; † elsewhere masc.

ῥαίω, poet. fut. ep. infin. ραίσόμεναι for ραίσειν, aor. 1 ἐῤῥαῖσα, aor. pass. ἐῤῥαίσθην, to *break in pieces, to strike in pieces, to destroy, to dash in pieces, νῆα*, Od. 13, 151; *τινά*, to dash about any one, espec. spoken of shipwrecked persons, Od. 5, 221. 6, 326. Pass. to *burst asunder, to fly in pieces*, Il. 16, 339. τῷ κί οἱ ἐγκέφαλος διὰ σπείος θινομένου ραίσιτο πρὸς οὐδί, then should the brain of him dashed in pieces, fly through the cave over the ground, Od. 9, 459. The gen. of the particip. comes from the circumstance that Hom. uses the dat. of the pron. instead of the gen. Kühner II. § 587.

ῥάκος, εὖς, τό (ῥήγνυμι), prop. a piece torn off, *a rag, a shred, a fragment of cloth; an old garment, a frock*, Od. 14, 342.

ῥαπτός, ἡ, ὅν (ῥάπτω), *sowed together, patchecl*, \* Od. 24, 228. 229.

ῥάπτω, aor. 1 ep. ῥάψα, 1) to *sow together, to join together, to stitch*, τί, any thing. βοείας θαμειᾶς χρυσεῖς ῥάβδοισι διηγεκείν, to fasten the numerous hides with golden rods running quite around, (that the leather might not warp,) Il. 12, 296. 2) Metaph. to *plot, to machinate, to devise craftily*, κακά τι, Il. 18, 367. Od. 3, 718; φόνον, Od. 16, 379. 422.

Ῥάριος, ἰή, ἰον, *Rharian*; τὸ Ῥάριον, the *Rharian plain*, in Eleusis, which was sacred to Ceres, and upon which the first grain is said to have been sown, h. Cer. 350. Ῥάριος is to be written without the spiritus asper, cf. Herm. ad. l. c.

ῥάσσετε, see ραίω.

\* ῥαφάνη, ἡ, *radish*, Batr. 53.

ῥαφή, ἡ (ῥάπτω), *a seam*, Od. 22, 186. † ῥάχις, εὖς, ἡ (ῥάσσω), *a back-bone, a back-piece*, Il. 9, 208. †

ῥαψωδία, ἡ (ῥάπτω, ᾠδή), prop. a poem chanted by a rhapsodist; espec. a single book of the Hom. poems, *a rhapsody*.

Ῥέα, ἡ, comm. ep. and Ion. Ῥεῖη, h. Ap. 93; gen. Ῥεῖης, Il. 14, 203. Ῥέα, monosyllabic, Il. 15, 187. † Ῥεῖη, h. Cer. 459; daughter of Uranus and of Gæa [Cælus and Terra], wife and sister of Saturn, mother of Jupiter, Neptune, Pluto, Vesta, Ceres, and Juno, Il. 14, 203. 15, 187. h. Cer. 60, 442. (Accord. to Plat. Cratyl. p. 402, from ρεῖν, to flow, Herm. *Ῥιονία, quod ex ea omnia effluerint*; accord. to others, ἔρα, the earth by metathesis.)

ῥέα and ρεῖα, adv. poet. of ῥάδιος, *easily, without trouble*, θεοὶ ῥεῖα ζῶντες, the gods who live without labor or trouble, Il. 6, 138. Od. 4, 805. (ῥέα is used by Hom. as monosyllabic, Il. 5, 304. 12, 381; and often.

ῥεῖθρον, τό, Ion. and poet. for ῥεῖθρον (ῥέω), *a current, a stream*; always plur. ῥεῖθρα, the *floods, the waves*, Il. 2, 461. Od. 6, 317; once ῥεῖθρα, h. 18, 9.

ῥέζω, poet. fut. ῥέξω, aor. 1 ἐῤῥέξα and ἔρεξα, pass. only aor. pass. infin. ῥέχθηναι, part. ῥέχθεις, cf. ἔρδω, from which it is formed by metathesis. 1) to *do, to make, to effect*, with adv. or with accus. αἰνυία, to practise impiety, Il. 5, 403; with double accus. *τινά τι*, to do any thing to any one: κακόν or κακά τινα, Il. 2, 195. 4, 32; rarely τί τινα, Od. 20,



314; εὖ ῥέξειν τινά, to benefit any one, Il. 5, 650; on the other hand, κακῶς τινα, to abuse any one, Od. 23, 56; pass. ῥεχθὲν κακόν, Il. 9, 250. ῥεχθὲν δέ τε νῆπιος ἔγνοι, even a simpleton knows what has happened, Il. 17, 32. 2) Espec. to sacrifice; prop. ἱερά, to offer sacrifices, θεῶ, to a god, Il. 8, 250; ἱκατόμβην, to offer a hecatomb, θαλίαια, to present the first fruits, Il. 9, 535; βοῦν θεῶ, Il. 10, 292.

ῥέθος, εος, τό, poet. a limb, only plur., \*Il. 16, 856. 22, 63. 362.

ῥεῖα, adv. = ῥέα, q. v.

Ῥεῖη, ἡ, see Ῥέα.

ῥεῖθρον, τό, poet. for ῥέεθρον, q. v.

Ῥεῖθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see Ἰθάκη.

ῥέπω (akin to ῥέω), to bend down, to sink; espec. spoken of a balance, to sink, and thereby give the preponderance or decision, ῥέπε αἰσιμον ἡμαρ Ἀχαιῶν, the fated day of the Greeks preponderated, i. e. the misfortune of the Greeks was decided, Il. 8, 72; spoken of Hector, \*Il. 22, 212.

ῥερονπωμένος, see ῥυπών.

ῥερχεῖς, see ῥέξω.

ῥέω, imperf. ῥέρεον, ep. ῥέρον, aor. ῥέριεν, ep. ῥύη, Od. 3, 455. 1) to flow, to run, spoken of water, blood and sweat; also of brains, Il. 3, 300; with dat. πηγῇ ῥέει ἵδατι, the fountain runs with water, Il. 22, 149; ῥέεν αἵματι γαῖα, the ground flows with blood, Il. 4, 451. 2) metaph. to flow, to stream forth; spoken of discourse: ἀπὸ γλώσσης ῥέεν αὐδῇ, Il. 1, 249; of missiles: ἐκ χειρῶν, issue from the hands, Il. 12, 159; τῶν ἐκ μελέων τρίχες ῥέρον, the hairs fell from their limbs, Od. 10, 393.

ῬΕΩ, from this the aor. pass. part. ῥηθεῖς; ἐπὶ ῥηθέντι δικαίω ('a just sentence,' V.), Od. 18, 414. 20, 322; see εἶρω and φημι.

ῥηγμίν, ἵνος, ὁ (ῥήγνυμι), in the nom. not used; 1) a high shore, upon which the waves break, a breaker, Il. 1, 437. Od. 4, 430. 2) breaking waves themselves, the dashing waves, Il. 20, 229. Od. 12, 214. [Cf. however Jahrb. J. und K. p. 282; and Nitzsch ad Od. 12, 214.]

ῥήγνυμι, another form ῥήσσω, iterat. imperf. ῥήγνυσκε, fut. ῥήξω, aor. ῥέφα, ep. ῥήξα, mid. aor. 1 ῥέφαμαι, ep. ῥήξαι, 1) to tear, to tear in pieces, to break in pieces, to dash in pieces, with accus. χαλκόν, ἱμάτια, νεύρη; πύλας, to break through gates, Il. 13,

124. b) Espec. in war: to break through the ranks, φάλαγγας, ὄμιλον, στίχας, Il. 6, 6. 11, 539. 15, 615. 2) Absol. to stamp, to strike, prop. πῆδον ποσί, to stamp the ground with the feet, in the form ῥήσσω, Il. 18, 571. h. Ap. 516. Mid. to break, spoken of the sea, ῥήγνυτο κῆμα, Il. 18, 67. 4, 425. 2) to break through any thing for oneself, to dash through, with accus. τεῖχος, φάλαγγας, Il. 12, 90. 440. 11, 92. 3) to let break out, with accus. ἐρίδα, Il. 20, 55.

ῥήγος, εος, τό (ῥήγνυμι), prop. a piece torn off, a rug, a covering, a carpet, prob. of wool, in oppos. to λίνον, Od. 13, 73; often in the plur. coverings, coverlets, which were spread over beds, Il. 9, 661. 24, 644. Od. 3, 349; or over chairs, Od. 10, 352.

ῥήιδιος, ἡ, or, Ion. and ep. for ῥάδιος, compar. ῥήϊτερος, ἡ, or, superl. ῥήϊτατος and ῥήϊστος, ἡ, or (von ῬΗΙΣ), easy, without pains, with infin. τάφρος περὶσαι ῥήϊδι, a ditch easy to pass, with dat. of the pers. and infin., Il. 20, 265. Od. 16, 211; [ῥήϊδ. ἔπος, an easy response, one easily complied with, Od. 11, 146]; ῥήϊτεροι πολεμίζεν ἴσαν Ἀχαιοὶ for ῥήϊτερον ἦν πολεμ. τοῖς Ἀχαιοῖς, the Greeks were more easy to war against, Il. 18, 258. cf. Il. 24, 243.

ῥήϊδίως, adv. easily, without trouble, Il. 4, 390. Od. 8, 376.

ῥήϊστος, ἡ, or, superl. of ῥήιδιος.

ῥήϊτατος, ἡ, or, superl. of ῥήιδιος.

ῥήϊτερος, ἡ, or, compar. of ῥήιδιος.

ῥηκτός, ἡ, or (ῥήγνυμι), torn, that may be torn, poet. spoken of a man: χαλκῷ ῥηκτός, that may be injured by the brass (weapon), ('that may be pierced,' V.), Il. 13, 323. †

\*Ῥηναῖα, ἡ, ep. [accord. to Jahrb. J. und K. p. 282. Ῥήνια], for Ῥήνια (Ῥρήνη, Hdt. Ῥηνία, Plut.), an island, one of the Cyclades, (separated from Delos only by a strait), where all the dead of Delos were buried, now Great Delos, h. Ap. 44.

Ῥήνη, ἡ, wife [or rather concubine] of Oileus, mother of Medon, Il. 2, 728.

ῥήξηρορῆ, ἡ (ῥηξήνωρ), the valor that breaks through troops or ranks of men, ('assaulting strength,' V.), Od. 14, 217. †

ῥηξήνωρ, ορος, ὁ (ἄνιρ), dashing men in pieces; breaking through ranks of men, epith. of Achilles, Il. 7, 228. Od. 4, 5.

Ῥηξήνωρ, ορος, ὁ, son of Nausithous, brother of Alcinous, Od. 7, 63.

ῥῆσις, ιος, ἡ (ῬΕΩ), the act of telling, speaking; discourse, speech, Od. 21, 291. †

Ῥῆσος, ὁ, 1) son of Eloneus, king of the Thracians, Il. 10, 435 seq.; or, according to App. 1. 3. 3, son of Strymon and a Muse; Diomedes and Ulysses slew him and seized his famous horses, Il. l. c. 2) a river in Troas which flowed into the Granicus, Il. 12, 20.

ῥήσσω, a form of ῥήγνυμι, q. v.

ῥήτηρ, ῥηρ, ὁ, poet. (ῬΕΩ), an orator, a speaker, μύθων, Il. 9, 443. †

ῥητός, ἡ, ὅν (ῬΕΩ), said, spoken; espec. expressly mentioned, definite, μισθός, Il. 21, 445. †

ῥήτηρ, ἡ (ῬΕΩ), a speech, a sentence; hence, an agreement, a convention, Od. 14, 393. †

ῥίγεθαιός, ἡ, ὅν (ῥιγίω), shivering, that inspires shuddering, horrible, odious, epith. of Helen, Il. 19, 326. †

ῥιγίω, poet. (ῥίγος), fut. ῥιγίσω, aor. ἐῤῥίγησα, perf. ἐῤῥίγη, prop. to shiver with cold, to be cold, in Hom. always metaph. 1) Intrans. to shudder, to be terrified, to be struck with fear, mostly absol. Il. 3, 259; with particip. Il. 4, 279. 12, 331; or with a particle of time, Il. 12, 108. 2) Trans. to shudder before, to shrink trembling before, τι; to fear, πόλεμον, Il. 5, 351. 17, 175. Instead of the accus. the infin. Il. 3, 353; or with μή following, Od. 23, 216. The perf. has a pres. signif. Il. 7, 114.

ῥίγιον, poet. compar. of ῥίγος, used only in the neut.; also superl. ῥίγιστος, η, ον, 1) more chilly, more cold, Od. 17, 191. 2) Metaph. more terrible, more fearful, more horrible. τὸ δὲ ῥίγιον, Il. 1, 325. Od. 20, 220. τὰ ῥίγιστα, the most terrible things, most horrible, Il. 5, 873. †

Ῥίγμος, ὁ, son of Pirus, from Thrace, an ally of the Trojans, Il. 20, 485 seq.

ῥίγος, εος, τό, cold, chilliness, Od. 5, 472. †

ῥιγῶω (ῥίγος), fut. infin. ep. ῥιγώσωμεν, to be cold, to feel chilly, Od. 14, 481. †

ῥιζᾶ, ἡ, a root of plants; also as a remedy, Il. 11, 846; metaph. spoken of the eye, Od. 9, 390.

ῥιζῶω (ῥιζᾶ), aor. ἐῤῥίζωσα, perf. pass. ἐῤῥίζωμαι, to cause to take root, to plant, ἀλωήν, Od. 7, 123. 2) to root, to fasten, spoken of a ship which Neptune changes to stone, \* Od. 13, 163.

\* ῥικνός, ἡ, ὅν (ῥίγος), stiff, contracted with cold; gener. bent, crooked, πόδας, h. Ap. 317.

ῥίμφα, adv. (ῥίπτω), prop. hurled; hence quickly, fleetly, swiftly, Il. 6, 511. Od. 8, 193.

ῥίψ, better ῥίς, q. v.

ῥινόν, τό = ῥιγός, a shield. εἶσατο δ' ὡς ὅτε ῥινόν ἐν—ποντῷ, it appeared to him as a shield in the sea (spoken of Phæacia). The neut. is the later form, Od. 5, 281. †

ῥινός, ἡ, 1) the skin of the human body, Il. 5, 308; also plur. Od. 5, 426. 14, 134. 2) the skin of an animal drawn off, the hide, Il. 7, 474. ῥινός λυκοῖο, a wolf's skin, Il. 10, 334; espec. of horned cattle, Il. 10, 155; hence 3) a shield which was made of ox-hide (V. ox-hide), with βοῶν, Il. 12, 263; and often alone, Il. 4, 447. ῥινοῦ τε, βοῶν τε εὔποιητάων seems accord. to Aristarch. a case of hendiadys, like πόλεμόν τε μάχην (V. leather and well-prepared ox-hide), Il. 16, 636.

ῥινοτόρος, ὁ (τοριῶ), piercing the skin or the shield, shield-breaking, epith. of Mars, Il. 21, 392. †

ῥίον, τό, the projecting point of a mountain; hence 1) a peak, a mountain-summit, Il. 8, 25; a rock, h. Ap. 383. 2) Espec. a promontory, Od. 3, 295.

ῥίπῃ, ἡ (ῥίπτω), a cast, a thrust, a throw, violence, force with which any thing is thrown, Il. 8, 355. h. Ap. 447. b) the force which any thing thrown has. ῥ. λάος, a stone's cast, Il. 12, 462. Od. 8, 192; αἰγανίτης, the cast of a spear, Il. 16, 589; and gener. force, violence of the wind and of fire, Il. 15, 171. 21, 12.

Ῥίπη, ἡ, a town in Arcadia near Stratus, Il. 2, 606.

\* ῥιπίζω (ῥίπις), part. aor. ῥιπίσας, to put in motion, to excite, ἔριν, Fr. Hom. 26.

ῥιπτάζω (frequent from ῥίπτω), to sling hither and thither, to hurl about, as abuse, θεοὺς κατὰ δῶμα, Il. 14, 257. † 2) Intrans. to move convulsively, to twitch, ῥιπτάζουεν ὀφρύσι, h. Merc. 279.

ῥίπτασκον, see ῥίπτω.

ῥίπτω, ep. iterat. imperf. ῥίπτασκον, Il. 15, 23. conf. Thiersch § 210. 22; fut. ῥίψω, aor. ἔῤῥιψα, ep. ῥίψα, to cast, to sling, to hurl, τινὰ ἀπὸ βηλοῦ, Il. 1, 591; ἐς Τάρταρον, Il. 8, 13. Batr. 97; τὶ μετὰ τινά, to cast any thing at any one, Il. 3, 378. Od. 6, 115; ἔριψεν (Matthiæ ἔραψεν), h. Merc. 79.

ῥίς, ῥινός, ἡ, later ῥίψ, the nose, plur. ῥίνας, the nostrils, Il. 14, 467. 19, 39. Od. 5, 456.

ῥίψ, ῥιπός, ἡ, dat. plur. ῥίπισσι, a reed, a

*rush*; plur. *osier-work, a hurdle, a mat*, Od. 5, 256. †

\* Ῥοδάνη, ἡ, *the thread of the wool, the woof*, Batr. 186.

Ῥοδανός, ἡ, ὄν, *pliant, flexible*, Il. 18, 576.

παρὰ Ῥοδανὸν δονακίη, *at a waving thicket of reeds*. Thus reads Wolf after Aristarch., which Damm after Eustath. strangely derives from Ῥοή, whence Ῥοανός, Ῥοδανός; it is akin to κραδάω. Other readings are: Ῥαδάλος, Ῥαδανός, Ῥαδινός, the last according to Apoll. from Ῥαδλως δονεῖσθαι.

\* Ῥόδεια, ἡ (the rosy), daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 419.

Ῥόδιος, ἡ, ὄν, see Ῥόδος.

Ῥοδίος, ὁ or Ῥοδιός (with accent changed), a river in Troas, north of cape Dardanis, Il. 12, 20.

Ῥοδοδάκτυλος, ὄν, poet. (δάκτυλος), *rosy-fingered*, epith. of Aurora, since she was conceived of as youthful, or according to Eustath. from the color of the dawning east, Il. 6, 175. Od. 2, 5.

Ῥοδόεις, εσσα, ἐν, poet. (Ῥόδον), *of roses, rosy*; ἔλαιον, oil of roses, which in the opinion of the ancients prevented putrefaction, Il. 23, 186. †

\* Ῥόδον, τό, *a rose*, h. Cer. 6.

\* Ῥοδόπη, ἡ (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

\* Ῥοδόπηγος, ὁ, ἡ, poet. (πήγος), *rosy-armed*, h. 31, 6.

Ῥόδος, ἡ, Rhodus, *Rhodes*, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Jalytus, and Camirus; now *Rhodus*, Il. 2, 655. The chief city, Rhodus, was built at a later date, whose harbor is famed on account of the Colossus, Strabo; from this Ῥόδιος, ἡ, ὄν, *Rhodian*; subst. *a Rhodian*, Il. 2, 654.

Ῥοή, ἡ (Ῥέω), *a flowing, a current*, always in the plur. *the floods, the waves*, spoken of Oceanus and of rivers, Il. 2, 869. Od. 6, 216.

Ῥόθιος, ἡ, ὄν (Ῥόθος), *roaring, resounding*, espec. spoken of water, κύμα, Od. 5, 412. †

Ῥοιά, ἡ, *the pomegranate*, both fruit and tree, Od. 7, 15. 11, 599. h. Cer. 373. 412.

Ῥοιβδέω (Ῥοιβδός), aor. optat. Ῥοιβδήσειεν, prop. *to sip up, to swallow*, spoken of Charybdis, Od. 12, 106. †

Ῥοιζέω (Ῥοιζός), aor. 1 ep. Ῥοιζῃ, *to whizz, to hiss*, and gener. spoken of any sharp sound, *to whistle*, Il. 10, 502. †

Ῥοιζός, ὁ, Ion. and ep. ἡ, *whistling, whizzing, hissing*, spoken of arrows and spears in rapid motion, Il. 16, 361; of the whistling of the Cyclops, Od. 9, 315. (Akin to Ῥέω.)

Ῥόος, ὁ (Ῥέω), *flowing; a river, a stream, a current*; only sing. often with gen. Ἀλφειοῖο, Ὠκεανοῖο, Il. 11, 726. 16, 151. κάρ (ep. for κατὰ) Ῥόον, down stream, Il. 12, 33. κατὰ Ῥόον, Od. 14, 254. ἀνὰ Ῥόον, up stream, Il. 12, 33.

Ῥόπαλον, τό (Ῥέπω), a staff that becomes thicker towards the top, *a cudgel, a club*, Il. 11, 559. 561; of the Cyclops, Od. 9, 319. παγχάλκεον, the brazen club of Orion, Od. 11, 575.

Ῥόχθew, poet. (Ῥόχθος), *to roar, to resound*, spoken of the waves which dash upon the shore, \* Od. 5, 402. 12, 60.

Ῥύατο, see Ῥύομαι.

Ῥυδόν, adv. (Ῥέω, Ῥυήν), *in a stream, abundantly, immoderately, αφρητός*, Od. 15, 426. †

Ῥύη, ep. for ἑρφή, see Ῥέω.

Ῥύμός, ὁ (ῆρύω), *the pole by which draught-animals draw the chariot*, \* Il. 5, 729. 10, 505. cf. ἄρμα.

Ῥύομαι, depon. mid. (prop. mid. of ἑρύω, but only in the signif. *to deliver*), aor. 1 ἑρρύσάμην, ep. Ῥύσάμην, syncop. form of the pass. infin. Ῥύσθαι, Il. 15, 141; imperf. 3 plur. Ῥύασι for ἑρρύοντο, Il. 18, 515; iterat. imperf. 2 sing. Ῥύσκευ, 1) *to deliver, to rescue, to liberate, τινὰ ὑπ' ἐκ κακοῦ*, any one from evil, Od. 12, 107; ὑπ' ἡέρος, Il. 17, 645. cf. Od. 1, 6. 2) Gener. *to deliver, to protect, to shelter, to preserve, to defend*, with accus. a) Spoken of gods and men, Il. 15, 257; ὑπό τινος, from any one, Il. 17, 224. b) Spoken of things, espec. of weapons, Il. 10, 259. 12, 8; μήδεα φοτός, to protect, i. e. to cover the man's shame, Od. 6, 629. 3) *to have under guard, to detain, to restrain*, Ἠώς, Od. 23, 246. (v has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before σ, conf. Spitzner Proa. § 52, 6. Accord. to Buttm. Lexil. I. p. 66, v is short in the fut. and aor. conf. Rost Gram. p. 302.)

Ῥύπα, τά, see Ῥύπος.

Ῥυπάω, ep. Ῥυκίω, *to be dirty, foul*, Od. 19,

72, 23, 115. Part. *ρῥυπόωντα*, \* Od. 13, 435. 6, 87, 24, 227. \* Od.

*ρῥυπος*, ὁ, metaplast. plur. τὰ *ρῥυπα*, filth, foulness, Od. 6, 93. † (Sing. τὸ *ρῥυπον* or *ρῥυπος* is doubtful.)

*ρῥυπόω*, part. perf. ep. *ρῥυπομένην* for *ἐφ-ρῥυπ.*, to defile, to soil, Od. 6, 59. † 2) Ep. for *ρῥυπῶω*, q. v.

*ρῥυσθαι*, see *ρῥύομαι*.

*ρῥυσιον*, τό (*ἐρύω*, *ῥῥῖν*), prop. that which is dragged away, booty, plunder; espec. τὰ *ρῥυσία*, that which is taken away from one who injures us, in order to compel satisfaction, a pledge, a hostage, a reprisal. *ρῥυσία ἐλαύνεσθαι*, to drive off booty as a reprisal, Il. 11, 674. †

*ρῥύσκειν*, ep. for *ρῥύσκειν*, see *ρῥύομαι*.

*ρῥυσός*, ἡ, ὅν (*ἐρύω*), prop. drawn together, hence shrivelled, wrinkled, epith. of the Litæ, Il. 9, 503. †

*ρῥυστάζω* (frequent. from *ῥῥῖν*, *ἐρύω*), ep. iterat. imperf. *ρῥυστάζουσαν*, poet. to draw hither and thither, to drag, to trail, with accus. of the corpse of Hector, Il. 24, 755. 2) Gener. to pull about, to abuse, *γυναικας*, Od. 16, 109, 20, 319.

*ρῥυστακτός*, ὅς, ἡ, poet. (*ρῥυστάζω*), the act of dragging around, pulling about, gener. abusing, Od. 18, 224. †

*ρῥυτήρ*, ἦρος, ὁ (*ῥῥῖν*, *ἐρύω*), prop. one drawing; hence 1) a drawer of the bow, Od. 21, 173; *δυστῶν* the shooter of arrows, Od. 18, 262, 21, 173. 2) the strap on the bit of horses in which they draw, or a rein. *ἐν δὲ ρῥυτήρσι τάνυσθιν*, they ran in the reins, see *τανύω*, Il. 16, 475. 3) (*ρῥύομαι*), a protector, a watch, *σταθμῶν*, Od. 17, 187, 223.

*ῥῥύτιον*, τό, a town in Crete, later prob. *ῥῥιθυμνία*, now *Retimo*, Il. 2, 648.

*ρῥυτός*, ἡ, ὅν, poet. (*ῥῥῖν*, *ἐρύω*), drawn on, drawn to, dragged on, spoken of large stones, \* Od. 6, 267, 14, 10.

*ρῥωγᾶλέος*, ἡ, ὅν (*ρῥῖν*), torn asunder, split, cut apart, Il. 2, 417. Od. 13, 435, 17, 198.

*ρῥῶξ*, *ρῥωγός*, ὁ and ἡ, poet. (*ἐφῥωγα*, perf. from *ρῥήγνυμι*), a rent, a fissure. *ρῥῶγες μεγάροιο* are according to Eustath. *διόδοι*, passages; Apoll. *θυρίδες*, side-doors of the hall; Etym. Mag. *ἀναβάσεις*; and Voss translates: *ἀνὰ ρῥῶγ. μεγ.*, up the stairs of the house; Wiedasch correctly: the galleries of the dwelling, Od. 22, 143. †

*ρῥύομαι*, depon. mid. only 3 plur. imperf. *ἐφῥύοντο* and *ρῥύοντο*, and aor. *ἐφῥύσαντο*, 1) to move oneself violently and rapidly. *γούνατα δ' ἐφῥύσαντο*, Od. 23, 3. conf. Il. 18, 411. *χαῖται ἐφῥύοντο*, the manes fluttered, Il. 23, 367. 2) Espec. to go rapidly, to hasten, to run, to rush, Il. 11, 50; *ἀμφὶ τινα*, Il. 16, 166, 24, 616; *πυρὴν πέρι*, Od. 24, 69. *ὑπὸ δ' ἀμφίπολοι ρῥύοντο ἄνακτι*, the handmaids hastened with the king, Köppen; or, they exerted themselves for the king (supported the king, V.), Il. 18, 417. 3) Trans. with accus. *χορόν*, to speed the dance, i. e. to dance, h. Ven. 262.

*ρῥωπήϊον*, τό, Ion. for *ρῥωπήϊον* (*ρῥῶψ*), a place grown up with bushes, a thicket, a coppice, comm. plur. *πυκὰ ρῥωπήια*, Il. 13, 199, 21, 559. Od. 14, 473. h. 18, 8.

*ρῥωχμός*, ὁ (*ρῥῖν*), a rent, a fissure, a cleft, Il. 23, 420. †

*ρῥῶψ*, *ρῥωπός*, ἡ, poet. (akin to *ἐρύω*), a low bush, bushes, shrubbery, brambles, plur. \* Od. 10, 166, 14, 49, 16, 47.

## Σ.

Σ, the eighteenth letter of the Greek alphabet; the sign, therefore, of the eighteenth book.

σ', apostroph. for σί. 2) More rarely for σοί [perhaps in Il. 1, 170, but conf. *φύσσω*]. 3) For σά, Od. 1, 356.

[*Σαβάκτης*, pr. n. a domestic goblin, Ep. 14, 9.]

*Σαγγάριος*, ὁ, the largest river in Bithynia, rising near the village Sangia at the mountain Didymus, flowing through Phrygia and falling into the Pontus, now *Sakarja*, Il. 3, 187, 16, 719.

\* *Σαυδῆνη*, ἡ, a lofty mountain in Asia Minor, near Cyme, Ep. 1, 3.

*σαίρω* (akin to *σείω*), aor. *ῥῥῶνα*, to wag,

to move, prop. spoken of dogs, Od. 10, 217. 219. 16, 6; οὐρῇ, with the tail, \* Od. 17, 302; of wolves, h. Ven. 70.

σακίεπαλος, ὁ (πάλλω), *shield-shaking* (shield-brandishing), epith. of Tydeus, Il. 15, 126. †

σάκος, εὖς, τό, *a shield*; prop. distinct from ἀσπίς, prob. larger than that. It was made of several ox-hides stretched one over another; the largest shield mentioned by Homer consisted of seven layers of ox-hide, above which was a plate of beaten brass, Il. 7, 219 seq. It was besides variously adorned, see Il. 11, 32 seq., and espec. the description of the shield of Achilles received from Vulcan, Il. 18, 478 seq.

Σαλαμίς, ἴνος, ἡ, later Σαλαμῖν, 1) an island off the coast of Attica, which at an earlier period constituted a state, but afterwards came under the dominion of Athens, now *Kohuri*; from it Ajax conducted twelve ships to Troy, Il. 2, 557. 2) a town in Cyprus, founded by the Salaminian Teucer, now *Porto Constanza*, h. 9, 4.

Σαλμωνεύς, ἦος, ὁ, son of Æolus and Enarete, father of Tyro; he reigned first in Thessaly, migrated to Elis and built the city Salomene. In his pride he wished to be equal to Jupiter, and imitated thunder and lightning by riding in a brazen chariot upon a copper floor and hurling down blazing torches. Jupiter struck him with lightning, Od. 11, 236.

σάλπιγξ, γγος, ἡ, *a trumpet* with which the signal of attack was given, Il. 18, 219. † This is the only passage in which this instrument is mentioned; perhaps it was used as a signal in sieges.

σαλπίζω, fut. σαλπιγίσω, *to sound a trumpet*, Batr. 203; metaph. *to resound like a trumpet*. ἀμφὶ δὲ σάλπιγξεν οὐρανός (the heaven round about resounded like a trumpet, V.), spoken of thunder, Il. 21, 388. † 2) Trans. with accus. *to peal forth, to trumpet*, Batr. 202.

Σάμη, ἡ or Σάμος, Il. 2, 634. Od. 4, 671; an island near Ithaca, which belonged to the kingdom of Ulysses, later *Cephalonia*, now *Cephalonia*. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, ἡ, 1 = Σάμη, q. v. 2) Σάμος Θρητική, later Σαμοθράκη, *Samothrace*, an island of the Ægean sea, on the coast of Thrace, opposite the mouth of the river He-

brus, later famed by the mysteries of the Cabiri, having a town of the same name, now *Samothraki*, Il. 13, 12; also simply Σάμος, Il. 24, 78. 753. 3) an island in the Ægean sea, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Juno, h. Ap. 41.

\*σάνδαλον, τό, *a sole of wood*, which was bound to the feet by thongs, *a sandal*, h. Merc. 79. 83.

σανίς, ἴδος, ἡ, 1) *a board, a plank*. 2) *anything made of boards*; hence *a) doors*, always plur. σανίδης, *folding doors*, Il. 9, 583. Od. 2, 344. *b) a scaffold of boards, a stage*, sing. Od. 21, 51.

ΣΑΣΣ, obsol. ground form of σῶς, σόος, from which the compar. σαώτερος, η, ον. σαώτερος ὥς κε νεῖμαι, that thou mayest return the more safely home, Il. 1, 32; † prop. compar. with only a slight degree of augmentation (cf. Thiersch § 202. 10). On the other hand, Buttm. Gr. Gram. § 69. N. 8, considers it as a simple positive.

σαοφροσύνη, ἡ, ep. for σωφροσύνη (φφῆν), prop. a sound understanding, *discretion, prudence*, \* Od. 23, 13. 30.

σαόφρων, ονος, ὁ, ἡ, ep. for σώφρων (φφῆν), *discreet, intelligent, prudent*, Il. 21, 462. Od. 4, 158; (later, *temperate, abstinent*.)

σαῶω, contr. σῶ, from which poet. σώω and σῶω, ep. form of σώζω, (which occurs only once, Od. 5, 490, the part. pres., but where prob. the reading should be σώωω.) Hom. has 1) From σαῶω, fut. σαώσω, aor. ἐσάωσα, fut. mid. σαώσομαι, Od. 21, 309; aor. pass. ἐσαώθην, also imperat. aor. σῶω for σῶω, contr. σῶ and expanded by α, σώω, cf. ναιετάωσα, Od. 13, 230. 17, 595; 3 sing. imperf. σῶον for ἐσαός, contr. σῶ, and expanded σῶω, Il. 16, 363. 2) The contracted form σῶ does not occur; but the expanded forms, *a) σώω* (from which σώζω), whence part. σώοντες and imperf. σώεσκον. *b) σῶω*, from this subj. pres. σῶῃ, σῶῃς, σώωσι, 1) *to sustain in life, to save, to keep unconsumed, to preserve, to deliver*, τινά, also ζώνος, Il. 21, 238; hence pass. *to be saved, to remain alive*, Il. 15, 503; in oppos. to ἀπολέσθαι, Il. 17, 228. *b) Spoken of things: νῆας, πόλιν*; also σπέρμα πυρός [*semina flammæ*, Virg.], to preserve the seeds of fire, Od. 5, 490. 2) *to rescue, to deliver, to bring safely*, with accus. from what? ἐκ γλοισβοιο, πολέμου, Il. 5, 469. 11, 752;

ὑπό τιος, Il. 8, 363. *b*) to what? *ἔς προχοάς*, Od. 5, 452; *ἐπὶ τῆα*, Il. 17, 692; *πόλινδε*, Il. 5, 224; *μὲθ' ὄμιλον*, Il. 17, 149. On this, cf. Thiersch § 222.

σαπήη, ep. for σαπή, see σήπω.

Σαρδάσιος, *η, ον*, ed. Wolf, from which: *μεῖδῃσι δὲ θυμῷ Σαρδάσιον μάλα τοῖον*, he laughed in his heart a very bitter laugh, Od. 20, 302. † Voss translates: 'with horrible laughter he concealed his anger; Wiedasch, 'he concealed with forced laughter, anger in his mind; used of Ulysses, who escapes the missile of Ctesippus by an inclination of the head. *Σαρδάσιον* is either neut. sing. and used as an adv., or is accus. sing. and *γέλον* is to be supplied. *Σαρδάσιος γέλος*, signifies accord. to the ancients, 'the scornful laughter of an enraged man,' (*σαρκαστικός*). Prob. the word is to be derived from *σαίρω* (Eustath. Apoll. *ἀπὸ τοῦ σισηρέναι τοῖς ὁδοῦσι, ἢ ἀρκίως χεῖλεσι*), hence also *σαρδάζω*, and signifies prop. *showing the teeth, grinning*. Others write *σαρδόσιον*, and derive it from *σαρδόσιον*, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (*Σαρδῶ*). Eustath. quotes still other explanations. [*Sardoniac*, Cowper, whose explanation from the Schol., see ad Od. 20, 359.]

σάρξ, *σαρκός, ἡ*, dat. plur. *σάρκεσσι*, *flesh*, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 380. Od. 9, 293.

Σαρπηδών, *ὄνος, ὁ*, ep. form *Σαρπηδόνοτος*, Il. 12, 379; *Σαρπηδόντι*, Il. 12, 392; voc. *Σαρπηδόν*, Il. 5, 633; from the obsol. *Σαρπηδων*, son of Jupiter and Laodamia, Il. 6, 198 seq. (Accord. to a later tradition, son of Evander and Didamia, grandson of an elder Sarpedon, Apd.), sovereign of the Lycians, an ally of the Trojans, Il. 2, 876; he was slain by Patroclus, Il. 16, 480 seq. Upon the command of Jupiter, Apollo cleansed the dead body from blood and dust, and anointed it with ambrosia, Il. 16, 667.

\* *σατίνη, ἡ*, a chariot, a war-chariot, h. Ven. 13.

Σατνίοις, *εντος, ὁ*, a large torrent in Mysia, Il. 6, 34, 14, 445; *Σαφνίοις*, Strab.

Σάτνιος, *ὁ*, son of Enops and a river nymph, slain by Ajax, Il. 14, 443.

\* *σαῦλος, η, ον* (akin to *σάλος*), *vain, mincing, affected*. *σαῦλα βαλννν*, h. Merc. 28.

*σανρωτήρ, ἦρος, ὁ*, the lower end of a

spear; elsewhere *οὐράλοχος*, the point of the shaft, which was furnished with iron, that it might be set upright in the ground, Il. 10, 153; † (prob. from *σαῦρος*, a kind of snake or perhaps a point).

σάφα, adv. (from *σαφής* for *σαφέα*), *clearly, certainly, definitely*; connected with *εἰδέναι, ἐπιστάσθαι*, Il. 2, 192. Od. 4, 730. *σάφα εἰπεῖν*, to speak distinctly, to speak truly, Il. 4, 404.

\* *σαφέως*, adv. = *σαφῶς* from *σαφής*, h. Cer. 149.

\* *σαφής, ἔς*, *clear, certain, sure*, h. Merc. 208.

σάω, for *σάον*, see *σαόω*.

σαῶσαι, *σάωσθε*, etc., see *σαόω*.

σαώτερος, *η, ον*, ep. compar. from *ΣΑΟΣ*. *σβέννυμι*, only aor. 1 *ἔσβεσα*, ep. infin. *σπίασαι*, aor. 2 *ἔσβην*. 1) Trans. in the aor. 1, to *extinguish, to put out*, with accus. *πυρκαϊήν*, Il. 23, 237, 24, 791. *b*) Metaph. to *moderate, to check, to restrain, χόλον*, Il. 9, 678; *μῖνος*, Il. 16, 621. 2) Intrans. in the aor. 2, to *go out*, spoken of fire, Il. 9, 471. *b*) Metaph. to *become calm*, spoken of wind, Od. 3, 182.

σεβάζομαι, depon. mid. (*σέβας*), aor. 1 only ep. 3 sing. *σεβάσασατο*, to *stand in awe, to be afraid of*, *τὶ θυμῷ*, \* Il. 6, 167, 417.

*σέβας, τό (σέβομαι)*, only used in nom. and accus. 1) *reverential fear, awe*, in respect of gods and men, of doing any thing; *fear, shame*, with infin., Il. 19, 178. h. Cer. 10. 2) *astonishment, wonder, admiration*, at uncommon occurrences; *σέβας μ' ἔχει*, Od. 3, 123, 4, 75.

*σέβομαι*, depon. (akin to *σένω*), to *stand in awe, to be ashamed*, absol., Il. 4, 240. †

*σέθεν*, ep. for *σοῦ*, see *σύ*.

*σεῖ'*, abbreviated for *σεῖο*, see *σύ*.

\* *Σειληνός, ὁ* (later orthography *Σιληνός*), *Silenus*, foster-father and companion of Bacchus, who followed him always drunken and riding upon an ass. In the plur. *οἱ Σειληνοί*, gener. the ancient Satyrs, companions of Bacchus, h. Ven. 263.

*σεῖο*, ep. for *σοῦ*, see *σύ*.

*σειρή, ἡ (εἶρω)*, a rope, a cord, a string, Il. 23, 115. Od. 22, 175; *σ. χρυσεῖη*, a golden chain, Il. 8, 19.

*Σειρήν, ἦρος, ἡ*, comm. plur. *αἱ Σειρήνες* (from *σειρή*, the entangling, the enticing), the Sirens, mythic virgins, who, according to Homer, dwelt between *Ææa* and the

rock of Scylla, and by their sweet voices allured passengers and put them to death, Od. 12, 39, 52. Hom. knows but two, for v. 56, we have the dual Σειρηνοῦν. At a later day there were supposed to be three or four, cf. Eustath. ad loc. They were in antiquity, for the most part, placed in the Sicilian sea, on the south-west coast of Italy, hence also the three small dangerous rocks not far from the island Caprea, were called Σειρηνοῦσαι, Strab. They are the daughters of the river god Achelous and a muse, Ap. Rh. 4, 895. Apd. 1, 34. At a still later period they were represented as birds with the faces of virgins.

σεῖω (akin to σέω), aor. 1 ep. σῆσα, aor. mid. ep. σσεάμην always without augm., to shake, to brandish, with accus. ἔγχεας, Il. 3, 345; and pass. Il. 13, 135; θύρας, to shake the doors, i. e. to knock at the doors, Il. 9, 583; ζυγόν, to shake the yoke, spoken of running horses, Od. 3, 486. Mid. to move oneself, to shake, to quake, Il. 14, 285, 20, 59; σείσαστο ἐνὶ θρόνῳ, she was violently agitated, Il. 8, 199.

σεῖα for σῆλαϊ, see σείλας.

Σεῖλαγος, ὁ, father of Amphius from Pæsus, Il. 5, 612.

σεῖλας, αὐρός, τό (akin to εἶλη), dat. σῆλαϊ and σῆλα, light, splendor, brightness, a beam, spoken of fire, Il. 8, 509. Od. 21, 246; of constellations and meteors, Il. 8, 76. h. Ap. 442. b) a torch, h. Cer. 52.

σελήνη, ἡ (σεῖλας), the moon, Il. 8, 555; πλήθουσα, the full moon, Il. 18, 484; an image of splendor, Od. 4, 45.

Σελήνη, ἡ, prop. name, Luna, the goddess of the moon; in the Il. and Od. we find nothing of her origin or of her rising and setting. In h. 31, 6 seq., she is called the daughter of Hyperion and Euryphæssa (of Theia, Hes. Th. 375.); in h. Merc. 94, daughter of Pallas, cf. h. 32.

Σελήπιδης, οὐ, ὁ, son of Selepius = Evenus, Il. 2, 693.

σελίνον, τό, parsley, a plant which belongs to the family of celery, and grows chiefly in depressed situations, Il. 2, 776. Od. 5, 72. Batr. 54. Accord. to Billerbeck Flor. Class. p. 70, hipposelinum s. Smyrniolum olus atrum Linn., accord. to Heyne. apium graveolens Linn., also ελειοσελίνον; it is mentioned as a food of horses.

Σελλήεις, ποταμός, ὁ, 1) a river in Elis

between the Peneus and the Alpheus, now Pachiota, Il. 2, 659. 15, 531. 2) A river in Troas near Ariabe, Il. 2, 839. 12, 97.

Σελλοί, οἱ (Ελλοί, in a Frag. Pind. in Strab. VII. c. 7.), the Selli, priests of Jupiter in Dodona, who communicated or explained oracles, Il. 16, 234. They appear, perhaps in accordance with a priestly vow, to have led a very austere life, hence they were called ἀνιπτόποδες. Accord. to Strab. VII, the original inhabitants of Dodona.

\* σέλμα, αὐτός, τό (akin to σείλες), a rower's bench, gener. the upper deck (transtrum), h. 6, 47. cf. ζυγόν.

Σεμέλη, ἡ (accord. to Diod. Sic. 3, 61, from σεμνός), daughter of Cadmus, mother of Bacchus by Jupiter. She implored Jupiter that he would show himself to her in the full glory of his divinity. He fulfilled her request, but she was destroyed by his lightning, Il. 14, 323; h. in Bacch. 6, 57. (Accord. to Hesiod from σῆω, Bæot. = θῆω, the frantic, Herm. solsequea from σῆβειν and εἶλη = vitis.)

\* σεμνός, ἡ, ὅς (σέβομαι), venerable, honored, holy, prop. spoken of the gods, h. 12, 1. Cer. 486.

σέο, ep. for σοῦ, see σύ.

σεῦ and σευ, see σύ.

σεῦα, ep. for ἔσσευα, see σέω.

\* Σευτλαῖος, ὁ (σεῦτλον), Beet-eater, a frog's name, Batr. [212.]

\* σεῦτλον, τό, a beet, a soft culinary vegetable, beta vulgaris Linn. Batr. 162.

σεῦω, poet. (akin to θῆω), aor. ep. ἔσσευα and σεῦα, aor. mid. ἐσσευάμην, perf. pass. ἔσσημαι, pluperf. ἐσσεύμην. The perf. pass. has often a pres. signif. hence part. ἐσσύμενος, η, ον, with retracted accent. The plupf. is at the same time ep. aor. 2 ἔσσυμην, ἔσσυο, ἔσσαντο, ep. σῦτο, Il. 21, 167. The pres. act. not found in Hom., the augm. tenses have double Sigma. 1) Act. trans. prop. to put in violent motion, to drive; hence, accord. to the prepos. a) to drive, to urge, to chase, τινὰ κατὰ Νυκτοσίῳν, Il. 6, 133; τινὰ ἐπὶ τινι, any one to any one, Il. 11, 293. 294; ἵππους, Il. 15, 681. b) to drive away, to chase away, κύνας, Od. 14, 35; κατὰ ὄρεων, to drive down from the mountains, Il. 20, 189. c) Spoken of inanimate things: to cast, to hurl, κεφαλῆν, Il. 11, 147. 14, 413; αἷμα, to drive out the blood, i. e. to cause to flow, to draw, Il. 5, 208. II) Mid. with ep. aor. 2 and perf. pass. 1) In-

trans. *to move oneself violently, to run, to hasten, to rush*, ἀνὰ ἄστυ, Il. 6, 505; ἐπὶ τι, Il. 14, 227. ψυχὴ κατ' ὤτειλῃν ἔσσυτο, the soul rushed to the wound, i.e. escaped through the wound, Il. 14, 519; with infin. σεύατο δαίμων, he hastened to pursue, Il. 17, 463. b) Metaph. spoken of the mind: *to desire ardently, to long for*. θυμός μοι ἔσσυται, Od. 10, 484; espec. part. ἐσσύμενος, *ardently desiring, longing for, desirous*, with gen. ὁδοῖο, of the journey, Od. 4, 733; and with infin. πολεμίζειν, Il. 11, 717. Od. 4, 416. 2) With accus. trans. a) *to drive, to chase, to hunt*, espec. wild beasts, with accus. κάρπιον, λίοντα, Il. 11, 415. b) *to chase away, to drive*, Il. 3, 26; τινὰ πεδίονδε, Il. 20, 148; metaph. κακότητα, h. 7, 13.

σηκάζω (σηκός), aor. pass. 3 plur. σηκάσθην for σηκάσθησαν, prop. *to drive into the fold*, spoken of sheep; gener. *to shut up, to inclose*, Il. 8, 131. †

σχοκορός, ὁ (κορῶν), one that cleans the stall, a stable-cleanser, a stall-boy, Od. 17, 224. †

σηκός, ὁ, an inclosed place: a fold, a stall, Il. 18, 589. Od. 9, 219.

σημα, ατος, τό, a sign, to point out any thing; a token, of a lot, Il. 7, 188; of theft, h. Merc. 136; espec. 1) a sign sent by the deity, an atmospheric sign, an aerial token, such as thunder and lightning, which were regarded as omens and indications of the will of the gods, Il. 2, 253. 351. 4, 381. 13, 244. 2) a monumental sign, a mound; hence σημά χεῦται, Il. 2, 814. 7, 68. Od. 1, 291; gener. a monument. 3) a written sign. σημάτα λογρά, pernicious characters, Il. 6, 163. Od. 1, 291; see γράφω. 4) a mark, Il. 23, 843. Od. 8, 192.

σημαίνω (σημα), fut. σημαῖω, aor. ep. σήμαφα, aor. mid. ἐσημηνάμην, 1) *to give a sign to do any thing; hence, to command, to order*, τῷ, Il. 1, 289. 10, 58; rarely with gen. τινός, Il. 14, 85; and ἐπὶ τινι, about any one, Od. 22, 427. 2) Trans. with accus. *to mark, to indicate, τέματα*, Il. 23, 358. 757. Od. 12, 26. Mid. *to mark any thing for oneself*, κλήρον, one's lot, Il. 7, 175.

σημάντωρ, ορος, ὁ, poet. (σημαίνω), prop. one who gives a signal, a leader, commander, sovereign, Il. 4, 431; espec. a driver of horses, Il. 8, 127; βοῶν, a keeper of cattle, a herdsman, Il. 15, 315.

σήμερον, adv. (from τήμερον), *to-day*, Il. 7, 30. Od. 17, 186.

σήπω, perf. σίσσηπα, aor. 2 ἐσάπην, from which ep. 3 sing. subj. σαπήη for σαπή, Il. 19, 27. Act. *to cause to decay, to rot*. Pass. and perf. intrans. *to become putrid, to rot, to moulder away*. χρῶς σήπεται, Il. 14, 27. 24, 414. δοῦρα σίσσηπε, the timbers are decayed, \* Il. 2, 135.

\* σησαμόεις, εσσα, εν (σίσημον), full of sesame, Ep. 15, 8.

Σήσαμος, ἡ, a town in Paphlagonia, later the citadel of Amastria, Il. 2, 853.

\* σησαμότυρος, ὁ (τυρός), sesame-cheese, i.e. a kind of food made of sesame and cheese, Batr. 36.

Σηστός, ἡ, a little town on the Hellespont, in the Thracian Chersonesus, opposite the city of Abydos in Asia, later rendered famous by the love of Leander and Hero, now Ialoua, Il. 2, 836.

σθεναρός, ἡ, ὄν, poet. (σθένος), strong, powerful, mighty, epith. of Ate, Il. 9, 505. †

Σθενέλαος, ὁ, son of Ithæmenes, slain by Patroclus, Il. 16, 586.

Σθέτελος, ὁ (abbrev. from Σθενέλαος), 1) son of Capaneus and Evadne, one of the Epigones and a leader before Troy, Il. 2, 564. 23, 511; a companion of Diomedes, Il. 9, 48. 2) son of Perseus and Andromeda, husband of Nicippe, father of Eurystheus, king of Argos and Mycenæ, Il. 19, 116.

σθένος, εος, τό, poet. strength, power, might, primar. spoken of the bodies of men and beasts, Il. 5, 139. Od. 18, 373; more rarely of inanimate things, Il. 17, 751. 18, 607; espec. of strength of heart, courage in war: μέγα σθένος ἐμβάλλει καρδίῃ, Il. 2, 451. 14, 151. 2) Gener. power, might, Il. 16, 542; forces, Il. 18, 274; espec. in periphrasis with gen. of the person (like βίη): σθένος Ἑκτορος, the might of Hector, i.e. the mighty Hector, Il. 9, 351; Ἰδομενῆος, Il. 13, 248.

σίαλος, ὁ, prop. fat, fullened. οὗς σίαλος, a fat swine, Il. 9, 206. Od. 14, 41. 2) Subst. a fat hog, Il. 21, 363. Od. 2, 300.

σιγαλόεις, εσσα, εν, poet. (akin to σίαλος), (nitidus), shining, white, gleaming, bright, splendid, ('magnificent, costly,' V.) 1) Spoken of costly variegated or embroidered clothing, χιτῶν, εἵματα, ῥήγεια, δίσματα, Il. and Od. 2) Of reins for horses, polished and perhaps adorned with metal, Il. 5, 226. Od.



6, 51. 3) Spoken of household furniture and of the dwelling, *Od.* 5, 86. 16, 449. (Other significations, as *tender, soft, covered with foam*, are not proved.)

σιγάω (σιγή), *to be silent, to be still*, only the imperat. *σιγα*, *Il.* 14, 90. *Od.* 14, 493; *σιγῶν*, *h. Merc.* 93.

σιγή, ἡ (σιζω), *silence*, only *σιγῇ*, dat. as adv. *in silence, still, quietly*. *σιγῇ ἐφ' ὑμείων*, still before you, *Il.* 7, 195. *σιγῇ νῦν*, *Od.* 15, 391; (false reading *σιγῇ νῦν*.)

σιδήρεος, η, ον, poet. for *σιδήρεος*, *Il.* 7, 141. 8, 15, etc.

σιδήρεος, η, ον (*σιδηρος*), 1) *of iron, iron, κορύνη, δίσματα; ὀρυμαγδός*, the iron tumult, i. e. of iron arms, *Il.* 17, 424; *οὐρανός*, the iron heaven, like *χάλκεος*, because the ancients conceived of it as made of iron, *Od.* 15, 329. 17, 565; or, more correctly, in a metaph. sense. 2) Trop. *hard as iron, firm, strong*; *θυμός*, an iron mind, i. e. inexorable, *Il.* 22, 357; thus *ἦτορ, κραδίη. σολγὲ σιδήρεα πάντα τέτυκται*, to thee every thing is iron, *Od.* 12, 280. *σιδ. πυρὸς μένος*, the iron, i. e. the unwasting strength of fire, *Il.* 23, 177. (The forms with *ει* or *ε* change with the necessity of the metre.)

σιδήρεος, ὁ, 1) *iron*; this metal is often mentioned in Homer; he calls it *πολιός, αἶθρων, ἰδέεις*; this last epithet, 'violet-colored,' seems to indicate iron hardened to steel and become blue; also the method of hardening iron by immersing it in water was known to Homer, *Od.* 9, 391; as an image of hardness, *Il.* 4, 510. *Od.* 19, 211. 2) Metonym. *every thing made of iron, arms, furniture*, hence *πολύμηκτος*, *Il.* 6, 48; and often.

Σιδονίηθεν, adv. *from Sidon*, *Il.* 6, 291. †

Σιδόνιος, η, ον (*Σιδών*), ep. for *Σιδώνιος*, *Sidonian, of Sidon*, *Il.* 6, 289; from which, 1) ἡ *Σιδονίη*, the district of Sidonia in Phœnicia, or the entire coast of the Phœnicians, with the chief town, Sidon, *Od.* 13, 285. 2) ὁ *Σιδόνιος*, a Sidonian, *Od.* 4, 84. 618.

Σιδών, ὄρος, ἡ, the famous capital of the Phœnicians, situated on the sea, with a double port, now *Seida*, *Od.* 15, 425.

Σιδών, ὄρος, a Sidonian, an inhabitant of the city of Sidon, *Il.* 23, 743.

σιζω, a word formed to imitate the sound; *to hiss*, primar. the sound of red-hot bodies immersed in water, hence also spoken of the eye of the Cyclops in which Ulysses

twisted the burning stake; only imperf. *Od.* 9, 394. †

Σικανίη, ἡ, the original name of the island of *Sicelia*, which it received from the Sicani, accord. to Thucyd. 6, 2. Diodor. 5, 6. When, at a later period, the Sicani were pressed by the Siceli immigrating from Italy, and confined to the region about Agragæa, the latter was called Sicania, and the whole island Sicelia, *Od.* 24, 307.

Σικελός, ἡ, ὅν, *Sicelian or Sicilian*, elsewhere *Θρινακίη. γυνὴ Σικελή*, *Od.* 24, 211. 366. 389. Subst. *οἱ Σικελοί, the Siceli*, accord. to Thuc. 6, 2, an Italian people, who, being pressed by the Pelasgi, emigrated to Italy and first settled near Catana. Hence they dwelt on the eastern coast of the island, *Od.* 20, 383.

Σικνών, ὄρος, ὁ and ἡ, a town in the country Sicyonia, in the Peloponnesus, at an earlier day *Αἰγιαλὸς* and *Μηκωνή*, famed for its traffic, and later the chief seat of Grecian art; now *Vasilika*, *Il.* 2, 572.

Σιμόεις, εἶρος, ὁ, *Simois*, a small river in Troas, which rises in Ida, and flows north from the city of Troy and unites in the Trojan plain with the Scamander; now *Simas*, *Il.* 4, 475. 5, 774. cf. *Τρωϊκός*. 2) the river-god of the Simois, *Il.* 20, 53.

Σιμοείσιος, ὁ, son of the Trojan Anthemion, slain by Ajax, *Il.* 4, 474 seq.

σίττοιμαι, depon. mid. only pres. and imperf. iterat. form *σίσσικοντο*, *Od.* 6, 6. 1) Prop. *to carry off, to plunder*, with accus. *ἱταίρους τινί*, *Od.* 12, 114. b) *to attack in order to plunder, to rob, τινά*, *Od.* 6, 6; spoken of herds, *Od.* 11, 112. 2) Gener. *to hurt, to injure, to harm*. *αἰδώς ἀνδρας σίσσεται*, shame injures men, *Il.* 24, 45.

σίρτης, ὁ, poet. (*σίττοιμαι*), a robber, a murderer, as adj. *plundering, ravaging, λῆς, λύκος*, \* *Il.* 11, 481. 16, 353. 20, 165.

Σίρτιες, οἱ (= *σίρται*, robbers), the *Sinties*, the earliest inhabitants of the island of Lemnos, who received Vulcan when hurled down by Jupiter, *Il.* 1, 594. *Od.* 8, 294.

Σίπυλος, ὁ (*Dor.* for *Θεόπυλος*), a branch of the mountain Tmolus, on the borders of Lydia and Phrygia, now *Mimas*, *Il.* 24, 615.

Σίσυφος, ὁ (*Æol.* for *σόφος*, son of *Æolus* and Enarete, husband of Merope, father of Glaucus, founder of Ephrya or Corinth, noted for his cunning and propensity to rob-

bery, Il. 6, 153. He was doomed to roll a stone up a mountain in the lower world, which always rolled back, because he betrayed to Asopus that Jupiter had seized his daughter, or because he had betrayed the secrets of the gods in general to men, Od. 11, 593. Apd. 1, 9. 3.

σιτέω (σίτος), imperf. mid. σιτίζοντο; act. to give to eat, to feed. Mid. to give oneself food, to eat, to feed upon, Od. 24, 209. †

σίτος, ὁ, only sing. wheat, gener. grain, and espec. 1) flour, bread, prepared from it; in opposition to flesh. σίτος καὶ κρέα, Od. 9, 9, 12, 19. 2) Gener. food, victuals, nourishment, hence often σίτος καὶ ὄλος, Il. 9, 706. Od. 3, 479. σίτος ἡδὲ ποτὴς, Il. 19, 306. Od. 9, 87. (As neut. it never appears in Homer; but clearly as masc. Od. 13, 244. 16, 83. 17, 533.)

σιτοφάγος, ὄν (φαγεῖν), eating grain or bread, Od. 9, 191. † Batr. 244.

σιφλώω (σιφλός), aor. optat. σιφλώσειεν, prop. to deform, hence gener. to bring into disgrace, to destroy, to ruin, τινά, Il. 14, 142. †

σιωπάω (σιωπή), aor. optat. σιωπήσειαν, infin. σιωπήσαι, to be silent, to be still, Il. 2, 280. 23, 560. Od. 17, 513.

σιωπή, ἡ, silence, stillness, Hom. only dat. as adv. σιωπῇ, in silence, still, Il. 6, 404. Od. 1, 325. ἀκὴν ἐγένοντο σιωπῇ, they were entirely still, Il. 3, 95. Od. 7, 154. σιωῦσινεύν, to give the nod in silence, Il. 9, 616; and often.

σκάζω (akin to σκαίρω), to limp, to hobble, Il. 19, 47; ἐκ πολέμου, Il. 11, 811. Batr. 251.

Σκαίαι, αἱ, πύλαι, the Scæan gate, also called the Dardanian (Δαρδάνιαι); it was upon the west side of the city, hence the name west gate (σκαῖός); it was the main gate, and led to the Grecian camp. From its turret were to be seen the oak, the watch-station, the fig-tree, and the monument of Ilus, Il. 3, 145. 6, 237. 11, 170. cf. Τρωϊκὸν πεδίον.

σκαῖός, ἡ, ὄν, left. ἡ σκαῖή, sc. χεῖρ, the left hand; hence σκαῖῃ, with the left, Il. 1, 501. 16, 734. 2) western, perhaps σκαῖὸν ὄριον, Od. 3, 295.

σκαίρω (akin to σκάζω), to leap, to spring, Od. 10, 412; ποῖ, to dance, Il. 18, 572. h. 31, 18.

\* σκαλμός, ὁ, the pin, a block upon the ship, upon which the oar rests, h. 6, 42.

Σκαμάνδριος, ἡ, ὄν, Scamandrian, on the

Scamander. τὸ Σκαμάνδριον πεδίον, the Scamandrian plain, = τὸ Τρωϊκὸν πεδίον, q. v. Il. 2, 465; also λειμὼν Σκαμάνδριος, Il. 2, 467. 2) Subst. name of Astyanax, which his father gave him, Il. 6, 402; see Ἀστυνάναξ. b) son of Strophius, a Trojan, Il. 5, 49 seq.

Σκάμανδρος, ὁ (σκ never forms posit., cf. Thiersch § 146. 8), Scamander, a river in Troas, called by the gods Xanthus; it rises according to Il. 22, 147 seq., near the city of Troy, from two fountains, of which the one had cold, the other warm water; it then flows south-west from the city through the plain, unites with the Simois, Il. 5, 774, and falls into the Hellespont somewhat north of Sigeum, Il. 21, 125. Il. 12, 21 seems to clash with the origin of the Scamander in Il. 22, 147, accord. to which passage it rises upon Ida, as says also Strabo XIII. p. 602. [Conf. Jahrb. J. und K., p. 282.] Now the river is called Menderes-Su. 2) the river-god Xanthus. His contest with Achilles is found Il. 20, 74. 21, 136 seq.

Σκάνδεια, ἡ, a harbor on the southern coast of the island Cythera, now Cerigo, Il. 10, 269.

\* σκάπτω, fut. ψω, to dig, φνιά, h. Merc. 90, 207.

\* σκαπτήρ, ἦρος, ὁ (σκάπτω), a digger, Fr. 2.

Σκάρφη, ἡ (Σκάρφεια, Strab.), a small town in Locris, not far from Thermopylae, Il. 2, 532. (According to Strab. I. 60, already, 400 years before Christ, destroyed by an earthquake.)

σκαφίς, ἴδος, ἡ (σκάπτω), a small vessel for preserving any thing, a bowl, a tub, Od. 9, 123. †

σκαδάννυμι, aor. 1 ἐσκάδασα, ep. σκίδασα, only aor. as pres. the poet. form, to scatter, to drive apart or let go, with accus. λαόν, Il. 19, 171. 23, 162; ἡέρα, Il. 17, 649. Od. 13, 352. ἀγλὴν ἀπ' ὀφθαλμῶν, to scatter the darkness from any one's eyes, Il. 20, 341; metaph. αἷμα, to shed blood, Il. 7, 330.

σκέδασις, ἰος, ἡ (σκαδάννυμι), the act of scattering, dispersion, \* Od. 1, 116. 20, 225.

σκέλλω (or σκίλλω), ep. aor. 1 optat. 3 sing. σκήλειε, to dry, to parch, to wither, χροά, Il. 23, 191. †

σκέλος, εὖος, τό, in the broader sense, the entire leg from the hip to the foot; in the

parrower, the *shank* (tibia) with the calf; hence *πτερόν σκίλος*, the calf (Schol. γαστροπημίαν), Il. 16, 314. †

*σκέπαρνον*, τό (prob. from *σκάπτω*), a double-edged axe, for hewing wood, a carpenter's axe, \* Od. 5, 237. 9, 391.

*σκέπας*, αος, τό (*σκεπάω*), a cover, a covering, a shelter; ἀνέμοιο, a shelter from the wind, \* Od. 5, 443. 6, 210.

*σκεπάω*, poet. (*σκέπας*), 3 plur. pres. *σκεπώσι*, ep. for *σκεπῶσι*, to cover, to protect; spoken of the coast, *σκεπᾶν κύμα ανέμων*, the wave or the sea from the winds, Od. 13, 99. †

*σκέπτομαι*, depon. mid. aor. ep. *σκεψάμην*, to look at a distance with the hand held over the eyes, to look *sharply*, to look around, ἔς τε; μετά τινι, Od. 12, 247; with αἶψα, Il. 17, 652; ἐκ θαλάμοιο, h. Cer. 245. 2) Trans. to examine, to contemplate, with accus. ὧστων, φούζον, Il. 16, 361. h. Merc. 360.

\* *σκενάζω* (*σκενός*), to prepare, to make ready; absol. to arrange domestic affairs; κατ' οἶκον, in the house, h. Merc. 285.

*σκηπάνιον*, τό (*σκήπτω*), = *σκήπτρον*, a staff, a scepter, the ensign of imperial dignity; of Neptune, Il. 13, 59; of Priam, \* Il. 24, 247.

*σκηπτουῆχος* (*σκήπτω*, ἔχω), *scepter-bearing*, holding the scepter, epith. of kings, Il. 2, 86. Od. 5, 9.

*σκήπτρον*, τό (*σκήπτω*), 1) a staff, a cane to support oneself upon, Od. 13, 437. 14, 31. 17, 199. 2) Espec. a sovereign's scepter, the scepter, a spear without a metallic point, and accord. to Il. 1, 246, adorned with golden studs. It was an ensign of imperial dignity in peace. Kings espec. bore it, Il. 1, 234. Od. 3, 412; also priests and prophets, Il. 1, 15. Od. 11, 91; heralds, Il. 7, 277; also judges, Il. 18, 505. It was gener. an ensign of public action; whoever spoke in an assembly was obliged to hold the scepter in his hand, and received it from the herald, Il. 23, 568. Od. 2, 37; in taking an oath the scepter was raised, Il. 7, 412. 10, 327. 3) Metaph. the royal power, the imperial dignity, Il. 6, 259: *σκήπτρον καὶ θέμιστες*, marks the union of the imperial and judicial power, Il. 2, 206. 9, 99.

*σκήπτω*, act., a false reading, Il. 17, 437, from *ἐπισκίμπειν*; now only mid. to support oneself, to lean upon a staff, spoken of old men and beggars, Od. 17, 203. 338; with

dat. καὶ μιν οἶω αὐτῷ (ἄντι) *σκηπτόμενον κατέμιν δόμον Ἰλίδος εἶσω*, and I think that he, supported on the spear, will descend to the abode of Pluto, sarcastic for 'he will die pierced through by my spear,' Il. 14, 457.

*σκηρίπτω* (*σκήπτω*), only mid. to support oneself, to lean upon, Od. 17, 196; spoken of Sisyphus rolling the stone, *χερσὶν τε ποσὶν τε*, to resist with hands and feet, \* Od. 11, 595.

*σκιάζω*, poet. form *σκιᾶω*, aor. subj. *σκιᾶσθ*, to shade, to envelope with shade, to veil, with accus. of the night, ἄφρουραν, Il. 21, 232. †

*σκιᾶω*, poet. *σκιᾶζω*, only mid. to become shady. *σκιῶντο*, ep. for *ἐσκιῶντο* πᾶσαι ἄγυιαι, all the paths became shady, \* Od. 2, 388. 3, 487.

*σκιδναμαι*, mid. poet. a form of *σκεδάσσω*, in the pres. and imperf. to scatter, to separate, spoken of men: κατὰ κλισίας, Il. 1, 487; ἐπὶ ἔργα, Od. 2, 252; πρὸς δώματα, Od. 2, 258; ἐπὶ νῆα, Il. 19, 277; with infin. Il. 24, 2; spoken of the foam of the sea: ὑψόσθ, to dash on high, Il. 11, 308; of dust: ἐπὶ νεφέων, to whirl upward, Il. 16, 375; of a fountain: ἢ ἀπὸ κήπον σκιδναται, it was distributed through the garden, Od. 7, 130.

*σκιερός*, ἦ, ὄν, poet. (*σκιή*), *shadowy*, *shady*, *dark*, νέμος, Il. 11, 480; ἄλος, Od. 20, 278.

*σκιή*, ἦ, Ion. for *σκιᾶ*, a shadow, a shade, spoken of the souls in Hades, \* Od. 10, 496. 11, 207. h. Cer. 100.

*σκιόεις*, εσσα, εν, poet. (*σκιᾶ*), *shady*, *shaded*, i. e. by trees, ὄρεα, Il. 1, 157; *dark*, *gloomy*, μέγαρον, Od. 1, 365. 4, 768. (There were no windows in the hall, and it received light through the door; or according to Eustath. because it protected from the heat.) νέφεα, Il. 5, 525. Od. 8, 374.

*σκιρτάω*, optat. pres. *σκιρτῶεν*, aor. 1 infin. *σκιρτήσαι*, Batr. 60; to leap, to spring, ἐπὶ ἄφρουραν, upon the earth, \* Il. 20, 226; and v. 228, ἐπὶ νῆα θαλάσσης.

*σκολιός*, ἦ, ὄν, *crooked*, *curved*, *tortuous*, *oblique*; metaph. *σκολιάς κρίνειν θέμιστας*, to give perverse judgments, Il. 16, 387. †

*σκόλοψ*, οπος, ὁ (from *κόλος*), a body having a sharp point, a spit, Il. 18, 177. 2) Espec. a stake, a pale for fortifying the walls of towns and encampments, Il. 8, 343. 15, 1. Od. 7, 45.

*σκόπελος*, ὁ (*σκοπός*, prop. = *σκοπεῖν*), a

*mountain peak, a rock, a cliff*, Il. 2, 396; also Od., 12, 73. 95. 101.

*σκοπιάζω* (*σκοπιά*), prop. to look abroad from a lofty place; gener. *to spy, to watch, to observe*, Il. 14, 59. Od. 10, 260. 2) *Trana. to spy out, to explore*, *τινά*, Il. 10, 40.

*σκοπιή*, ἡ, Ion. for *σκοπιά* (*σκοπός*), any elevated place, from which observations can be taken, *a watch-station*, in Hom. always an elevation, Il. 4, 275. Od. 4, 524; espec. a place near Troy, Il. 22, 145. 2) *the act of spying*, observation, Od. 8, 302. h. Merc. 99.

*σκοπός*, ὁ (*σκέπτομαι*), 1) *a spy*, who from an elevated position surveys the region, *a watch*, Od. 4, 524; spoken of Helios, h. Cer. 63; also, *a scout*, = *ἐπίσκοπος*, Il. 10, 324. 526. 561; gener. *an overseer*, Il. 23, 359; also *a female superintendent*, *δμοίων*, Od. 22, 396; in a bad sense, *a liar in wait*, Od. 22, 156. 2) In the Od. *the point to which one looks*, Od. 22, 6; metaph. *aim, purpose*. ἀπὸ σκοποῦ, contrary to the design, Od. 11, 344.

*σκότιος*, ἡ, or (*σκότος*), *dark, gloomy*; metaph. *secret, clandestine*, Il. 6, 23. †

*σκοτομήνιος*, or (*μήνη*), in which the moon is obscured, *dark*, *νύξ*, Od. 14, 457. †

*σκότος*, ὁ (akin to *σκιά*), *darkness, obscurity*, Od. 19, 389; espec. metaph. *the darkness of death*, often spoken of the dying, *τὸν δὲ σκότος ὅσπερ κάλυψεν*, Il. 4, 461. h. Ap. 370. [In the Il. always in the metaph. signif.; in the Od. only once in the literal.]

*συνδμαίνω*, poet. form of *σνύζομαι*, ep. infin. *συνδμαίνμεν*, *to be angry at*, *τινί*, Il. 24, 592. †

*σνύζομαι*, depon. only pres. and imperf. poet. (from *κύνω*, to snarl like a dog), *to snarl, to be angry, to be displeased*, absol., Il. 8, 483; *τινί*, at any one, Il. 4, 23. 8, 460. Od. 23, 209.

*σκύλαξ*, *ακος*, ὁ, ἡ (*κύνω*, *κύνω*), a young animal, espec. *a young dog*, \* Od. 9, 289. 12, 86. 20, 14; in Hom. always fem.

*Σκύλλα*, ἡ, comm. in Hom. *Σκύλλη*, (the nom. *Σκύλλα*, only Od. 12, 235; *that tears in pieces*, from *σύνλω*), a sea-monster of the Italian coast in the Sicilian straits, opposite Charybdis, dwelling in a cavern, Od. 12, 85 seq. She is called the daughter of Crataeis, Od. 13, 124; (accord. to Ap. Rh. 4, 828, daughter of Phorcys and Hecate). She had six dragon throats and twelve sharp claws,

and her body was surrounded with half-projecting dogs and other horrible objects. She tore in pieces every living thing which approached her. She robbed Ulysses of six of his companions. According to mythology, she was afterwards changed into a rock. This rock, named Scyllæum, lies opposite the promontory Pelorum, on whose east side there lies at this day a small town Scilla or Sciglio.

*σκῦμος*, ὁ (*κύνω*), like *σκίλαξ*, *a young animal*; espec. the young of the lion, Il. 18, 319. †

*Σκῦρος*, ἡ, an island of the Ægean sea north-west of Chios, with a town of the same name, birth-place of Neoptolemus, now *Skyro*, Il. 9, 668. Od. 11, 509; from which, *Σκῦροθεν*, from Scyros, Il. 19, 332.

*σκῦτος*, *εος*, τό, (cutis), *the skin*; espec. dressed skin, *leather*, Od. 14, 34. †

*στυτοτόμος*, ὁ (*σκῦτος*, *τέμνω*), prop. cutting leather; hence, *a worker in leather*, Il. 7, 221. †

*σκύφος*, ὁ (akin to *κύφος*), *a goblet, a cup*, Od. 14, 112. † (Aristoph. Byz. read *σκύφος* as neut.)

*σκάληξ*, *ηκος*, ὁ, *an earth-worm*, *lumbricus*, Il. 13, 654. †

*σκάλος*, ὁ = *σκόλοψ*, *a stake pointed*, or accord. to Etym. Mag. a kind of thorn, Il. 13, 564. †

*Σκῶλος*, ἡ, a village of the Theban dominions in Boeotia, Il. 2, 497.

*σκάψ*, *σκαπός*, ὁ, *an owl*, the wood-owl, *strix aluco* Linn. Accord. to Schneider ad Arist. H. A. 9, 19. 11., the *small-horned owl*, *strix scops* Linn. Od. 5, 66. † (Either from *σκέπτομαι*, on account of its staring eyes, or from *σκάπτω*, from its droll form.)

*σμεραγέω* (akin to *μαράσσω*), aor. subj. *σμεραγήσῃ*, *to resound, to roar*, spoken of the sea and of thunder, Il. 2, 210. 21, 199; spoken of the meadow, which resounded with the cry of the cranes, \* Il. 2, 463.

\* *Σμάραγος*, ὁ, *the blusterer*, a divinity, Ep. 14, 9.

*σμερδαλέος*, *έη*, *έον*, lengthened from *σμερδής*, ἡ, *όν*, poet. *frightful, fearful, terrific, odious, horrible*, spoken espec. of the appearance, *δράκων*, Il. 2, 309. Od. 6, 137; *κεφαλή*, Od. 12, 91; hence spoken of brams and of weapons: *χαλκός, αἰγίς, σάκος*, Il. 12, 464. 20, 260. 21, 401. Od. 11, 609; the neut.

sing. and plur. *σμερδαλίον, σμερδαλία*, as adv. once of the look, *δίδραμειν*, Il. 22, 95; elsewhere spoken with verbs of sound, *βοῶν, ποναβίζειν, κτυπεῖν, τινάσσεισθαι*, Il. 15, 609.

*σμερδνός, ἡ, ὄν* = *σμερδαλέος*, and much more rarely used; *Γοργεῖν κεφαλῆς*, Il. 5, 742; the neut. *σμερδνόν*, as adv., Il. 15, 687. h. 31, 9.

*σμήχω*, ep. Ion. for *σμάω*, to wipe off, to rub off, *χρόον ἐκ κεφαλῆς*, Od. 6, 226. †

*σμίκρός, ἡ, ὄν*, Att. for *μικρός*, small; in Hom. on account of the metre, Il. 17, 757. h. Ven. 115.

*Σμινθεύς, ἦος, ὁ*, epith. of Apollo, accord. to Aristarch. from *Σμίνθη*, a town in Troas, because he had a temple there, or from the Æolic *σμίνθος*, a mouse, because these as well as other animals living under the earth, were a symbol of prophecy, Il. 1, 39. Accord. to other critics, as Apion, Eustath. it signifies, mouse-killer, because he once freed one of the priests from mice in Chrysa, or because he indicated to the Teuceri, on the march to Troy, the place of their settlement by mice, Strab. XIII. p. 604.

\* *Σμύρνη, ἡ*, Ion. and ep. for *Σμύρνα*, a noted town in Ionia, on the river Meles, with an excellent harbor, now *Ismir*, Ep. 4, 6.

*σμύχω*, poet. aor. *ἔσμυξα*, to consume any thing by a smothered fire, to burn down. *κατὰ τε σμύξαι πυρὶ νῆας*, Il. 9, 653. Pass. to be consumed by fire, *πυρὶ*, \* Il. 22, 411.

*σμῶδιγξ* and *σμῶδιξ*, *ιγγος, ἡ*, a wale, a tumour, a stripe, livid with blood, nom. *σμῶδιξ*, Il. 2, 267; and plur. *σμῶδιγγες*, \* Il. 23, 716.

*σόη*, see *σαῶω*.

*σσιό*, see *σός*.

*σόλος, ὁ* (*σέλλω*), a mass of iron forged for throwing; accord. to the Schol. and Apoll. a spherical quoit (V. 'a ball'). Accord. to Apion and Tryphon, the same with the discus, except that this was always made of stone, the *σόλος* of iron; cf. Valken. ad Ammon. de differ. voc. p. 60. \* Il. 23, 826. 839.

*Σόλυμοι, οἱ*, the *Solyimi*, a warlike nation, in the country of Lycia in Asia Minor, Il. 6, 184. Accord. to Od. 5, 283, they were neighbors of the eastern Æthiopians. Accord. to Herod. 1, 173, they were the original inhabitants of Lycia, and accord. to Strab. they inhabited the points of the Taurus in Lycia or Pisidia.

*σός, η, ὄν*, ep. shortened from *σῶος*, which is expanded from *σῶς*, a contr. form of *ΣΑΟΣ*. 1) *healthy, sound, safe*, Il. 7, 310; spoken of the moon, Il. 7, 367. 2) *alive, preserved, delivered*, antith. to *ὀλέσθαι*, Il. 1, 117. 5, 331; *unhurt, safe*, Il. 24, 382. Od. 13, 364.

*σορός, ὁ* (akin with *σωρός*), a vessel for preserving the bones of the dead, *an urn*, Il. 23, 91. †

*σός, η, ὄν* (σύ), ep. gen. *σσιό* for *σσιῶ*, Od. 15, 511; *thy, thine*, comm. without an article: with an art. *τὸ σὸν γέρας*, Il. 1, 185. 18, 457; the neut. as subst. *ἐπὶ σοῖσι*, with thy friends, Od. 2, 369. (Ep. form, *τιός, ἡ, ὄν*.)

*Σούνιον, τό*, the southern cape of Attica, with a temple of Minerva, now *Capo Cblonni*, Od. 3, 278.

*σοφίη, ἡ* (*σοφός*), *dexterity, skill, intelligence, wisdom*, spoken of a ship architect, Il. 15, 412; † of music, h. Merc. 483. 511.

\* *σοφός, ἡ, ὄν*, *expert, experienced, intelligent*, Fr. 1, 3.

*σῶω*, ep. form from *σαῶω*, from this, *σῶης, σῶη* and *σῶωσι*, see *σαῶω*.

\* *σπαργανιώτης, ὄν, ὁ*, a child in swathing-clothes, h. Merc. 301.

\* *σπάργανον, τό* (*σπάργω*), *swaddling-clothes*, h. Merc. 151. 237.

\* *σπάργω*, fut. *ξω*, to wrap, to envelope, *τί ἐν φάρει*, h. Ap. 121.

*Σπάρτη, ἡ*, the chief town of Lacedæmon, the residence of Menelaus, on the Eurotas, in a valley almost entirely surrounded by mountains, the ruins now near Magula, see *Λακεδαιμών*, Il. 2, 582. Od. 1, 93; from which adv. *Σπάρτηθεν*, from Sparta, Od. 2, 327.

*σπάρτον, τό*, a rope made of spartum [a kind of broom]; gener. a rope, a cable. *σπάρτα λέλυνται*, ep. (see Rost § 100. 4. a. Kühner § 369.), Il. 2, 135. † *ὁ, ἡ σπάρτος* is a shrub with tough branches, *spartium scoparium* Linn.; *genista* in Pliny. The reference is prob. not to the Spanish Spartos; and Varro ad Gell. 17, 3, doubts whether in Hom. the shrub gave the name.)

*σπάω*, aor. 1 *ἔσπασα*, aor. 1 mid. *ἔσπασάμην*, ep. *σπασάμην* and with *σε*, imperat. *σπάσσεσθε*, part. *σπασσάμενος*, aor. 1 pass. *ἔσπασθην*, to draw, to draw out, *τὴ*, h. Merc. 85; in tmesis, Il. 5, 859; hence pass. *σπασθέντος* sc. *ἔγχεος*, when the spear was drawn out, Il. 11, 458. 2) Mid. to draw out for oneself, to snatch, *φύπας*, Od. 10, 166; *χίμα ἐκ χειρός*

τωος, Od. 2, 321. ἄορ παρὰ μηροῦ, to draw the sword from the thigh, Il. 16, 473; φάσγανον, Od. 22, 74; ἐκ σύριγγος ἔγχος, Il. 19, 387.

σπείω, see ἔπομαι.

σπείδος, τό, ep. for σπείος, q. v.

σπείρον, τό (σπείρα), prop. cloth for a covering; a cover, a cloth; a robe, a garment, Od. 4, 245. 6, 179; espec. linen cloth for shrouding the dead, Od. 2, 102. 19, 147. 2) Gener. cloth, a sail = ἱστία, \* Od. 6, 269. 5, 318.

σπείσαι, σπείσασκε, see σπένδω.

Σπείω, οὗς, ἡ (from σπείος, a dweller in a cave), daughter of Nereus and Doris, Il. 18, 43.

σπένδω, fut. σπείσω, aor. ἔσπεισα, ep. σπείσα, 2 sing. subj. pres. σπίνδῃσθα, Od. 4, 591; iterat. imperf. σπίνδειςκε, Il. 16, 227; aor. σπείσαςκε, to sprinkle, to pour out; prop. a word used of sacred rites, since a portion of the wine was poured out in honor of the gods upon the earth, the table or the altar, Lat. *libare*; comm. absol. or with a dat. of the deity to whom the offering is made: Διὶ, to present a drink-offering to Jupiter, Il. 6, 259; θεοῖς, Od. 3, 334. 7, 137. b) Sometimes with an accus. of that which is offered: οἶνον, Il. 11, 775. Od. 14, 447; or with dat. ἱδανί, to sprinkle with water, Od. 12, 363. c) With dat. of the vessel: δέπαϊ, to pour out of a cup, Il. 23, 196. Od. 7, 137.

σπείος, τό, ep. σπείος, gen. σπείους, dat. σπείῃ, Il. 24, 83; accus. σπείος, Od. 5, 194; plur. gen. σπείων, h. Ven. 264; dat. σπείοσι, Od. 1, 15; σπείεσσι, Od. 9, 400; a cave, a grotto, a cavern. σπείος appears to be more comprehensive than ἄντρον, cf. h. Merc. 228; and Nitzsch ad Od. 5, 57. [According to Jahrb. J. und Klotz, p. 283, σπείος is used when speaking of the exterior, and ἄντρον of the interior of a hollow space, cf. Od. 9, 182. 216.]

σπέρμα, ατος, τό (σπείρω), seed, seed-corn, prop. spoken of plants, h. Cer. 203. 2) Metaph. σπέρμα πυρός, the seed of fire, Od. 5, 490. †

Σπερχειός, ό (that hastens, from σπείρω), *Sperchius*, a river in Thessaly, which flows from Mount Tymbreatus into the Malean gulf, now *Agramela*, Il. 23, 142. 2) a river-god, father of Menesthius, Il. 16, 174.

σπέρχω, poet. only pres. and imperf. Act.

prop. trans. to drive on, to press, once intrans. like the mid. ὅς' ἐπ' ἀνέμων σπείχουσιν ἄλλαι, when the storms hasten on before the winds, Il. 13, 334. h. 33, 7. Mid. to move oneself violently, i. e. to hasten, to run, to rush, spoken of men, with infin. Il. 19, 317; absol. often in the particip. *hastening, fleet*, Il. 11, 110. Od. 9, 101; ἐρετμοῖς, to hasten with oars, i. e. to row swiftly, Od. 13, 22; spoken of a ship, to hasten, Od. 13, 115; of storms, Od. 3, 283. σπείσθαι, see ἔπομαι.

σπείδω, aor. ἔσπεισα, from this subj. σπείσομεν for σπείνσωμεν, Il. 17, 121; fut. mid. σπείσομαι, Il. 18, 402; mostly in part. pres. 1) Intrans. to hasten, to speed, to make haste, often absol. ἐς μάχην, Il. 4, 225; ὑπό τινας, before any one, Il. 11, 119; εἰς τινα, Il. 15, 402; with part. Od. 9, 250. b) to take pains, to strive, περὶ Πατρόκλοιο θανόντος, about the fallen Patroclus, i. e. to fight about him, Il. 17, 121. 2) Trans. with accus. to hasten any thing, to accelerate, to urge zealously, τί, Il. 13, 237; γάμον, Od. 19, 137. (Of the mid. only the fut.)

σπῆϊ, σπῆεσσι, see σπείος.

σπιδής, ἐς (σπίζω), extended, wide. διὰ σπιδέος πεδίοιο, through the wide plain, Il. 11, 754; † the reading of Zenodotus; others read incorrectly δι' ἀσπιδέος π., assuming an adj. ἀσπιδής, similar to a shield. Accord. to Apoll. Etym. Mag. σπιδής is from σπίζω = ἐκτείνω, and accord. to the Gramm. Æschylus and Antimachus used σπιδέος and σπιδόθεν for μακρός, μακρόθεν.

σπιδάς, ἄδος, ἡ, a rocky cliff, a rock in the sea, \* Od. 3, 298. 5, 401.

\* σπινθαρίς, ἴδος, ἡ = σπινθήρ, h. Ap. 442.

σπινθήρ, ἦρος, ό, a spark, Il. 4, 77. †

σπλάγχνον, τό, only in the plur. ἅ σπλάγχνα, entrails, espec. the more important, the heart, liver and lungs. These were immediately cut out after the victim was slain, roasted and eaten, whilst the offering was burning. Afterwards followed the sacrificial feast, Il. 1, 464. Att. 3, 9. 40. 461.

σπόγγος, ό, Att. σπόγγος, a sponge (fungus), for cleaning the hands, Il. 18, 414; the table and chairs, Od. 1, 111.

σποδιή, ἡ, Ion. for σποδιά, a heap of ashes, gener. = σποδός, ashes, Od. 5, 488. †

σποδός, ἡ, ashes, Od. 9, 375. † b. Merc. 258. (Akin to σβέννυμι.)

σπονδή, ἡ (σπένδω), a libation, a drink-

offering (libatio), of unmixed wine, which was poured out in honor of the gods at feasts and espec. in making treaties; hence in the plur. *σπονδαί*, a solemn league, a covenant, Il. 2, 341. 4, 159.

\* *σπουδαῖος*, η, ον (*σπονδή*), *hasty, zealous, important*, *χρῆμα*, h. Merc. 332.

*σπουδή*, ἡ (*σπεύδω*), 1) *haste, zeal, care, diligence*. *ἄτερ σπονδῆς*, without care, Od. 21, 409. 2) *earnestness*. *ἀπὸ σπονδῆς*, in earnest, Il. 7, 359. 12, 235. 3) *Espec. often in the dat. σπονδῇ*, as adv. *in haste*, Od. 13, 279. 15, 209. b) *With zeal, with pains; hence, scarcely, with great difficulty*, Il. 2, 99. 11, 562. Od. 3, 297. 24, 119.

*σταδίη*, ἡ, see *στάδιος*.

*στάδιος*, η, ον (*ἵστημι*), *standing, firm*. ἡ *σταδὴ ὕμλη*, a standing-fight, a close battle, i. e. a pitched-battle, in which man and man fought with spears or swords, or hand to hand, in distinction from a skirmish, conf. *αὐτοσταδίη*, Il. 13, 314. 713; also *ἐν σταδίῃ* alone: in close conflict, \* Il. 7, 241. 13, 514.

*στάζω*, aor. ep. *στάξα*, to drop, to trickle; *τινὶ τι κατὰ ρινῶν, ἐν στήθεσσι*, \* Il. 19, 39. 348. 354. Batr. 232.

*στάθμη*, ἡ (*ἵστημι*), a *marking-cord, a carpenter's cord*, for making a straight line, or a *leveling-line*, for making an even surface, Il. 15, 410; *δορυ ἐπὶ στάθμην ἰδύνειν*, to hew the wood straight by the cord, Od. 5, 245. 17, 341. 23, 197.

*σταθμόνδε*, adv. *into the pen, into the stall*, Od. 9, 451. †

*σταθμός*, ὁ (*ἵστημι*), 1) a place of stopping for men and beasts; a *station, a stable, a pen, an inclosure*, Il. 2, 470. 5, 140. Od. 16, 45. 2) a *post, a pillar*, often in the Od., 1, 333. 6, 19. 3) a *weight* in the scales, Il. 12, 434.

*στάμεν, στάμεναι*, ep. for *στήναι*.

*σταμίν, ἵνος*, ἡ (*ἵστημι*), that stands upright, the *ribs or side timbers* in a ship, which rise from the keel: *ἔκρια ἀραφῶν σταμίσι σταμίνεσι*, 'fitting the border to the numerous ribs,' V., Od. 5, 252. † Others, as Eustath., understand by it the *cross-pieces*, the *side-boards*, by which the upright timbers were connected, see Nitzsch ad loc. (ε short from ep. license.)

*στάν*, see *ἵστημι*.

*στάξ*, ep. for *ἵσταξ*, see *στάζω*.

*στάς*, see *ἵστημι*.

\* *στάσις, ἰος, ἡ* (*ἵστημι*), *sedition, strife, contention*, Batr. 135.

*στατός, ἡ, ὅν* (verbal adj. from *ἵστημι*), *placed, standing*; *ἵππος*, a horse standing in the stall, \* Il. 6, 506. 15, 263.

*στανρός, ὁ* (*ἵστημι*), a *stake, a pale*, Il. 24, 453. Od. 14, 11.

*σταφυλή, ἡ*, the *wine-grape, the vine, a shoot of a vine*, Il. 18, 561. Od. 7, 120. 9, 358. (In Od. 7, 120. 121, Franke ad Callim. p. 187, as also Bothe, rejects the words: *μήλον δ' ἐπὶ—σταφυλή*.)

*σταφύλη, ἡ*, the *plumbet*, in the plumb-line; then, a *plumb-line*, *ἵπποι σταφύλη ἐπὶ νῶτον εἶσσι*, studs equal over the back by the plumb-line, Il. 2, 765. †

*στάχυς, νος, ἡ*, ep. also *ἄσταχυς*, an ear of grain, Il. 23, 598. †

*ΣΤΑΩ*, ground form of *ἵστημι*.

*στέαρ, ατος, τό* (*ἵστημι*), *congealed fat, tallow*, \* Od. 21, 178. 183. (*στέατος* is to be read as a dissyllable.)

*στεῖβω*, only pres. and imperf. *to tread, to trample, to tread in pieces*, with accus. spoken of horses, *ρέκναις*, Il. 11, 534. 20, 499; *εἴματα ἐν βόθροισι*, to tread clothes in a cistern in order to cleanse them, Od. 6, 92.

*στεῖλα*, ep. for *ἑστειλα*, see *στεῖλλον*.

*στελεΐή, ἡ* (*στεῖλλω*), the *hole or ear of an axe* for inserting the helve, Od. 21, 422. †

*στελεΐόν, τό* (*στεῖλλω*), the *handle of an axe*, Od. 5, 236. †

*στεῖνος, εος, τό*, poet. (*στεῖνω*), 1) *narrowness, a narrow space*, Il. 8, 476. 12, 66. 15, 426. Od. 22, 460. *στεῖνος ὁδοῦ*, a narrow way, a narrow pass, Il. 23, 419. 2) *Metaph. pressure, distress, trouble*, h. Ap. 533.

*στεῖνω*, ep. for *στεῖνω* (*στεῖνός*), *to make narrow, to contract*; in Hom. only pass. *στείνομαι, to become narrow, contracted*, *θυρεῖτρά φεύγοντι στείνεσθαι*, the gate is too narrow to one flying, Od. 18, 386; *λαοὶ στείνοντο*, the people were contracted, i. e. pressed together, Il. 14, 34; hence, a) *to be oppressed, burdened*, *τινὶ*, by any thing, *νεκύνεσθαι*, Il. 21, 220; *λαχρῶ*, Od. 9, 445. b) *to be full, to fill oneself*, *ἀρῶν*, Od. 9, 219.

*στενωπός, ὅν*, Ion. for *στενωπός* (*στενός, ὤψ*), *narrow, contracted*; ἡ *στειν. ὁδός*, a narrow way, a narrow pass, a gorge, Il. 7, 143. 23, 416; and without ὁδός, Od. 12, 234.

*στεῖομεν*, ep. for *στεῖναι*, see *ἵστημι*.

*στεῖρα, ἡ*, Ion. for *στεῖρα* (*στεῖρος*), the

main timber in the bottom of a ship, *the keel*, Il. 1, 482. Od. 2, 228.

στεῖφος, ἡ, σν, Ion. form of στερεός, prop. *stiff, hard*; hence metaph. *unfruitful*, unsuitable for cultivation (*sterilis*). βοῦς στεῖση, \* Od. 10, 522. 11, 30. 20, 186.

στεῖχω, poet. aor. 2 ἔστιχον, prop. *to enter in ranks, to march in*, Il. 9, 86. 16, 258; gener. *to go, to proceed, to travel*; ἐς πόλεμον, *to go to the war*, Il. 2, 833; ἀνὰ ἄστυ, Od. 7, 72; spoken of the sun, Od. 11, 17.

στέλλω, fut. στείλω, ep. for στελάω, aor. ἔστειλα, ep. στείλα, mid. ἐστεύλαμην, 1) *to place*; espec. *to bring into a becoming condition*, with accus. ἑταίρους, *to arrange the companions*, Il. 4, 294; hence *to prepare, to fit out*, ῥῆα, Od. 2, 287. 14, 248. 2) *to send, τινὰ ἐς μάχην*, Il. 12, 325; ἀγγεῖλήν ἔπι, *to send upon an embassy*, Il. 4, 384. 3) *to take in, to draw in*, ἱστία, Od. 3, 11. 16, 353. It signifies either *to take down* or *to furl* the sails; here the latter, because ἀεὶσαντες follows; the sails, to wit, were drawn up to the sail-yard and tied fast. They were often let down with the yard. Mid. *to place oneself*, i. e. *to prepare oneself, to fit oneself*, Il. 23, 285. 2) *to draw in* (with reference to the subject), Il. 1, 433.

στέμμα, ατος, τό (στέφω), prop. *a garland*; and plur. στέμμα Ἀπόλλωνος, the garland of Apollo (V. laurel ornament). According to Eustath. and the best critics, a garland, sacred to Apollo, wound with woolen cords; this the priest bears, as a suppliant, upon his staff, Il. 1, 14. 28. Heyne incorrectly rejects this explanation, and understands by it, 'the holy priestly fillet' (*infula*), h. in Ap. 179.

στενάχου for στενάχουσι, see στενάχω.

στεναχίζω, poet. form = στενάζω, *to sigh, to groan*, Il. 19, 304. Od. 1, 243. Mid. with like signif. Il. 7, 95; metaph. spoken of the earth: ὑπὸ ποσσὶ στεναχίζετο γαῖα, *the earth resounded, groaned under their feet*, Il. 2, 95. (Only pres. and imperf. The form στενακίζω has been rejected by Wolf, after the Cod. Ven., cf. Butt. Lexil. I. p. 218.)

στενάχω, poet. form of στενάω; iterat. imperf. στεναχίσαι, only pres. and imperf. 1) *to sigh, to groan*, spoken of men, Il. 8, 334. 13, 423; of beasts: *to pant*, Il. 16, 393. 489. b) Metaph. spoken of the sea and of rivers: *to resound, to roar*, Il. 16, 391. Od. 4, 516; to

*bemoan, to bewail*, τινά, Il. 19, 392. Mid. = act. intrans. Il. 19, 301; and trans. Od. 9, 467.

Στέρτωρ, ορος, ὁ, a herald of the Greeks before Troy, who could cry as loud as fifty others; accord. to the Schol. an Arcadian, who contended with Mercury in shouting and lost his life, Il. 5, 785.

στένω, Ion. στέλω, only pres. and imperf. for the most part poet. *to make narrow, to contract*; then, *to sigh, to groan*, in which signif. Hom. uses the form στένω, Il. 10, 16. 18, 33; metaph. spoken of the sea: *to roar, to resound*, Il. 23, 230. cf. στέλω.

στερεός, ἡ, ὄν (ἰσχυρῆς), compar. στερεώτερος, 1) *stiff, rigid, hard*, λίθος, αἰθέρος, Od. 19, 494; βοῆη, Il. 17, 493. 2) Metaph. *hard, severe*, ἔπεα, Il. 12, 267; καρδίη, Od. 23, 103. The adv. στερεῶς, *fast, firmly*, Il. 10, 263. Od. 14, 346; metaph. *firmly, severely*, ἀποσπεῖν, Il. 9, 510. h. Ven. 25.

στερέω, aor. 1 infin. στερεῖσαι, ep. for στερεῆσαι, *to plunder, τινά τινος*, Od. 13, 262.

στέφρον, τό (στερεός), *the breast*, prop. the upper long part of it, Il. 2, 479. 7, 224. Od. 5, 346; also spoken of beasts, Il. 4, 106. 23, 365. Od. 9, 443.

στεροπή, ἡ poet. = ἀστεροπή (ἀσφάπτω), 1) *lightning*, Il. 11, 66. 184. 2) *splendor similar to lightning, a flash, a gleam, a beam, brightness*, spoken of metals, Il. 19, 363. Od. 4, 72.

στεροπηγερέτα, αο, ὁ, ep. for στεροπηγερέτης, epith. of Jupiter, who collects the lightning (ἀγείρω), or accord. to Apoll. who excites (ἐγείρω) the lightning, *the lightning-sender*, Il. 16, 298. †

(στεῦμαι), poet. akin to ἵσταμαι, only 3 sing. pres. στεύται, and 3 sing. imperf. στεύτο, prop. *to stand in order to begin any thing*; hence 1) *to assume an air, to place oneself, to strive*. στεύτο διψῶν, *thirsting he strove*, Od. 11, 584; according to Eustath. ἵστατο, *thirsting he stood*. 2) *to promise, to assure, to boast, to threaten*, with infin. fut. Il. 2, 597. 3, 83. 9, 241; and infin. aor. Od. 17, 525. According to Eustath. it arose from a contraction of the form στεύομαι into στεύμα, the resulting diphthong passing into the other persons also, Kühner § 242. Anm. Thierach § 223. f.

στέφανη, ἡ (στέφω), prop. *any thing encompassing the upper part of a body*; hence a) *a garland, a crown as a female head-*



ornament, Il. 18, 597. *b*) a rim, a brim, a border, of the helmet, Il. 7, 12. 11, 96; also the helmet itself, Il. 10, 30. *c*) the brink of a mountain, \* Il. 13, 138.

στέφανος, ὁ (στέφω), a garland, a crown, h. 6, 42. 2) Gener. any thing which encompasses; hence metaph. [spoken of a company or circle of warriors, κύκλος πολεμούντων, Schol.] πάντη στέφανος πολέμοιο δίδησι περί σε, the crown of battle turns everywhere around thee, or everywhere around thee burns the flame of the fight, \* Il. 13, 736. †

στεφανώω (στέφανος), perf. pass. ἐστεφάνωμαι, in Hom. only mid. to encompass a thing as a border, to wind oneself. ἤν περὶ πάντη φόβος ἐστεφάνωται, round about which fear wound itself (which fear encompassed), Il. 5, 739. 11, 36. ἀμφὶ δέ μιν νέφος ἐστεφάνωτο, a cloud wound itself about him [encompassed him], Il. 15, 153. περὶ νῆσον πόντος ἐστεφάνωτο, Od. 10, 195. h. Ven. 120. 2) With accus. τὰτ' (τελευταία) οὐρανὸς ἐστεφάνωται, Il. 18, 485; or pass. with which the heaven is crowned, accus. of object with the pass. cf. Kühner § 485. Anm. 2. (The act. is not found at all in Hom.)

στέφω, 1) to surround, to encompass, to encircle; τὴ ἀμφὶ τινα, to put any thing around any one, Il. 18, 205; metaph. to adorn, to ornament; μορφὴν ἔπεισι, the form with the gift of words (wit of words, V.), Od. 8, 170.

στέωμεν, ep. for στέωμεν, see ἴστημι.

στή, ep. for ἴστη; στήν, ep. for στή, see ἴστημι.

στήθος, εὖς, τό (στήναι, prop. that which projects), ep. gen. and dat. στήθεσσι, the breast, both male and female, in the sing. and plur. Il. 2, 218. 544. 23, 761; also spoken of beasts, Il. 11, 282. 2) Metaph. the breast as the seat of the feelings, passions, and thoughts, Il. 3, 63. 6, 51. Od. 2, 304.

στήλη, ἡ (ἴστημι), a column, Il. 13, 437; espec. *a*) a pillar, a buttress for the support of walls, Il. 12, 259. *b*) a monumental pillar, a grave-stone, Il. 11, 371. 16, 457. Od. 12, 14; and often.

στήμεναι, see ἴστημι.

\* στήμων, ονος, ὁ, the warp in the loom, Batr. 83.

στηρίζω (ἴστημι), aor. 1 ἐστήριξα, and ep. ἐστήριξα, aor. mid. infin. στηρίζεσθαι, 3 sing.

pluperf. mid. ἐστήρικτο, 1) Trans. to support, to place firmly, to sustain, with accus. ἰριδας ἐν νέφει, Il. 11, 28; κἀν οὐρανῷ, to sustain the head in the clouds, i. e. to extend, Il. 4, 443. 2) to support oneself, to stand firmly, ποσὶν, Od. 12, 434; in like manner mid. intrans. πόδεσσιν, to stand firmly with the feet, Il. 21, 242. *b*) With dat. κακὸν κακῷ ἐστήρικτο, evil pressed upon evil, Il. 16, 111. δεκάτῳ μείς οὐρανῷ ἐστήρικτο, to the tenth month mounts the heavens, h. Merc. 11.

στιβαρός, ἡ, ὅν (στείβω), compar. στιβαρώτερος, η, ον, prop. firmly trodden; hence pressed, thick, firm, stout, strong, spoken of human limbs and of arms, Il. 3, 335. 5, 400. 746. Od. 8, 187.

στιβαρῶς, adv. thick, firmly, Il. 12, 454. † στιβή, ἡ (στείβω, prop. condensed vapor), rime, hoar-frost, espec. morning frost, \* Od. 5, 467. 17, 25.

\* στίβος, ὁ (στείβω), a trodden path, a way, a foot-path, h. Merc. 353.

στίλβω, to gleam, to shine, to beam, ελαίῃ, with evil, Il. 18, 596; metaph. spoken of the shining of the skin, κάλλει, χάρισιν, Il. 3, 392. Od. 6, 237; ἀπὸ τινος, h. 31, 11.

στίλβος, ἡ, ὅν, poet. (στείβω), shining, gleaming, beaming, ἔρσαι, Il. 14, 351. †

ΣΤΙΞ, ep. in the nom. absol. for the prose στίχος, from which gen. sing. στίχος, and nom. and accus. plur. στίχες and στίχας, a row, a rank, espec. a rank in battle, sing. Il. 20, 362; comm. plur. στίχες ἀνδρῶν, the ranks of men, Il. and Od. κατὰ στίχας, in close ranks, by ranks, also ἐπὶ στίχας, Il. 18, 602.

στιχάομαι, mid. poet. (στίχος), only 3 plur. imperf. ἐστιχῶντο for ἐστιχύντο, to proceed in a line, gener. to march, to advance, spoken of warriors, εἰς ἀγορὴν, Il. 2, 92; ἐς μέσσω, Il. 3, 266; of ships, \* Il. 2, 516. 602.

Στιγίος, ὁ, leader of the Athenians before Troy, slain by Hector, Il. 13, 195. 15, 329 seq.

\* στοιχεῖον, τό (prop. dimin. from στοιχος), prop. a small pole, a pin. 2) a letter; and as these are the simplest component parts of speech, hence in the plur. 3) στοιχεῖα, the simplest component parts of things, the elements, Batr. 61.

στόμα, ατος, τό, 1) the mouth of animals, the jaws, hence metaph. στόμα πολέμοιο, ὕσμίνης, the jaws of the war, of the battle, poet. for the desolating war, Il. 10,

8. 19, 313. 20, 359. (The explanation of Heyne, 'the first line, the van,' belongs to a later period;) proverbial, *ἀνὰ στόμα ἔχιν*, διὰ στόμα ἄγεισθαι, to carry in the mouth, i. e. to utter, Il. 14, 91. *ἀπὸ στόματος εἰπεῖν*, to speak out freely, Batr. 77. 2) *the mouth, the opening of rivers*, Il. 12, 24. Od. 5, 441. *στ. ἥϊονος* (V. an inlet of the shore), Il. 14, 36. (It was a coast stretching far into the sea [rather, into the land], bounded on both sides by promontories.) *λαύρης*, the termination of the street, Od. 22, 137. 3) *Gener. the most conspicuous part*; hence *the face*, Il. 6, 43. 16, 410. b) Spoken of a spear: *κατὰ στόμα*, at the point, Il. 15, 389. c) *the pincers of a crab*, Batr. 300.

*στόμαχος*, ὁ (στόμα), a mouth, hence in Hom. *the gorge, the throat*, \* Il. 3, 292. 17, 47. 19, 266.

*στοναχέω*, poet. (*στοναχή*), only infin. aor. *στοναχῆσαι*, to sigh, to lament, Il. 18, 124. † cf. Buttm. Lexil. I. p. 214.

*στοναχή*, ἡ, poet. (*στίνω*), the act of sighing, groaning, a sigh, often in the plur. Il. 2, 356. Od. 5, 83.

*στοναχίζω*, see *σιναχίζω*.

*στονόεις*, εσσα, εν, poet. (*στόνος*), full of sighs, i. e. causing many sighs, hence lamentable, mournful, κήδεα, βέλεια; εὐνή, Od. 17, 102; αἰοδή, a dirge, Il. 24, 721.

*στόνος*, ὁ, poet. (*στίνω*), the act of sighing, groaning, the rattling in the throat of the dying, Il. 4, 445. 10, 483. Od. 23, 40.

*στορέννυμι*, aor. 1 *στόρεσα*, ep. *στόρεσα* from *στρέννυμι*, perf. pass. *ἐστρωμαι*, 3 sing. pluperf. pass. *ἐστρωτο* (the pres. does not occur), 1) to spread, to lay down any thing (*sternere*); *λέχος*, to prepare a couch, Il. 9, 621. Pass. h. Ven. 158; also *δίμνια*, *τάπητας*, Od. 4, 301. 13, 73; *ἀνδρακίην*, to spread the coals, Il. 9, 213. 2) to make level, to render passable, prop. spoken of a road, then *πόρτιον*, Od. 3, 158.

*Στρατιή*, ἡ (appell. *στρατιή*, an army), a town in Arcadia, in Strabo's time destroyed, Il. 2, 606.

*Στρατίος*, ὁ (appell. *στρατιή*, an army), son of Nestor and Anaxibia, Od. 3, 413.

*στρατός*, ὁ (*στράω* = *στορέννυμι*), ep. gen. *στρατόφιν*, Il. 10, 347; a camp, an encamped army, and gener. an army, Il. 1, 10. Od. 2, 30. *στρατόδομαι*, mid. (*στρατός*), 3 plur. impf. *ἐστρατόωντο*, ep. for *ἐστρατύντο*, to be en-

camped, Il. 3, 187; *πρὸς τεῖχια*, \* Il. 4, 377. cf. Buttm. Gr. Gram. I. p. 499.

\* *στρεβλός*, ἡ, ὄν (*στρέφω*), 1) turned, twisted, crooked. 2) Spoken of the eyes: *equivant*, Batr. 297.

*στρεπτός*, ἡ, ὄν (*στρέφω*), verb. adj. *twisted, wound*. *στρ. χιτὼν*, a chain coat of mail, which was formed of metallic rings, accord. to Aristarch.; or perhaps we are to understand the rings with which the two plates of the cuirass were united, Il. 5, 113. (Passow, with Schol. Ven.: a tunic of twisted work.) 2) that may be easily turned, *pliable, volatile, γλώσσα*, Il. 20, 246; hence *tractable, manageable, φρίνης*, Il. 15, 203; *θεοί*, Il. 9, 497.

*σφρεύγομαι*, depon. pass. poet. (akin to *στρέγω*), prop. to be expressed drop by drop, hence to become gradually enfeebled, exhausted, to become weary, *ἐν αἰνῇ δηϊότητι*, Il. 15, 512; *ἐν νήσῳ*, Od. 12, 351.

*στρεφεδινέω*, poet. (*στρέφω*, *δινάω*), to whirl around in a circle; pass. to turn oneself round in a circle. *στρεφεδίνθησιν* (ep. for *ἐστρεφεδινήθησαν*) *δέ οἱ ὄσας*, his eyes were seized with a vertigo, V. Il. 16, 792. † [Accord. to Meiring, from *στρέφασθαι δίνῃ*].

*στρέφω*, fut. *στρήψω*, aor. ep. *στρήψα*, iterat. *στρήψασκον*, fut. mid. *στρήψομαι*, perf. pass. *ἔστραμμαι*, aor. 1 pass. *ἐστρέφθην*, 1) Act. intrans. to turn, to turn about, to bend, with accus. *ὄφρον*, Od. 4, 520; espec. *ἵππους*, to turn the horses, Il. 8, 168. Od. 15, 205; pass. *στρεφθεῖς*, firmly twisted, Od. 9, 435. 2) Intrans. to turn oneself, to turn about, Il. 18, 544; *ἀνὰ ὄγκους*, v. 546. *εἰς Ἐρεβος στρέψας*, Od. 10, 528. Mid. with aor. pass. 1) to turn oneself, to turn, Il. 18, 488. *ἔνθα καὶ ἔνθα στρέφεται*, to turn oneself hither and thither, Il. 24, 5; hence 1) to turn oneself to, Il. 12, 42. *ἐστραμμέναι ἀλλήλησιν*, h. Merc. 411; or to turn oneself from; *ἐκ χώρας*, to go from the region, Il. 6, 516. 15, 645. 2) Like *verteari*, to turn oneself about, to have intercourse with, with accus. h. Ap. 175.

*στρέψασκον*, see *στρέφω*.

*στρομβός*, ὁ (*στρέφω*), prop. a twisted body, hence a whirlwind, Il. 14, 413. †

*στρονθός*, ἡ, a sparrows, \* Il. 2, 311. 317; (elsewhere also ὁ *στρ.*)

*στροφάλυξ*, λεγγος, ἡ (*στροφαλίζω*), a whirlwind, espec. *κοιῆς*, of dust, Il. 16, 775. 21, 503. Od. 24, 39.

στροφαλίζω, poet. (στρέφω), a strengthened form, *to turn, ἡλάναται*, Od. 18, 315. †

Στρόφιμος, ὁ (dexterous, from στροφή), father of Scamandrius, Il. 5, 49.

στρόφος, ὁ (στρέφω), a twisted cord, a string, a rope, a girdle, the band of a wallet, \*Od. 13, 438. 17, 198. 2) a swathing-band, h. Ap. 123.

στορνήννυμι, see στορνήννυμι.

στορνήνναι, poet. form of στρέφω, *to turn, ἡλάναται*, Od. 6, 53. 17, 97. Mid. *to turn oneself, κατά τινα*, to any one, Il. 13, 557. b) *to turn oneself hither and thither*, i. e. *to abide, to remain, κατά μέγαρον*, Il. 9, 463; *ἐκός*, Il. 20, 422. h. Cer. 48.

στυγερός, ἡ, ὄν, adv. στυγερώς (στυγέω), prop. *hated, abhorred*; gener. *hateful, abominable, horrible*. a) Spoken of persons: *Ἀΐδης*, Il. 8, 368; *στυγερός δὲ οἱ ἦλκετο θυμῷ*, he was odious to her in the soul, Il. 14, 156. b) Of things: *πόλεμος, σκότος, γάμος, πένθος*, Il. 4, 240. Od. 1, 249. 16, 126. Adv. *στυγερώς, terribly, horribly*, Il. 16, 123. Od. 21, 374. 23, 23.

στυγέω, aor. 2 ἔστυγον, aor. 1 ἔστυξα, causat. 1) Pres. with aor. 2 *to hate, to abhor, to fear, τινά*, Il. 7, 112. Od. 13, 400. b) *to stand in awe of, to fear*, with infin., Il. 1, 186. 8, 515. 2) In the aor. 1 *to render odious, frightful, τῷ καὶ τῷ στίξαιμι μῖνος*, Od. 11, 502.

Στύμφηλος, ἡ, Ion. for Στύμφαλος, a town in Arcadia on the Stymphean lake, Il. 2, 606; famous in mythology on account of the Stymphean birds.

Στυγία, Στυγός, ἡ (the horrible). 1) A river in the lower world, by which the gods swore the most dreadful and sacred oath, Il. 2, 755. Od. 8, 369. The Cocytus is a branch of it, Od. 10, 514. 2) As a nymph, daughter of Oceanus and Tethys, Hes. Th. 361. h. Cer. 424. She dwelt, accord. to Hes. Th. 778, at the entrance of the lower world; her stream is a branch of Oceanus, and, as a part of it, flows from the world above to the world below, Il. 15, 37. Jupiter granted to her, Hes. Thea. 383, the honor to be the most sacred oath of the gods, Il. 14, 271. Od. 5, 183. Accord. to Hes. Th. 783 seq., any one of the immortals, who had sworn a false oath, was obliged to lie down a full year breathless in sickness. Perhaps the fable was derived from the Arcadian fountain near Nonakris, whose water was said to be deadly, Hdt. 6, 74.

Σύρα, τά, a town on the island of Euboea, Il. 2, 539.

συμφέλλω (συμφέλος), fut. *συμφέλλω*, aor. *ἔσυφείλα*, ep. *συμφέλιξα*, 1) *to strike, to thrust, to shake*, with accus. *ἄσπιδα*, Il. 5, 437; *τινά*, 7, 261; *νέφεα*, to scatter the clouds, Il. 11, 305. b) *to thrust away, to chase away, τινά ἐξ ἰδίων, ἐκ δαιτύος, ἐκτός ἀταρπυτοῦ*, Il. 1, 581. Od. 17, 234. 2) Gener. *to push hither and thither, to abuse, to insult, τινά*, Il. 21, 380. 512; pass. Od. 16, 108. 20, 318.

σύ, person. pron. of the second person, nom. ep. *τήνη*, gen. ep. *σός*, *σεῖ*, *σῖο*, *τεῖο*, Il. 8, 37; *σέθεν*, dat. *σοί*, *τοί*, accus. *σί* (*σε*). The common gen. *σοῦ* is not found in Hom., *σοί* is always orthotone, *τοί* always enclitic: *thou*, gen. *thine*. *σύγε, σῖπερ*, and connected with *αὐτός*, in which case it always retains the accent, Il. 3, 51. 19, 416; hence we should write *σοὶ αὐτῷ* for *σοι αὐτῷ*, Od. 4, 601. 5, 187. 6, 39; cf. Thiersch § 204. 205. Rost. Dial. 44. Kühner § 301.

συνβόσιον, τό (βόσις), a herd of swine, with *σύν*, Il. 11, 679. Od. 14, 101; (with *ε* lengthened).

συνβώτης, αο, ὁ (βόσκω), a swine-herd; often, \*Od. 4, 640.

σύνγε, see σύ.

συνκαλίω (καλίω), part. aor. *συνκαλίσας*, *to call together, to collect*, with accus., \*Il. 2, 55. 10, 302.

συνκλονέω, poet. (κλονέω), *to confound, to put in confusion*, with accus., Il. 13, 722. †

συνκυρέω, poet. (κυρέω), aor. 1 optat. *συνκυρεσθαι, to strike together, to meet*, Il. 23, 435. †

συνχέω (χέω), aor. 1 *συνήχυνα*, infin. *συνχεύειν*, part. *συνχέας*, ep. syncop. aor. 2 mid. *σύνχυντο*, 1) *to pour together, espec. with the ruling idea of disorder: to confound, to confuse, to blend, to cast together, ψάμαθον*, Il. 15, 364; and pass., Il. 16, 471. 2) Metaph. a) Spoken of things: *to render null, to make void, ἄρνια*, Il. 4, 269; *κύματον, ἰούς*, Il. 15, 366. 473. b) In a mental respect, *to confuse, to sadden, to disquiet, θυμὸν, νόον*, Il. 9, 612. 13, 808; *ἄνδρα*, Od. 8, 139. (V. 'to destroy.')

συνκή, ἡ, contr. *συνῆ*, a fig-tree, Od. 7, 116. 11, 590; only once the longer form, which is to be pronounced as a monosyllable, \*Od. 24, 341.

σῦκον, τό, a fig, Od. 7, 121. † Batr. 31.

σὺλάω, fut. σῶ, aor. optat. συλήσῃ, subj. συλήσω, part. συλήσας, also often 3 sing. imperf. σὺλια, and dual συλήτην, Il. 13, 202. 1) *to take away, to take down*, with accus. πᾶμα φαρέτρης, Il. 4, 116; τόξον, *to take out*, (of the case), Il. 4, 105. 2) Espec. spoken of despoiling slain enemies, *to take away, to plunder, to strip*, τεύχεα ἀπ' ὤμων, Il. 6, 28; and τεύχεα, alone, Il. 4, 486. b) With accus. of the pers. *to rob, to plunder, to despoil*, νεκρούς, Il. 10, 343; and τινὰ τεύχεα, *to despoil any one of arms*, Il. 6, 71. 15, 428. 16, 499; poet. form συλεύω, \* Il.

συλεύω, poet. form of σὺλάω, \* Il. 5, 48. 24, 436.

συλλέγω, ep. and Att. ξυλλέγω (λέγω), part. aor. συλλέξας, aor. 1 mid. συνελεξάμην, ep. συλλεξάμην, fut. mid. συλλέξομαι. 1) *to put together, to bring together, to collect*, τί, Il. 18, 301. Mid. *to lay together for oneself*, ὅπλα ἐς λάβρακα (his implements), Il. 18, 413. b) Spoken of persons, *to assemble*, with accus., Od. 2, 292. (Bothe in his ed. has always συλλ.)

συμβάλλω or ξυμβάλλω (βάλλω), aor. 2 συνίβαλον, ep. σύμβαλον, aor. mid. συνεβαλόμην; of the ep. syncop. aor. act. ξυμβλήτην (as if from βλήμι), Od. 21, 15; infin. ξυμβλήμεναι, Il. 21, 578; ep. syncop. aor. mid. ξυμβλήτο, Il. 14, 39; ξυμβλήντο, Il. 14, 27; subj. ξυμβλήται, Od. 7, 204; part. ξυμβλήμενος, Od. 11, 127; from which ep. fut. συμβλήσομαι, Il. 20, 335. 1) Trans. *to cast together, to bring together*, with accus. spoken of rivers, ὕδωρ, *to unite the water*, Il. 4, 453; ῥόας, Il. 5, 774; espec. in war, ῥινοὺς, ἔγχεια, *to clash spears and shields together*, Il. 4, 447. 8, 61; metaph. πόλεμον, *to begin a battle*, Il. 12, 181. b) Spoken of persons: *to bring together, to put together, to set together*, in battle, ἀμοφοτέρους, Il. 20, 55; with infin. μάχεσθαι, Il. 3, 70. 2) Intrans. like the mid. *to fall in with, to meet*, τινί, Od. 21, 15; espec. *to meet in battle, to fall upon another*, with infin., Il. 16, 565; ep. aor., Il. 21, 578. Mid. *to fall in with, to meet*, with any one, τινί, often in the ep. aor. 2, Il. 14, 27. 231. Od. 6, 54; espec. *to meet, in battle, to come to close conflict*, Il. 16, 565.

Σύμη, ἡ, an island between Rhodes and Cnidus, on the coast of Caria, now Symi; from which Σύμηθεν, from Syme, Il. 2, 671.

συμμάρπτω, poet. (μάρπτω), part. aor.

συμμάρπας, *to grasp together, to break off*, τί, Il. 10, 467. †

συμμητιόομαι, depon. mid. (μητιόομαι), infin. pres. συμμητιάσθαι, ep. for συμμητιῶσθαι, *to consult together, to deliberate*, Il. 10, 197. †

συμμίγνυμι, Hom. συμμίσγω (μίγνυμι), aor. συνίμιξα, aor. pass. συνεμίχθην. 1) *to mingle together, to unite*, τί, h. Merc. 81; espec. spoken of love, θεοῖς γυναιξί, h. Ven. 80. Mid. *to mingle, to unite* (with reference to the subject), spoken of rivers, with dat. Πηνειῷ, Il. 2, 753; of a pugilistic combat, in tmesia, Il. 23, 687; see μίγνυμι.

συμμίσγω, Hom. for συμμίγνυμι.

συμμύνω, in tmesia, see μύνω.

σύμπας, ἅσα, ἄν, ep. and Att. ξύμπας (πᾶς strengthened by σύν), only in the plur. *all together*, Il. 1, 241. (The Att. ξύμπαντα, stands, Od. 7, 214. 14, 198, without metrical necessity; cf. Thiersch § 175, 4.)

συμπήγγνυμι (πήγγνυμι), aor. 1 συνεπήξα, *to join together, to cause to coagulate, to curdle or concrete*, γάλα, Il. 5, 903. †

συμπνίπτω (πνίπτω), *to fall together, to meet in battle*, only aor. 2 in tmesia, Il. 7, 256. 21, 687; spoken of the wind, Od. 5, 295; conf. πνίπτω.

συμπλαταγίω (πλαταγίω), aor. συμπλατάγησα, ep. for συνεπλάτ., *to strike together*, χερσί, *to clap the hands*, Il. 23, 192. †

συμφερότός, ἡ, ὅν (συμφέροι), brought together; hence, *united, connected*, συμφεροτή δ' ἀρετή πᾶσι, ἀνδράν, καὶ μάλα λυγρόν, the united force, even of very weak men, avails somewhat, Il. 13, 137. (Thus Köppen, Spitzner, since πᾶσι must be rendered, by *avails, effects*; Voss, 'effective still is the united strength, even of weak men.' The other explanation, συμφεροτή for συμφέροντα, i. e. ἀφελλή, conflicts with the context.)

συμφέρω (φέρω), fut. mid. συνωλοισαί, prop. *to bring together*, only mid. *to meet with*, like congregi, *to meet in conflict, to engage in combat*, πτόλιμόνδε, Il. 3, 400; μάχη, \* Il. 11, 736.

συμφράδμων, ονος, ὁ, ἡ, poet. (φράδμων), *deliberating with, aiding with counsel*, Il. 2, 372. †

συμφραζομαι, mid. (φράζομαι), aor. συνεφρασάμην, ep. συμφρασάμην. 1) *to consult*, τινί, with any one, Od. 15, 202; βουλᾷς τινί, *to give counsel to any one*, Il. 1, 537. 9, 374.

2) to deliberate by oneself, to ponder, *θυμῶ*, Od. 4, 462.

\* *σύμφωνος*, *ον* (φώνη), consonant, harmonic, h. Merc. 51.

*σύν*, ep. and old Att. *ξύν*, the latter rarely used, and only for a metrical reason. I) Prep. with dat. ground signif. *with* (cum). 1) Spoken of place, in indicating coexistence of persons: *with, together with, in company with*; *σύν* *ἐταίροις*, often with the implied idea of assistance, *σύν* *θεῷ*, with the help of the deity, Il. 3, 439. 9, 49; *σύν* *Ἀθήνῃ*, Il. 10, 290. Od. 8, 493. b) Spoken of things: *σύν* *νηυσί, σπήντεσσι*, Il. 1, 179. 2, 187; *σύν* *τείχεσσι, ἔντεσι, ἀνεμός σύν λαλαπεί*, Il. 17, 57. 2) Spoken of causative relations: a) In indicating the means, by which any thing is produced: *with, by means of, σύν νεφέεσσιν*, Od. 5, 293. b) In assigning the measure by which the action is limited, *σύν* *τε μεγάλη ἀπέτισαν*, Il. 4, 161. II) As adv. *at once, at the same time, together*, Il. 1, 579. 4, 269. 23, 879; *σύν* *δύο*, *two together*, Il. 10, 224. III) In composition it has the signif. of the adv., *with, at once, together*, and also that of accomplishing.

*συναγείρω*, ep. and Att. *ξυναγείρω* (*ἀγείρω*), aor. 1 ep. *ξυνάγειρα*, aor. 1 mid. ep. *ξυναγέφατο*, Od. 14, 323; ep. aor. 2 mid. *συναγρόμενος*, to bring together, to collect, spoken of persons and things, Il. 20, 21; *βλῆτο*, Od. 4, 90. Mid. to collect or bring together for oneself, with accus. *πτήματα*, Od. 14, 323; *ἵππους*, Il. 15, 680; (*συναγείρεται*, shortened subj. aor. 1 mid. where Spitzner has adopted *συναίρεται*, after the Schol. A.) b) Intrans. to assemble, in part. aor. 2 mid., Il. 11, 687. 24, 802.

*συνάγνυμι*, ep. and Att. *ξυνάγνυμι* (*ἄγνυμι*), aor. 1 ep. *ξυνίαξα*, to break in pieces, to crush together, with accus. *ἔγχος*, Il. 13, 166; *ῆας*, Od. 14, 383; 'to crush in pieces,' V., *τέκνα*, Il. 11, 114. (Hom. employs the form with *ἔ* even without metrical necessity.)

*συνάγω*, ep. and Att. *ξυνάγω* (*ἄγω*), fut. *ξω*, aor. 2 *συνήγαγον*, to lead together, to bring together, with accus. *γραιῶς νηόν*, to collect the matrons into the temple, Il. 6, 87; *ἄρκια θιῶν*, Il. 3, 269; *φόρτον τινί*, Od. 14, 291. b) Metaph. as *συμβάλλειν Ἀρηα*, to excite or begin a battle, Il. 2, 381; also *ἔριδα Ἀρηος*, Il. 6, 861; *ἰσμήνην*, Il. 16, 764; *πολέμον*, h. Cer. 267.

*συναίρω*, poet. (*αἰρώ*), aor. *συνήειρα*, prop. 1) to lift up together, in tmesis, Il. 24, 590. 2) to take together, *σύν* *δ' ἤειπεν ἱμάσι*, viz. *ἵππους* ('he bound them together with straps,' V.), Il. 10, 499. Mid. *πλίσκας συναίρεται ἵππους*, ed. Spitzner, to harness together, cf. *συναγείρω*, \* Il. 15, 680. (Eustath. explains it in the two last passages, by *συνπλίσκειν, συζευγνύνειν*; *αἰρεῖν* is compounded of *αἰ* (*ἄμα*) and *είρω*, and thus equivalent to *δμοῦ εἰρεῖν*; but conf. *παρήγορος* and *συνήγορος*).

*συναίνυμαι*, poet. (*αἰνυμαι*), to take together, to collect, with accus., Il. 21, 502. †

*συναίρω* (*αἰρίω*), aor. 2 *συνείλον*, to take together, to gather together (with violence and haste), with accus. *χλαῖναν*, Od. 20, 25. 2) to take away, to tear away, to crush, (Schol. *συνέτριψε*), *ἄρπυς*, Il. 16, 740.

*συναντάω*, poet. *ἀντίω* (*ἀντάω*), imperf. dual. *συναντήτην*, aor. 1 mid. *συνηνησάμην*, to meet with any one, Od. 16, 333. Mid. = act. to come against, to meet with, *τινί*, Il. 17, 134.

*συνάντομαι*, poet. form of *ἀντάω*, in the pres. and imperf., Il. 7, 22. 21, 34. Od. 4, 367. 15, 538.

*συναράσσω* (*ἀράσσω*), fut. *ξω*, aor. ep. *συνάραξα*, to strike together, to dash in pieces, with accus., Il. 12, 384. Od. 12, 412; only in tmesis.

\* *συναραρίσκω* (*ἈΡΝ*), only in the perf. *συνάρησα*, intrans. to be joined together, to be united, h. Ap. 164.

\* *συναρωγός*, *ὁ* (*ἀρωγός*), an assistant, an aid, h. 7, 4.

*συνδέω*, ep. and Att. *ξυνδέω* (*δέω*), aor. 1 ep. *συνίδησα* and *ξυνίδ*, infin. *ξυνδῆσαι*, 1) to bind together, to bind fast, to feller, *τινά*, Il. 1, 399; *πόδας*, Od. 10, 168. h. Merc. 82. 2) to bind up, spoken of a wound, Il. 13, 599. (In the Il. always the Att. form.)

\* *συνδύο*, as dual. (*δύο*), two and two, two together, h. Ven. 74; (in Il. separate.)

*συνέδραμον*, see *συντρέχω*.

*συνεργάθω*, ep. form for *συνείργω* (*είργω*), to inclose, to shut up, Il. 14, 36. †

*συνείργω*, ep. for *συνείρω*, prop. to inclose together: then, to bind together, *τι λύγους*, Od. 9, 427. 12, 424; *χιτῶνα ζωστήρι*, to bind together the tunic with the girdle, \* Od. 14, 72.

*συνείκοσι*, ep. and Att. *ξυνείκοσι*, twenty together, Od. 14, 98. †

σύνειμι (εἰμι), fut. infin. ep. and Att. *ἔνυσσαςθαι*, to be together, to live with, ὄϊσι πολλῇ, Od. 7, 270. †

σύνειμι (εἰμι), ep. and Att. imperf. 3 plur. *ἔνυσσαν*, part. *ἔνυνόντες*; on the other hand, *συνίτην*, Il. 6, 120. 16, 476 (Bothe with ξ), to go or come together, *ἐς χάρον ἕνα*, Il. 4, 446. 8, 60; *ἐς μίσον*, Il. 6, 120; espec. in a hostile signif. to meet together, to fall upon one another, Il. 14, 393; with *μάχεσθαι*, Il. 20, 159; or *ἔριδι*, Il. 20, 66; absol. to fight; *περὶ ἔριδος*, from a spirit of strife (*præ ira*), \* Il. 18, 476.

*συνελαύνω*, ep. and Att. *ἐνυλαύνω* (ἐλαύνω), aor. 1 *συνήλασα*, ep. *συνέλασσα*, infin. *ἐνυλάσσαι*, to drive together, with accus. *ληῖδα ἐκ πεδίων*, Il. 11, 677; *βοῦς*, h. Merc. 106; to draw together, *κἀν χεῖρας τε*, h. Merc. 240; ὀδόντας, to chatter with the teeth, in tmesis, Od. 18, 98; espec. to bring together in battle, to urge to engage in contest, *θεοὺς ἔριδι*, Il. 20, 134. Od. 18, 39. 2) Intrans. to meet, to engage in battle, Il. 22, 129.

*σύνελον*, ep. for *συνέλλον*, see *συναιρίω*.

*συνεοχμός*, ὁ (Att. *ἐννεοχμός*; Bothe), poet. for *συνοχμός* (*συνέχω*), connection, a joining, Il. 14, 465. †

*συνερεῖδω* (ἐρεῖδω), to press together, in tmesis, *στόμα*, Od. 11, 426. †

*συνέρϊθος*, ὁ, ἡ (ἔριδος), a coadjutor, Od. 6, 32. †

*συνέσσειν*, see *συσσεύω*.

*σύνεσις*, ἡ, ep. and Att. *ἐννεσις* (*συνήμι*), prop. the act of meeting, uniting, confluence, *ποταμῶν*, Od. 10, 515. †

*συνεχής*, ἐς (*συνέχω*), holding together. 2) Spoken of time: perpetual, unceasing. The neut. sing. *συνεχής* as adv., perpetually, unceasingly (continenter), Il. 12, 26; also *συνεχής αἰς*, Od. 9, 74.

*συνέχω*, ep. and Att. *ἐνέχω* (ἔχω), ep. perf. *συνόχωκα*, prop. to hold together, i. e. intrans. to strike together, to unite, Il. 4, 133. 20, 415. 478. τῷ δὲ ἄμω ἐπὶ στῆθος *συνοχωκότες*, the shoulders were curved together upon the breast, Il. 2, 218. (Perf. simple ὄχα, ὦχα, and with Att. redupl. ὄχωκα, see Thiersch § 232, 64. Buttm. p. 283. Rost p. 234. Kühner § 168.)

\* *συνήθεια*, ἡ (ἡθος), 1) dwelling together. 2) custom, a customary manner. *συνήθειαι μαλακαί, consuetudines molles, pro consuetudine leniter tangendi fides*, Franke h. Merc. 485.

*συνημοσύνη*, ἡ (*συνήμων*), connection, union, hence a promise, an agreement, Il. 22, 281. †

*συνήορος*, ον (*συνείρω*), associated, united. *φόρμυξ δαυτὶ συνήορος* (connected with the repast), Od. 8, 99. †

*συνθεσίη*, ἡ, poet. (*συντίθημι*), an agreement, contract, covenant, Il. 2, 339; in the plur. a commission, \* Il. 5, 319.

*συνθίω* (θίω), fut. *συνθίσσομαι*, to run together; metaph. to run happily, to go well, Od. 20, 245. †

*συνήμι*, ep. and Att. *ἐνρήμι* (ἴημι), pres. imperat. *ἐνρίε*, Od. 1, 271; imperf. 3 plur. *ἐνρίον* for *ἐνρίσαν* (but Spitzner, with Aristarch., *ἐνρίον*), Il. 1, 273; aor. 1 *ἐνρήκα*, ep. for *ἐνρήκα*, aor. 2 imperat. *ἐνρίε*, aor. 2 mid. *ἐνρίετο*, subj. 1 plur. *συνόμεθα*. 1) Act. 1) Prop. to send together, to bring together, spoken of battle: to cause to engage, with accus. *ἔριδι μάχεσθαι*, to contend in strife, Il. 1, 8, 7, 210. 2) to understand, to observe, to hear (conf. *conficere*); comm. with accus. of the thing and gen. of the pers. ὅπα θιᾶς, ἔπος τινός, Il. 2, 182. Od. 6, 289. b) With gen. of the pers. Il. 2, 26; of the thing, Il. 1, 273. 11) Mid. 1) to unite, to come together, to agree, ἀμφὶ τινι, Il. 13, 282. 2) Like act. to perceive, to observe, τοῦ ἐνρίετο, Od. 4, 76.

*συνίστημι* (ἵστημι), only intrans. in the perf. part. to stand together. b) to arise, to begin, *πολλέμοιο συνιστατός*, Il. 14, 96. †

*συννοίσσομεθα*, see *συνμάρω*.

*συνροῖνω*, poet. (ὀρίνω), to move with or together; act. only in tmesis, Il. 24, 467. Mid. to move oneself, to put oneself in motion, spoken of warlike forces, Il. 4, 332. †

*συνροή*, ἡ, ep. and Att. *ἐνροή* (*συνέχω*), the act of holding together, meeting. ἐν ἐνροχῇσιν ὁδοῦ (V., with the Schol., in the narrow part of the way), Il. 23, 330. †

*συνθωκότες*, see *συνέχω*.

*συνταράσσω* (ταράσσω), to blend with, to put in entire confusion, only in tmesis, Il. 1, 579; see *ταράσσω*.

*συντίθημι* (τίθημι), only aor. 2 mid. 3 sing. *σύνθιστο*, imperat. often *σύνθιστο*, act. to put together. Mid., which alone Hom. uses, prop. to put any thing together for oneself; hence, with and without *θυμῷ* (animo componere), to observe, to notice, to perceive, to understand, with accus. *βουλῇν, ἀοιδῇν*, Il. 7, 44. Od. 1, 328. 16, 259. b) Ab-

sol. to be attentive, to attend, Il. 1, 76. Od. 15, 27.

σύντρεϊς, neut. σύντρεϊα, three together, Od. 9, 429. †

συντρέχω (τρέχω), aor. 2 συνίδραμον, to run together, in a hostile sense, to rush upon each other, \* Il. 16, 335. 337. (On the constr. of the dual with the plur. see Rost § 100. 4. e. Kühner § 371.)

\* Σύντρειψ, ἴβος, ὁ, ἡ (τρέψω), Crusher, prop. name of a domestic goblin that breaks vessels, Ep. 14.

συνώμεθα, see συνήμι.

Συρίη, ἡ, ep. for Σύρος, an island in the Aegean sea, between Delos and Paros, now Sira, accord. to Strab. X. p. 487; see Otftr. Müllers Orchomen. p. 326, and τροπή, Od. 15, 403. The moderns seek it on the eastern coast of Sicily, see Ὀπτινίη, cf. Voss alte Weltkund. II. p. 295. Volcker Hom. Geogr. p. 24.

σύριγξ, γος, ἡ, prop. any reed, hence 1) a pipe, espec. a shepherd's pipe or pipe of Pan, Il. 10, 13. 18, 526. h. Merc. 512. 2) a spear's case, a spear-sheath (prop. of the spear's head), \* Il. 19, 387.

\* σύριζω (σύριγξ), to whistle, spoken of a spear, Fr. 72.

συνέδηνυμι (ῥήγνυμι), fut. ἐω, to strike together, to strike in pieces, to break in pieces, metaph. κακοῖσιν συνέδηνται (he is broken with sufferings, V.), Od. 8, 137. †

\* σῆρω, to draw, to pull, to drag, with accus. Batr. 87.

σὺς, σνός, ὁ and ἡ, dat. σὺϊ, plur. nom. σῦες, always uncontr. dat. σὺϊ, ep. σῦεσσιν, accus. σῦας and σὺς, a swine, a boar, a sow, commonly masc. σὺς κάρπος and κάρπιος, Il. 5, 783. 7, 257; also ἄγριος, Il. 8, 338. cf. ὕς.

\* συσσεύω (σύνω), aor. συνίσσενα, to drive together, βοῦς, h. Merc. 94.

σῦτο, ep. for ἔσσυτο, see σένω.

συνφείδω and συνφείδω, ὁ (σὺς), a sty, a hog-pen, Od. 10, 234. 14, 13; συνφείδω, to the sty, \* Od. 10, 320.

συνφορβός, ὁ (φείβω), a swine-herd, often Od. παῖς σὺφ., the young swine-herd, Il. 21, 282. cf. ὑποφρβός.

σφάζω, aor. 1 σφαξα and ep. σφάζα, perf. pass. σφαγμαι, to slay, with accus. βούν, Il. 9, 486; frequently spoken of sacrifices: to cut off the neck after they were slain, to

slaughter, Il. 1, 459. Od. 3, 454. Pass. Il. 23, 31. Od. 10, 532.

σφαῖρα, ἡ, a sphere; and gener. any round body, a ball. σφαίρῃ παίζειν, to play ball, \* Od. 6, 100. 115. 8, 372.

σφαιρηδόν, adv. in the form of a sphere, Il. 13, 204. †

σφάλλω, aor. 1 ep. σφῆλα, infin. σφῆλαι, to cause to fall, espec. by striking out a leg (supplantare); gener. to cast down any one, τινά, Il. 23, 719. Od. 17, 469.

σφαραγίσσαι, mid. poet. = σμαραγίσαι, to rattle, to roar, to hiss, Od. 9, 390. 2) to be filled, to be full. οὐδατα σφαραγύντο, Od. 9, 440.

σφάς, enclit. for σφείας, see σφεῖς.

σφέ, enclit. accus. plur. of σφεῖς.

σφεδανός, ἡ, ὅς, poet. violent, impetuous, terrible, only neut. adv. πεισύνειν, \* Il. 11, 165. 16, 372. (It is comm. derived from σπεινύειν, as if σπειδανός; others from σπαδᾶν, akin to σφοδρός.)

σφεῖς, plur. of the pron. of the third person, gen. σφῶν, ep. σφῶν (always monosyllabic), σφείων, dat. σφίσι (σ), ep. and Ion. σφί (σ), accus. σφείας (monosyllabic and dissyllabic), ep. σφάς and rarely σφέ, Il. 19, 265. The nom. and the neut. are not found in Hom. at all; all the forms except σφείων are enclitic; σφάς and σφέ always; σφέ, accord. to Buttm. Lexil. I. p. 59, is shortened from σφεί, and prop. dual. 1) they, their, in Hom. always personal, conf. Od. 10, 355; strengthened, σφείας αὐτούς, Od. 12, 225. 2) Rare and poet. is the use of this pronoun for ὑμεῖς, Il. 10, 398; conf. Thiersch § 204. 205. Rost Dialect. 44. p. 204. Kühner § 301.

σφείων, see σφεῖς.

σφέλας, αὐς, τό, plur. ep. σφέλα, Od. 17, 231; a footstool, Od. 18, 394. conf. Buttm. Gram. § 54. Anm. 3.

σφενδόνη, ἡ, a sling, espec. the string of the sling, spun of wool, which later was made of leather, Il. 13, 600. † It was an unusual weapon with the Greeks; only the Locrians are mentioned as slingers, Il. 13, 712-721.

σφέτερος, η, ον (σφεῖς), pron. of the third pers. plur. their, as it now stands, with Aristarch., everywhere in Homer, Il. 4, 409; strengthened by αὐτός, Od. 1, 7. ἐπὶ σφέτερα, substantively (ad sua), Od. 1, 274. 14, 9.

σφηκῶς, poet. (σφήξ), perf. pass. ἐσφῆκα-

μαί, to draw closely together, into the form of wasps; gener. to bind fast, πλοχμοὶ χρυσὸς τε καὶ ἀργύρεος σφήπαντο, the locks were bound with gold and silver, Il. 17, 52. †

Σφήλος, ὁ (adj. σφήλος, easy to shake), son of Bucolus of Athens, Il. 15, 338.

σφήλεν, ep. for ἔσφηλε, see σφέλλω.

σφήξ, σφήκος, ὁ, a wasp, \* Il. 12, 167. 16, 259. According to Bothe we are not here to understand common wasps, (*vespe vulgaris*), but hornets, (*vespe crabronae*), Linn.

σφί and σφίν, see σφεῖς.

\* σφίγγω, to contract, to draw together; πόδας κατὰ γαστήρος, to draw the legs to the body, Batr. 71. 88.

σφοδρῶς, adv. (from σφοδρός), vehemently, violently, impetuously, Od. 12, 124. †

σπονδύλιος, ὁ, ep. for σπόνδυλος, a vertebra of the back-bone; plur. the vertebrae, Il. 20, 483. †

σφός, σφή, σφόν (σφεῖς), sing. his, her, it, (σπας), plur. theirs, like σφέτερος, Il. 1, 534. Od. 2, 237. σὺν σφοῖσιν τεύεσσι. h. Ap. 148. Herm. reads: αὐτοῖς σὺν τεύεσσι.

σφύρα, ἡ, a hammer, a mallet, Od. 3, 434; where in ed. Wolf, σφύραν stands incorrectly, see Buttm. Ausf. Gram. § 33, 4. p. 142.

σφυρόν, τό, the ankle, Il. 4, 518; plur. \* Il. 6, 117.

σφῶ, 1) Abbrev. for σφῶϊ. 2) For σφῶϊ, ep.

σφῶϊ, see σφῶϊν.

σφῶϊ, ep. σφῶϊν and σφῶϊ, gen. and dat. σφῶϊν, contr. σφῶν, Od. 4, 62; cf. Thiersch Gram. § 204, 6; accus. σφῶ and σφῶϊ, dual of the second personal pronoun, ye two; often ἀμφοτέρω σφῶϊ, Il. 7, 280; see Thiersch § 204. Rost Dialekt. 44. p. 412. Kühner § 301.

σφῶϊν, dat. dual of the third personal pronoun, accus. σφῶϊ, ep. σφῶϊ; the nom. is not in use; all the forms are enclitic: of them both, to them both; strengthened: σφῶϊν ἀμφοτέρωιν, Od. 20, 327. σφῶϊ for σφῶϊ stands Il. 17, 531; σφῶϊ on the other hand, is found in Bothe, cf. Thiersch Gram. § 204, 6. Anm.

σφῶϊτερος, ἡ, σφ (σφῶϊ), your two, belonging to you two, Il. 1, 216. †

σχεδίη, ἡ, prop. fem. of σχιδίος, suband. ηῦς, a vessel built in haste, by Ulysses in a strait: a raft, \* Od. 5, 33. 163. According to Nitzsch ad loc. a hand-boat, which one man can manage alone. [According to Jahrb. J. und Klotz, it is derived from σχεῖν, akin to

σχεδόν; cf. the German *Gebünde*, contig-natio.]

σχεδίην, ep. adv. (prop. fem. of σχιδίος), near, in the vicinity, Il. 5, 830. †

Σχεδῖος, ὁ (adj. σχιδίος), 1) son of Iphitus and Hippolyte, leader of the Phocians, slain by Hector, Il. 2, 517. 2) son of Perimides, another leader of the Phocians, Il. 15, 515.

σχεδόθεν, adv. poet. from the vicinity, Il. 16, 807. 17, 359. 2) in the vicinity, near, with gen. Od. 19, 447; and dat. Od. 2, 267.

σχεδόν, adv. poet. (σχεῖν, ἔχω), in the vicinity, near, absol. οὐτάζειν, εἰαίνεσθαι, εἶναι, Il. 5, 453. 11, 488. b) As prep. with gen. εἰ-θδεῖν τινος, to come near any one, Il. 5, 607.

Od. 4, 439; with dat. Od. 2, 284. οὐ σχεδόν ἦν ὑπερθορεῖν, it was not near to leap over, i. e. the other side of the ditch was not so near that the horses could reach it, Il. 12, 53. 2) near, spoken of time: σοὶ δ' αὐτῷ φημι σχεδόν ἔμμεναι, Il. 13, 817.

σχεθεῖν, ep. σχεδέειν, infin. of a poet. lengthened aor. ἔσχεθον for ἔσχον, in the signif. to hold, to restrain; see ἔχω.

σχεῖν, σχέμεν, see ἔχω.

σχέο, see ἔχω.

Σχερίη, ἡ (prob. from σχερός, the land), Scheria, the blessed land of the Phæacians, Od. 5, 34. 280. According to the local indications furnished Od. 6, 204. 279, it may be considered as the island farthest north of Ithaca, near the land of the Thesprotians; according to the ordinary explanation of the ancients, the later Κέρκυρα, now Corfu, cf. Thuc. 1, 25. Strab. These are followed amongst the moderns by Voës and Völcker: others place it towards Thesprotia or Campanian (cf. Nitzsch ad Od. 7, 129.) Others still regard it as a fabulous land in the vicinity of Elysium, as F. G. Welker in the treatise: *die homerischen Phäaken u. die Inseln der Seligen*, in the Rhein. Museum, St. 2, 1833, attempts to prove at large. Not inappropriately has the German *Schlaraffenland* (Pays de Cocagne), been compared with it.

σχέλιος, ἡ, σφ (σχεῖν, ἔχω), the fem. only Il. 3, 414. Od. 23, 150; that sustains or abides any thing; hence, 1) strong, powerful, impetuous, bold, rash; mostly spoken in a bad sense, of those who from impetuous courage, or from a bad use of their strength, are terrible, as Hercules, Achilles, Hector, Il. 5, 403. 9, 630. 16, 203. 17, 150. Od. 9, 351.



478. The fem. *σχετλή*, Il. 3, 414; plur. Od. 4, 729. It stands in a more favorable sense in Il. 10, 164, where Nestor, on account of his restless activity, is called *σχετλίος* by Diomedes. Here and in Il. 18, 13. Od. 12, 279, expositors endeavor to apply the meaning, *miserable, wretched*; it is, however, an expression like the Latin *improbus*, to be translated *wicked or prodigious, astonishing*. *b*) Often spoken of gods, and espec. of Jupiter, *harsh, severe, cruel*, Il. 2, 111. 9, 19. Od. 3, 161; spoken of the gods gener., Il. 24, 133. Od. 5, 118. 2) Spoken of things, *violent, cruel, impious*, always with *ἔργα*, Od. 9, 295. 14, 83. 22, 413.

*σχέτο*, ep. for *ἔσχeto*, see *ἔχω*.

*ΣΧΕΩ*, obsol., another form of *ἔχω*, q. v.

*σχίζη*, ἡ (*σχίζω*), *split wood, a billet of wood*, Il. 1, 462. Od. 14, 425.

*σχίζω*, aor. 1 *ἔσχισα*, *to split, to cleave*, with accus. in tmesis, Od. 4, 507; gener. *to separate, to divide*, h. Merc. 128.

*σχοίατο*, Ion. for *σχοῖντο*, see *ἔχω*.

*σχοῖνος*, ὁ, *a rush, a bulrush*, also a place overgrown with rushes, Od. 5, 463. † Batr. 213.

*Σχοῖνος*, ἡ, a town in Boeotia, on the river Schœnus, not far from Thebes, Il. 2, 497. Strabo calls it *χωῖνα*; the region received the name from the rushes growing thereabouts.

*σχόμενος*, η, *ον*, see *ἔχω*.

*σώεσκον*, see *σαώω*.

*σώζω*, the comm. form instead of the ep. *σαώω*, only *σώζων*, Od. 5, 490; † see *σαώω*.

*σώκος*, η, *ον*, ep. (*συνέω*), *strong, powerful* (V. 'that blesses'), epith. of Mercury, Il. 20, 72. (The derivation from *σάοικος*, that preserves the house, according to Apion, is fanciful.)

*Σῶκος*, ὁ, a Trojan, son of Hippasus, slain by Ulysses, Il. 11, 427.

*σῶμα*, *ατος*, *τό*, a *body*, spoken both of men and beasts; in Hom. *a dead body, a corpse*, Il. 7, 79. 23, 169. Od. 11, 53. [Accord. to Aristot. sanctioned by Passow and Jahrb. J. und K., it is always spoken of a dead body in Hom., whether of men or beasts. Accord. to Schol. brev. ad Il. 3, 23, it is there spoken of a living animal, conf. Eustath. ad l. c.]

*σῶς*, contr. from *σάος*, occurs in Hom. only in the nom. sing. *safe, unhurt*, Il. 22, 332. Od. 15, 42. 2) *sure, certain*, or accord. to the Schol. *complete*, *σῶς ὄλεθρος*, Il. 13, 773. Od. 5, 305; cf. *σόος*.

\* *σωτήρ*, ἦρος, ὁ (*σώζω*), *a deliverer, a preserver*, h. 21, 5. 33, 6.

*Σῶχ*, poet. shortened from *Σῶκε*, voc. from *Σῶκος*.

*σαώω*, see *σαώω*.

## T.

*T*, the nineteenth letter of the Greek alphabet, hence in Homer the sign of the nineteenth rhapsody.

*τ*, with an apostrophe 1) for *τά*. 2) More rarely in Hom. doubtful for *τοί* in *μένι* accord. to Bothe, Il. 4, 541. Wolf *μέν τ*, and in *τᾶρ*, see this word.

*ταγός*, ὁ (*τάσσω*), *an arranger, a leader, a commander*, Il. 23, 160. † (Comm. *α*, hence Bothe and Spitzner have adopted *τ* *ἄγος*, which is the ancient reading.)

*ΤΑΓΩ*, obsol. theme of the defect. part. aor. 2 with ep. reduplic. *τεταγών*, *to seize, to grasp, to lay hold of*, *ποδός τεταγών*, seizing by the foot, \* Il. 1, 591. 15, 23. Accord. to the Schol. = *λαβών*, and akin to *ΤΑΩ*, *τείνω*, cf. Buttm. Lexil. p. 162.

*ταθείς*, *τάθη*, see *τείνω*.

\* *Ταίναρον*, *τό* (also ὁ *Ταίναρος*, Orph. Scylax; ἡ *Ταίναρος*, Pind.), *Tænarum*, a promontory in Laconia, the middle of the southern capes of the Peloponnesus, now *Cap Matapan*. Upon it there was a famous temple of Neptune, above a cave, where was the entrance to Hades, h. Ap. 412.

*ταλαιργός*, ὄν, poet. (*ἔργον*), *enduring in labor, labor-bearing, burden-bearing*, epith. of the mule, Il. 23, 654. 662. Od. 4, 636. 21, 23.

*Ταλαιμένης*, *ους*, ὁ poet. for *Ταλαμένης*, a leader of the Mæonians, Il. 2, 865.

*Ταλαϊονίδης*, *αο*, ὁ, ep. for *Ταλαονίδης*, son of Talaus = Adrastus, Il. 2, 566. 23, 678.

*τάλαντον*, *τό* (*ΤΑΛΑΝ*, prop. that bears), prop. *a scale*, in the plur. *the balance, scales*,

Il. 12, 433. *b)* Metaph. *the scales* for the decision of Jupiter (since Jupiter weighs the fates of men in a golden balance), Il. 8, 69. 16, 658. 19, 223; *δίκης*, h. Merc. 324. 2) that which is weighed, and, indeed, a specific weight, whose value cannot be determined, *the talent*, always with *χρυσού*, sing. Od. 8, 393. Plur. Il. 9, 122. 18, 507. Od. 4, 129.

*ταλαπείριος*, *ον* (*πείρα*), that has sustained many trials, = *τλήμων*, *miserable, wretched*, *εἶνος* and *ἰκίτης*, \* Od. 7, 24. 14, 511. h. Ap. 168.

*ταλαπενθής*, *ἐς* (*πένθος*), *enduring sufferings, patient*, *θυμός*, Od. 5, 222. †

*τάλαρος*, *ὁ* (prob. from *ΤΑΛΛΩ*), *a basket, a spinning-basket*, so called because the wool which was daily weighed out to the slaves was put in it, Od. 4, 132; also *a fruit and cheese-basket*, Il. 18, 568. Od. 9, 247. Comm. of osier-work; but also made of metallic rods, Od. 4, 132.

*τάλας*, *τάλαινα*, *τάλας* (*ΤΑΛΩ*), voc. *τάλαν*, h. Merc. 160; *enduring suffering, miserable, wretched*, Od. 18, 327; sometimes *impudent*, Od. 19, 68.

*ταλασίφρων*, *ονος*, *ὁ, ἡ*, poet. (*φρήν*), *having an enduring soul*, spoken of one who has sustained many battles, gener. *courageous, spirited, bold, unterrified*, Il. 4, 421; often spoken of Ulysses, Od. 3, 84. 4, 241.

*ταλαύριος*, *ὁ* (*ΤΑΛΛΩ*, *ῥινός*), epith. of Mars, who makes resistance with a leathern shield, or who fights against shields, gener. *steadfast, unwearied, invincible*, Il. 5, 289. 20, 78. The neut. as adv. *τό μοι ἐστι ταλαύριον πολεμίζειν*; according to the Schol. *τό* stands for *δι' ὃ*, therefore can I steadfastly combat; or *τό* is metaleptic for *ἦ*, referring to *βῶν*, \* Il. 7, 239. cf. Thiersch § 267. Damm, on the other hand, explains *τό* by *ὅ*, and refers it to the whole clause: which enables me, etc.

*ταλάφρων*, *ονος*, *ὁ, ἡ*, poet. shortened for *ταλασίφρων*, Il. 13, 300. †

*ΤΑΛΛΩ*, an assumed theme for the defect. aor. 1 *ἐτάλασα*, ep. *σσ*, subj. *ταλάσσω*, *to venture, to dare, to undertake*, with infin. following, \* Il. 13, 829. 15, 164. 17, 166.

*Ταλθύβιος*, *ὁ*, a herald of king Agamemnon before Troy. In Sparta [at a later period] he was worshipped as a hero, Il. 1, 320.

*τάλλα*, contr. for *τά ἅλλα*.

*τάμν*, *ταμνέιν*, see *τάμνω*.

*ταμνείχρως*, *οος*, *ὁ, ἡ* (*χρῶς*), *cutting or wounding the skin, lacerating the body* (V. body-piercing), chiefly epith. of spears, \* Il. 4, 511. 13, 340.

*ταμίη*, *ἡ* (*τάμνω*), *a stewardess, a house-keeper, a dispenser*, also *γυνή*, *ἀμφίπολος* *ταμίη*, Il. 6, 381. Od. 1, 139; see *τῆμης*.

*ταμίης*, *ον*, *ὁ* (*τάμνω*), prop. a distributor, that divides to each one his portion, *a steward, a provider, ruler* Il. 19, 44; hence spoken of Jupiter: *ταμίης πολέμοιο* (arbiter of war, V.), Il. 4, 84. 19, 224; of Æolus: *ἀνέμων*, Od. 10, 21.

*τάμνω*, ep. and Ion. for *τέμνω*, fut. *τεμῆ*, aor. 2 *ἐταμον*, ep. *τάμον*, always without augment, infin. *ταμνέιν*, ep. *ταμνέω*, aor. 2 mid. *ἐταμόμην*, infin. *ταμίσθαι*, perf. pass. *τέτμημαι*.<sup>\*</sup> (From *τέμνω*, only pres. infin. *τέμνειν*, Od. 3, 175; imperf. *τέμνον*, h. Cer. 382; and fut. *τεμῆ*, Il. 13, 707; but where Buttm. and Spitzner would read *τέμει* as pres.), ep. for *τμήγω*, 1) *to cut, to hew, to split*, and, accord. to the relation indicated by the prep., *to cut in pieces, to hew in pieces, to split in pieces, to cut through, to hew through, to cut off, [to cut out]*, spoken of things animate and inanimate, *ἀφρῶν ἐν κεφαλῶν τρήκας*, [Il. 3, 273;] *βίλος ἐκ μηροῦ*, Il. 11, 844; *κεφαλὴν ἀπ' ὤμοιῶν*, Il. 17, 26; espec. a) Spoken of persons: *χρῶς χαλαῖ*, Il. 13, 501; *τινὰ διαμειλίσσι*, *to cut any one in fragments*, Od. 18, 339. b) Spoken of beasts: prop. *to carve*, gener. *to slay*, Il. 19, 197 (as a sacrifice); espec. *ὄρνια τάμνειν*, *to conclude a treaty, like fœdus ferire*, from the slaughtering of the victim on such occasions, Il. 2, 124; and often, see *ὄρνια*; also *φιλότῃτα καὶ ὄρνια πιστά*, Il. 3, 73. 94. 256. conf. Il. 4, 155. b) Spoken of trees and wood: *to cut down, to fell*, also *to hew, δένδρεα*, Il. 11, 83; *δοῦρατα*, Od. 5, 243; pass. *μυλὴ χαλαῖ ταμνομένη*, Il. 13, 180. cf. Od. 17, 597. c) Spoken of motion through space, like *σεῦρε*, of a ship: *πέλαγος, κύματα*, Od. 3, 175. 13, 88; *ἡέρα*, h. Cer. 382; of the plough: *τεμῆ δέ τι τέλσοι ἀρούρης*, Il. 13, 707; supply, with Heinrichs, from the preceding *ἀρούρης*, and take the sentence as a parenthesis: it cuts through the end or boundary of the field. Instead of *τεμῆ* as fut., Spitzner, after the Cod. Ven., has adopted *τέμει*, because the fut. can hardly be defended, cf. Buttm. Gr. Gram. p. 388. The early critics improperly refer *τεμῆ* to

ζυγόν; Voss follows the conjecture of Barnes, and translates: they cut diligently the furrow down to the end of the field. 2) *to cut out*, i. e. *to separate, to cut off, to measure off*, hence *τίμενός τινι*, Il. 6, 194. 20, 184. Mid. 1) *to cut off for oneself, to cut in pieces*, with accus. *κρῖα*, Od. 24, 304; to fell for oneself, *δοῦρα*, Od. 5, 243. *τάμνοντ' ἑμφὶ βοῶν ἀγέλας*, they cut off for themselves the herds, i. e. they drove them away, Il. 18, 528. conf. *περιτίμνω*. 2) *to cut out for oneself, to separate*, *ταμέσθαι ἄροσιν*, Il. 9, 580. It is better, with Spitzner, to take *ταμέσθαι* as dependent upon *ἄροσιν πεδίοιο ταμέσθαι*, sc. *ἀράτρω*, arable land, to plough. So also Voss.

*ταναήκης*, ἑς, gen. ἑός, poet. (ἀκή), with a long point or blade, *long-pointed, long-edged*, epith. of the spear and the sword, Il. 7, 77. 24, 754. Od. 4, 257.

*ταναός*, ον, poet. (τείνω), *stretched, extended, long, lofty*, *αἰγανή*, Il. 16, 589; † *ἄσταχες*, h. Cer. 454. (Later also three endings.)

*ταναίπους*, ποδος, ὁ, ἡ, ep. for *ταναόπους* (πούς), *stretching the feet, long-legged, or swift-trotting*, *μήλα*, Od. 9, 464. † h. Ap. 304.

*τανηλεής*, ἑς (ταναός, λέγω), *that stretches out long, that extends at length*, epith. of death, because the dead body appears longer ('for a long time' seems unsuitable, since death stretches out for ever), Il. 8, 70. Od. 2, 100; and often.

*Τάνταλος*, ὁ, son of Jupiter and Pluto, or of Tmolus, king of Sipylus in Phrygia, grandfather of Atreus and Thyestes. Blessed by the gods with riches, and even entertained at their table, he betrayed their secrets, and also he once introduced his son Pelops to a feast of the gods in order to prove their omniscience. As a punishment, he stood in Hades up to the neck in water, and was still obliged to suffer eternal thirst, Od. 11, 583. According to another fable, a rock was suspended over him and threatened to fall upon him; hence his name from *τανταλία*, akin to *τάλαντον*. Plato, Cratyl. p. 395, derives it from *τάλας*, wretched.

*τανύγλωσσος*, ον, poet. (γλῶσσα), *having a long tongue, long-tongued*, *κορῶναι*, Od. 5, 66. †

*τανυγλώχιν*, ἑος, ὁ, ἡ (γλαχίν), *having a long point, long-pointed*, epith. of an arrow, Il. 8, 297. †

*τανυήκης*, ἐς, poet. (ἀκί), *having a long point, long-pointed, long-extended*, *ἄρο*, Il. 14, 386. Od. 10, 439; once *ῥοι*, Il. 16, 768.

*τάννυμαι*, poet. for *τανύομαι*, after the conjug. in *μι*; from this *τάννται*, Il. 17, 393; † see *τανύω*.

*τανύπεπλος*, ον, poet. (πέπλος), *having a long upper garment or robe*, as the noble women wore it (whilst slaves tucked it up), as Helen, Il. 3, 228. Od. 12, 375. *ταν. πλεκοῦς*, jocularly: a cake surrounded by sugar and spices, Batr. 36.

\* *τανύπτερος*, ον, poet. shortened from *τανυσίπτερος*, h. Cer. 89.

*τανυπτέρυξ*, υγος, ὁ, ἡ, poet. (πτερυξ), with outspread wings, *wide-winged*, i. e. swift-flying, *οἰωνοί*, ἄρηι, \* Il. 12, 237. 19, 350.

*τανυσίπτερος*, ον (πτερον), = *τανυπτέρυξ*, \* Od. 5, 65. 22, 468.

*τανυστής*, ὅς, ἡ, poet. (τανύω), *the act of stretching or drawing*, *τόξου*, Od. 21, 111. †

\* *τανύσφυρος*, ον, poet. (σφυρόν), prop. having stretched ankles, *slender-footed*, h. Cer. 2, 77.

*τανύφλοιος*, ον, poet. (φλοιός), prop. having a long bark, prob. of a long growth, lofty, perhaps because in peeling it tears into long pieces, *κράνεια*, Il. 16, 767. †

*τανύφυλλος*, ον, poet. (φύλλον), having long leaves or thick-leaved, *ἔλαια*, \* Od. 13, 102. 23, 190.

*τανύω*, poet. lengthened from *τείνω*, fut. ἴσω, ep. σσ, and *τανύω*, Od. 21, 174; aor. 1 ep. *ἐτάωνυσα*, *τάυνυσα*, and *τάυνυσα*; aor. 1 mid. ep. *ἐτανυσάμην* and *τανυσάμην*, perf. pass. *τετάυνυμαι*, aor. 1 pass. ep. *τανύσθην* (*τάννται*, ep. shortened for *τανύεται*, Il. 17, 393, after the conjug. in *μι*), 1) *to stretch*, i. e. 1) *to extend, to expand, to spread out*, with accus. *ἴεν*, Il. 17, 547. b) *to stretch*, i. e. *to draw, to bend, to strain*, *τόξον*, *βλον*, *χερδῆν ἐπὶ κόλλοις*, Od. 21, 407; hence pass. *to be stretched, to be tense or strained*, *γναθμοὶ τάνυσθην*, Od. 16, 176; *ἵππους*, to guide, Il. 23, 334; *πανόνα*, to fly the shuttle, Il. 23, 761; metaph. *to move violently, to excite*, *ἔριδα* *πολιέμοιο*, Il. 14, 389; *μάχη*, Il. 11, 336; (*ἔριδος πύφαρ ἐπ' ἀμφοτέροισι τάνυσεν*, Il. 13, 359; see *ἐπαλλάσσω*); *πόνον*, Il. 17, 401; hence pass. *to exert oneself, to hasten, to run, to leap*, Il. 16, 375; *ἐν φητύρσι τάνυσθεν*, Il. 16, 475. 2) *to stretch out, to prostrate, to*

place, to set, ὀβελούς, Il. 9, 213; *τάπεισαν* often, *τὰ ἐν κοίτης*, Il. 23, 25. Od. 18, 92; hence pass. to lie extended, Il. 9, 468. 10, 158. 13, 392; *νήσος τετάνυσται*, Od. 9, 116. cf. Od. 4, 135. Mid. 1) to bend or stretch for oneself, with accus. τόσον, Il. 4, 112; *χόρδας*, h. Merc. 51. 2) to extend oneself, to stretch oneself out, Od. 9, 298.

*τάπης, ητος, ὁ*, a carpet, a cover, which was spread over seats and beds, Il. 9, 200. Od. 4, 124.

*τάρ*, accord. to some Gramm. contr. from τοὶ ἄρ; hence Bothe: *τάρ*, Il. 1, 8. 2, 268; accord. to others doubtful, hence Wolf: τ' ἄρ for τὶ ἄρ, cf. Buttm. Gr. Gram. § 29. 4. Note 22; and Spitzner.

*ταράσσω*, aor. 1 *τάραξα*, ep. intrans. perf. *τίτηνχα*, from the Att. form *θράττω*, Ion. *θρήττω*, 1) to stir, to stir up, spoken of storms: *πόντον*, to stir up the sea, Od. 5, 291; metaph. to perplex, to disquiet, to disturb, *φρένας*, Batr. 145; *δαίτη*, Il. 1, 579; see *συνταράσσω*. 2) The perf. 2 *τίτηνχα* has an intrans. signif. to be unquiet, stormy, spoken of an assembly of the people, Il. 2, 95. 7, 346. (The form *θράττω* arose by metathesis from *τραάσσω*, where τ passes into θ on account of ρ, and the vowel is lengthened (part. *θράττον*); from this the perf. *τίτηνχα*, see Buttm. Lexil. I. p. 110, and Gram. p. 302. Rost p. 330. Kühner § 155.)

\* *ταρβαλέος, η, ον*, poet. (*τάρβος*), terrible, terrified, h. Merc. 165.

*ταρβέω*, poet. (*τάρβος*), aor. 1 ep. *τάρβησα*, iterat. imperf. *τάρβεισκον*, 1) Intrans. to be terrified, to be fearful, Il.; with the adjunct *θυμῷ*, Il. 7, 51. 2) Trans. to fear, to be afraid of, with accus. Il. 6, 469. 11, 405.

*τάρβος, εος, τό*, terror, fear, fright, \* Il. 24, 152. 181.

*ταρβοσύνη, ἡ*, poet. = *τάρβος*, Od. 18, 342. †

*Τάρπη, ἡ*, a town in Lydia, at mount Tmolus, later *Sardes*, Il. 5, 44.

*ταρπήμεναι, ταρπῆναι*, see *τίπω*.

*ταρσός, ὁ* (*τίρσω*), 1) a hurdle [basket-work] for drying any thing upon, Od. 9, 219. 2) any level surface, espec. *ταρσός ποδός, a foot-sole, a sole*, Il. 11, 377. 388.

*Τάρταρος, ὁ*, a deep abyss under the earth, which lies as deep below Hades as the earth is below the heavens. It has iron gates and brazen thresholds, Il. 8, 13 seq. cf.

*Ἄϊδης*. Here are the Titans, Saturn, Jupiter, etc., Il. 8, 481. h. Ap. 338. h. Merc. 256. 374.

*ταρφέες, οἱ, ταρφέα, τὰ* (*τάρφος, τρέφω*), defect. adj. used only in the plur., to which as fem. *ταρφειαί* belongs; thick, frequent, dense, epith. of arrows, *ιολ*, Il. 11, 387. 15, 472. Od. 22, 246. Neut. plur. as adv. *thickly, frequently, densely, often*, Il. 12, 47. 13, 718. (The derivation from *ταρφής* is incorrect; on the other hand, at a later date, in Aeschylus *ταρφύς* actually occurs; see Buttm. Gr. Sprachl. § 64. Anm. 2.)

*ταρφείοις, ὁ*, only in the fem. plur. *ταρφειαί, thick, crowded, frequent, νιφάδες, κόρυθες*, Il. 12, 158. 19, 357. 359. (According to Buttm. Gr. Sprachl. § 64. Anm. 2, to be accented prop. *ταρφείαι*.)

*Τάρπη, ἡ*, a town in Locria, west of Oeta, according to Strabo the later *Pharygae*, Il. 2, 533.

*ταρφής*, see *ταρφέες*.

*τάρφθη, ep. for ἐτάρφθη*, see *τίρω*.

*τάρφος, εος, τό* (from *τρέφω* by a transposition of the letters), thickness, a thicket, only in the dat. plur. *ἐν τάρφεσιν ὕλης*, \* Il. 5, 555. 15, 606.

*ταρχέω* (poet. for *ταρχύνω*), fut. *ταρχέσω*, aor. subj. *ταρχύσῃσι*, prop. to embalm, and gener. to inter, to bury, aor. *τίειν*, Il. 7, 85; *τύμβω τε στήλῃ τε*, \* Il. 16, 456.

*ταῖρσιος, η, ον* (*ταῦρος*), prop. of a bull; then of bull's hide, of ox-hide, epith. of a shield and of a helmet, \* Il. 10, 258. 13, 161. 16, 360.

*ταῦρος, ὁ*, a bull, an ox, *ταῦρος βοῦς*, Il. 17, 389. Bulls were espec. offered in sacrifice to the superior gods, also to river-gods, Il. 11, 728. 21, 131.

*ταφῆϊος, η, ον*, ep. and Ion. *ταφείος* (*τάφος*), belonging to burial. *ταφ. φᾶρος*, a shroud, \* Od. 2, 99. 19, 144.

*Τάφιοι, οἱ*, a tribe of the Leleges, who prop. dwelt partly on the western coast of Acarnania, partly upon the small islands between Acarnania and Leucadia. From the largest of these, Taphos, they received their name. The Taphians were engaged in navigation, and also in piracy, Od. 1, 105. 181. 14, 452. 15, 427. They were also called *Teleboæ*, Apd. 2, 4. 5. conf. Mannert VIII. s. 96.

*Τάφος, ἡ*, the largest of the islands in-

habited by the Taphians; accord. to Dodwell, now *Meganisi*, Od. 1, 417. Voss places it, *Alt. Weltkunde*, p. 6, at the Achelous.

τάφος, ὁ (θάπτω), 1) *interment*, and the customary solemnities connected with it, a *funeral solemnity*, Πατρόκλοιο τάφ., Il. 23, 619. 680. 2) *Espec. a funeral feast*, δαινύναι τάφον, to give a funeral feast, Il. 23, 29. Od. 3, 309.

τάφος, εὖς, τό, poet. (ΘΑΦΩ), *astonishment, amazement, wonder*, \* Od. 21, 122. 23, 93. 24, 441. h. 6, 37.

τάφρος, ἡ (akin to τάφος), a *trench*, Il. 7, 341. 450. Od. 21, 120; *espec. about walls*, Il. 8, 179. 9, 349.

ταφών, part. aor. 2 of ΘΑΦΩ, q. v.

τάχα, adv. (from ταχία), *quickly, swiftly, immediately, soon*, only of time, τάχα δη, quickly indeed, Od. 1, 251; and ἢ τάχα, Od. 18, 73. 19, 69; τάχα ποτέ, quickly sometime, Il. 1, 205; in Hom. never: *perhaps, probably*, cf. Nitzsch. ad Od. 8, 202.

ταχίως, adv. (ταχύς), *quickly, soon*, Il. 23, 365. †

τάχιστος, η, ον, see ταχύς.

τάχος, εὖς, τό (ταχύς), *swiftness, rapidity*, \* Il. 23, 406. 515.

ταχύπωλος, ον (πῶλος), *having swift horses*, an epith. of the Greeks, \* Il. 4, 232; and often.

ταχύς, εἶα, ὅ, compar. θάσσων, neut. θάσσον, superl. τάχιστος, η, ον, *swift, quick, active, hasty*; ταχύς πόδας, *swift-footed*, Il. 13, 249; and with infin. θέειν, Il. 16, 186. Od. 3, 112. The neut. of the comp. θάσσον stands as adv. Il. 2, 440. Od. 2, 307. Of the superl. Hom. has only the neut. plur. as adv. τάχιστα, *most quickly, very fleetly*. ὅ, τι τάχιστα, as quickly as possible, Il. 4, 193. Od. 5, 112.

ταχυντής, ἦτος, ἡ (ταχύς), *fleetness*, Il. 23, 740. Od. 17, 315.

ΤΑΣΩ, an assumed theme, 1) for the derivation of the imperf. τῆ, q. v. 2) *Incorrectly for the formation of the tenses of τείνω*.

τέ, an enclitic particle: *and (que)*, the most universal copula, unites related and coordinate ideas and clauses. It stands 1) *Single*, chiefly in connecting ideas which receive a casual adjunct clause, or which rise as a natural consequence from what precedes, Il. 1, 5. cf. 57, 159. 2) *Placed double*, τέ τέ, it marks the correspondence

of connected clauses, *as—so, both—and*, πᾶν τῶν ἀνδρῶν τε θεῶν τε, Il. 1, 544; also often in a series, Il. 1, 177. 2, 58. Od. 3, 413. 3) It is often connected with other particles, [τέ περ, Od. 21, 142;] τέ καὶ and καὶ τε, see καί; ep. also τ' ἡδέ, Il. 2, 206. 9, 159; and more rarely τ' ἰδέ, ed. Spitz., Il. 8, 162. 4) By τέ Hom. also connects different modes and tenses, Il. 8, 347. 10, 224. cf. Thiersch Gram. § 312. 11. 5) By a use peculiar to the epic poets τέ very frequently stands after relative pronouns and conjunctions, as an exterior indication of the internal connection of the sentences; a) *With relatives*, ὅς τε, *he who, namely he*, ὅστις τε, ὁλός τε, ὅσος τε, ἅτε. b) *After relative particles*, ἔνθα τε, ὅτε τε, ὡς τε, ὥσεί τε, ἵνα τε. c) *On γάρ τε, μὲν τε, δέ τε*, see these conjunctions.

Τεγέη, ἡ, an old town in Arcadia, having a famous temple of Minerva, now in ruins, *Paleo Episcopi* near Tripolitza, Il. 2, 607.

τέγος, ον (τέγος), *under the roof*, τέγος θάλαμοι, apartments under the roof for the daughters of Priam, Il. 6, 248. † The Schol. explain it by ὑπερφοί, apartments in the highest part of the house, occupied by the females of the family, but these apartments were opposite to those of the men, and situated on the interior of the court; hence more correctly with Heyne and Köpper: *under the roof of the house, not under the porch*.

τέγος, εὖς, τό, *a roof, a cover*, Od. 10, 559. 11, 64. 2) Any covered part of the house, *a room; a chamber, a hall*, \* Od. 1, 333. 8, 458.

τεθαλνῖα, τέθηλα, see θάλλω.

τέθηπα, see ΘΑΦΩ.

τέθναθι, τεθναῖν and τεθνάμεναι, τεθναῖσι, see θνήσκει.

τεθνεώς, τεθνηώς and τεθναιώς, see θνήσκει.

τεῖν, Dor. for σοί, see σύ.

τείνω, aor. 1 ἔτεινα, perf. pass. τέταμαι, 3 sing. τέταται, pluperf. 3 sing. τέτατο, 3 dual τετάσθην, aor. 1 pass. ἐτάσθην, ep. τάσθην. 1) *to stretch, a) to extend, to stretch out, to spread out*, ἦντα ἐξ ἄντηρος, to bind the reins fast to the chariot seat, Il. 5, 262. 322; and pass. ὁχεῖς τέτατο ὑπ' ἀνδριῶνος, the fastening extended under the chin, Il. 3, 372; τελαμῶνι τετάσθην, Il. 14, 404; τέταθ' ἰστία, Od. 11, 11. Metaph. λαίλαπα τεῖναι, to spread a storm, Il. 16, 365; ρύνα, Od. 11,

19. b) *to stretch, to bend, to draw, to make tense*, τόξον, Il. 4, 124; ἴσον πολέμου τίλος, to draw equally the end of the war, i. e. to accord to both parties a similar issue, Il. 20, 101; pass., Il. 12, 436; metaph. ἐπὶ Πατρόκλῳ τίτατο κρατερὴ ὕμνη, a fierce battle arose about Patroclus, Il. 17, 453; ἔπιοισι τάδῃ δρόμος, the race was strained by the horses, i. e. the horses stretched to the race, Il. 23, 375; ἀπὸ νύσσης, their race was stretched from the barriers, Il. 23, 758. Od. 8, 121. 2) *to stretch along, to lay down, φάσανον ἱστάτο*, the sword hung down, Il. 22, 307; espec. *to stretch upon the ground, τινὰ ἐπὶ γαίῃ*, Il. 13, 655; ἐν κορίθῳ, Il. 4, 536. 544.

Τειρησίης, ao, ep. for Τειρεσίης, Tiresias, son of Everes and the nymph Chariclo, a noted prophet of Thebes. He was changed to a woman, and did not become a man again till the expiration of seven years. Angry at a decision which displeased her, Juno made him blind; Jupiter on the contrary gave him the gift of prophecy, and a life of nine ages, Od. 10, 492. 11, 32. 267. 23, 251.

τείρος, εος, τό, ep. for τίρας, cf. Thiersch Gram. § 188, 13; used only in the plur. τὰ τεῖρα, the heavenly signs, the constellations by which seamen and travellers by land direct their course, Il. 18, 485. † h. 7, 7.

τείρω, only pres. and imperf. prop. *to rub, to rub off*, metaph. *to rub out, to exhaust, to enfeeble, to oppress, to weaken*, spoken of the body, by age, wounds, hunger, with accus., Il. 4, 315. 5, 153. 13, 251. Of the soul, by care and anxiety: *to torment, to distress*, τινὰ κατὰ φρένας, Il. 15, 61; πῆρ, Od. 1, 342; often pass. τεῖρεσθαι, to be pressed, exhausted in battle, Il. 6, 387. 9, 248; χαλκῷ, Il. 17, 376; πένθει, Od. 2, 71.

τειχεσιπλήτης, ου, ὁ (πελάζω, ἐπλήμην), approaching the walls, the assaulter of walls, the assailer of fortresses, epith. of Mars, \* Il. 5, 31. 455.

τειχίζω, aor. 1 mid. ep. *to build a wall for oneself*, τεῖχος, Il. 7, 449. †

τειχιόεις, εσσα, εν (τειχος), surrounded with walls, walled, epith. of fortified towns, \* Il. 2, 559. 646.

τειχίον, τό = τεῖχος, of which it is a dimin., but only in form, a wall, espec. of a court, \* Od. 16, 165. 348.

τείχος, εος, τό, a wall, espec. a city wall, which served as a fortification; in Hom. any kind of a wall or intrenchment made of cast up earth, as before Troy, ἀμφέχον τεῖχος, Il. 20, 145. The marg. was prob. covered with stone. So also at the Grecian camp, Il. 9, 349. 12, 399. 438.

τείως, adv. ep. for τίως.

τίκει, τεκείειν, see τίκτω.

τεκμαιρόμαι, depon. mid. (τέκμαρ), aor. 1 ep. *to establish, to appoint, to determine*, spoken espec. of the deity and of fate, κατὰ τινι, Il. 6, 349. 7, 70; also of Alcinoüs, πομπήν τινι, Od. 7, 317; gener. *to indicate, to communicate, to predict, ὅλεθρόν τινι*, Od. 11, 112. 2) Later, *to decide with oneself, to conclude*, h. Ap. 285. (The act. is later.)

τέκμαρ, τό, indecl. poet. 1) a mark, a border, an end, Il. 13, 10; εὔρειν τέκμαρ, to find an end or an issue, Od. 4, 373. 466; εὐρέσθαι τέκμαρ, Il. 16, 472; τέκμαρ, Ἰλίου, the end of Troy, i. e. the destruction, Il. 7, 30. 9, 48. 2) Gener. a sign, a token, a pledge, by which any thing is assured. μίγιστον τέκμαρ ἐξ ἐμέθεν, the greatest token from me (V. 'the most sacred pledge of my promises'), Il. 1, 526; a divine omen, h. 32, 13.

τέκνον, τό (τίκτω), that which is born, a child; often as a friendly address, with adj. masc. φίλε τέκνον, Il. 22, 84. b) a young one, of animals, Il. 2, 311. 11, 113. Od. 16, 217.

τέκον, ep. for ἔτεκον, see τίκτω.

τέκος, εος, τό, poet. = τέκνον (τίκτω), dat. plur. τέκεσσι and τεκείεσσι, a child, Διὸς τέκος, Il. 2, 157. Od. 2, 177. 2) a young one, of beasts, Il. 8, 248. 12, 222.

τεκταίνομαι, depon. mid. (τέκτων), aor. 1 ep. *to construct, to build, to prepare*, with accus. νῆας, Il. 5, 63; χίλυν, h. Merc. 25. Metaph. *to devise, to plot*, μῆτιν, \* Il. 10, 19.

Τεκτονίδης, ἄο, ὁ, son of Tecton, Od. 8, 114.

τεκτοσύνη, ἡ (τέκτων), construction, architecture, plur. ('works of architecture,' V.), Od. 5, 250. †

τέκτων, ονος, ὁ (akin to τακτεῖν, τεύχω), one who prepares or makes any thing, a workman, an artist; κερσαδόος, one who works in horn, Il. 4, 110; espec. a carpenter, an architect, Il. 5, 59. Od. 17, 384; also τέκτονες ἄνδρες, Il. 6, 315. [In Il. 5, 59, many, as Damm, regard it as a pr. n.]

ΤΕΚΩ, obsol. theme of τέκω.

τελαμών, ὄνος, ὁ (τλήραι), prop. a bearer, a holder, espec. 1) a belt, a leathern strap on which the sword was carried, Il. 2, 388. 5, 796. 798; and also the shield, Il. 7, 304; sometimes also the short sword, Il. 13, 598; hence two are mentioned in Il. 14, 404; often of costly fabric, Il. 11, 38. Od. 11, 610. 2) a band, for binding up wounds, Il. 17, 290.

Τελαμών, ὄνος, ὁ, son of Æacus, brother of Peleus, king of Salamis, father of Ajax and Teucer, Il. 17, 293. Od. 11, 553.

Τελαμωνιάδης, ου, ὁ, son of Telamon = Ajax and Teucer, Il. 9, 623. 13, 709.

Τελαμώνιος, η, ου, Telamonian, of Telamon, by way of distinction from Ajax, son of Oileus, Il. 2, 528. 13, 67. 76. 170.

τελέθω (poet. lengthened from τέλλω), pres. and iterat. imperf. τελέθισκα, h. Cer. 241, to arise, to become, to be, with the implied idea of coming into being, νύξ ἤδη τελέθει, it is already night, Il. 7, 282. 293. cf. Il. 9, 441. Od. 4, 85. 17, 486.

τέλειος, ου (τέλος), superl. τελειότατος, η, ου, finished, hence, perfect, complete, spoken of sacrificial animals, which were required to be spotless and perfect, Il. 1, 66. 24, 34, (or, as others say, because they must be full grown); the eagle is called τελειότατος πετεηνῶν, the most perfect among birds of omen, because his omen, as coming from Jupiter, was most certain, \* Il. 3, 247. 24, 315.

τελείω, ep. lengthened for τέλειω.

\* τέλειος, η, ου = τέλειος, h. Merc. 129.

τελεσφόρος, ου (φέρειν), prop. act. bringing the end, bringing to perfection or maturity; Ζεύς, who brings the end of all things, h. 22, 2; and often τελεσφόρον εἰς ἐνιαυτόν, to the full-perfecting year, (because, accord. to the Schol., in this every thing comes to maturity. (Accord. to others, reflex. to the self-perfecting or complete year, Il. 9, 32. Od. 4, 86. Thus Nitzsch ad Od. 4, 86.

\* τελετή, ἡ (τελέω), accomplishment, end, Bar. 305.

τελεντάω (τελευτή), σω, aor. 1 ep. τελεύτησα, fut. mid. τελευτήσομαι, with pass. signif., Il. 13, 100; aor. 1 pass. ἐτελεύτησθην, 1) to finish, to accomplish, to bring into operation, with accus. ἔργα, Il. 8, 9; γάμον, to consummate, Od. 24, 126; ὄρκιον, to finish an oath, i. e. to give in the best form, complete, Il. 14, 290. Od. 2, 378; παῖον ἡμῶν τινα, to bring to

any one the day of evil, Od. 15, 524. 2) to cause to be fulfilled, to fulfil, spoken of promises and wishes; τί, Il. 13, 375; εἰδέναι, Od. 21, 200. cf. 3, 62; hence pass. with fut. mid. to be accomplished, to be fulfilled, to come to pass, Il. 15, 74. Od. 2, 171.

τελευτή, ἡ (τελέω), 1) accomplishment, completion, τελευτήν ποιῆσαι, to bring to pass, Od. 1, 249. 16, 126. 2) a termination, an end; βιότοιο, Il. 7, 104. h. 6, 29; metaph. an end, an aim, an object, μύθοιο, Il. 9, 625.

τελέω, ep. τελέω, according to the necessity of the metre (τέλος), fut. τελέσω, ep. τελέω, aor. 1 ἐτέλεσα, ep. σσ, and τέλεσα, perf. pass. τετέλεσμαι, aor. pass. ἐτέλεσθην. 1) to bring to an end, to finish, to end, τί, ὀρόμον, Il. 23, 373. 768; ὁδόν, Od. 10, 490; with part. οὐδ' ἐτέλεσσε φέρων, he did not quite bring it, Il. 12, 222; hence pass. to be finished, accomplished, fulfilled, often τὸ καὶ τετελεσμένον ἵσται, which will also be accomplished, Il. 1, 212; τετελεσμένος also signifies, that may be fulfilled, that may be accomplished, Il. 1, 388. 2) to accomplish, to execute; νότον or χόλον, to satisfy one's anger, Il. 1, 82. 4, 178; spoken of wishes and promises: to bring to pass, to fulfil, ὑπόσχεσεν, ὄρκια, Od. 10, 483. Il. 7, 69; μύθον, Od. 4, 776; ἔπος τινί, Il. 1, 108. 3) to accord, to grant, to present, τῶι τί, Il. 9, 157; ἀγαθόν, Od. 2, 34; γῆρας, Od. 23, 286; δάρα, h. Cer. 369; espec. to pay, spoken of established tribute, θήμιστας, Il. 9, 156. 298.

τελήεις, εσσα, εν (τελέω), complete, perfect, like τέλειος, spoken of victims: τελέεσσαι εκατόμβαι, perfect hecatombs (either full in number, or in which the animals were without blemish), Il. 1, 315. Od. 4, 582. τελήωντες οἰωνοί, perfect birds of omen, which give sure omens, h. Merc. 544.

τέλλω, aor. 1 ἔτεila, perf. pass. τίταμαι, in Hom. only in tmesis ἐπιτέλλω, q. v.

τέλος, εος, τό, 1) end, boundary, aim, very often spoken of things and actions: accomplishment, completion, issue. τέλος ἔχειν, to have an end, to be finished, Il. 13, 378. τέλος μύθων ἰκέσθαι, to reach the end of the discourse, i. e. to have said every thing, Il. 9, 56; hence τέλος μύθου, the whole of the discourse, Il. 16, 83; πολέμοιο, the end of the war, Il. 3, 291; hence also, the issue, the decision, ἐν γὰρ χειρὶ τέλος πολέμου, ἐπὶ δ' ἐνὶ βουλῇ ['tongues in debate, but hands in

war decide,' Cowp.], Il. 16, 630; often periphrastically, τέλος θανάτου, the end of death, the end brought on by death, Il. 3, 309. Od. 5, 326. b) *accomplishment, completion*, γάμοιο, Od. 20, 74. τέλος ἐπιτιθέναι μύθῳ, to give accomplishment to the word, i. e. to execute, Il. 19, 107. 20, 369. τέλος ἐπιγίγνεται, the accomplishment is come, Od. 17, 496. c) The point of time in which any thing must happen, *the appointed time*, μισθοίο, the time of reward, Il. 21, 450. 2) *the aim, the object, the design*, Od. 9, 5. b) *the extremity*; εἰς τέλος, to the extreme, h. Merc. 462. 3) *a troop, a squadron of warriors*, Il. 7, 390. 10, 470, 11, 730.

τελόςδε, ep. for εἰς τέλος, adv. to the end, to the limit, θανάτωι τέλοςδε, \* Il. 9, 411. 13, 602.

τέλσον, τό, poet. for τέλος, the end, the limit, the boundary, ἀρούρης, the boundary of the field, i. e. the bounded field, \* Il. 13, 707. 18, 544.

\* Τελφούσα, ep. and Ion. for Τιλφούσα (Τιλοφούσα, Apd., Τιλωύσα, Pind.), 1) a fountain in Boeotia, sacred to Apollo, not far from Haliartus, near the town Tilphussion. 2) the nymph of this fountain, h. Ap. 246. (The correct orthography is Τιλοφούσα, contr. from Τιλοφούσα, from, τιλφη, Att. for σίλφη, a beetle, cf. Ilgen ad h. Ap. l. c.)

\* Τελφούσσιος, ὁ, epith. of Apollo, h. Ap. 387.

τέμενος, εὖς, τό (τέμνω), 1) a piece of land separated from the public possessions for a ruler, a royal manor, Il. 6, 194. Od. 6, 293; gener. a field, cultivated land, Il. 18, 550. 2) Espec. a portion of land dedicated to a deity, often a grove, with a temple, Il. 2, 696. 8, 48. Od. 8, 363.

Τεμέση, ἡ, a town famous for its copper mine, Od. 1, 184. Most of the old critics, and amongst the moderns Grotusendti, Spohr, Nitzsch, understand by it Temese or Tamassus in Cyprus, which was famed for that metal, cf. Köpke Kriegew. d. Gr. p. 44. Others; cf. Strab. VI. p. 255, suppose that the town Tempee or Temsa in lower Italy is meant. See Ovid. Fast. V. 441.

τέμνω = τάμνω, q. v.

τέμω, theme of τέμνω.

ΤΕΜΩ, from which the defect. aor. 2 ἔπειμον and τέμω (prop. for ἔπειμον with syncop.), subj. τέμῃς, τέμῃ, to reach, to at-

tain, to overtake, with accus., Il. 4, 293. Od. 3, 256. h. Cer. 179; cf. Thiersch Gr. § 232. 144.

Τένεδος, ἡ, an island of the Aegean Sea, on the coast of Troas, with a town of the same name, now Tenedo, Il. 1, 452. Od. 3, 159.

Τενθρηδών, ὄνος, ὁ, a leader of the Magnetes from Thessaly, Il. 2, 756.

τένων, οντος, ὁ, (τένω), prop. the drawer; a tendon, a sinew, espec. a muscle of the neck, Il. 4, 521; and often: Od. 3, 449; [only dual or plur. in Hom.]

τέξω and τέξομαι, see τίκτω.

τέο, ep. and Ion. for τινός and τίνος.

τεοῖο, ep. for σοῦ, see σύ.

τέος, ἡ, ὄν, ep. and Dor. for σός, thy, thine, often, Il. 1, 138. and Od. 1, 295.

τέρας, ατος, ep. aos, τό, nom. plur. ep. τέραα, Od. 12, 394; ep. τέρεα, gen. τεράων, dat. τεράεσσι, a sign, an index, an omen, a miracle, a prodigy, (prodigium, portentum,) espec. spoken of natural phenomena, as thunder, lightning, rainbows, etc., by which the gods presaged the future. τέρας Διός, a sign sent by Jupiter, Il. 12, 209. Od. 16, 320; but τέρας ἀνθρώπων, a sign for men, Il. 11, 28. b) Spoken of any uncommon appearances, in which were seen the displeasure of the deity, Il. 12, 209. 2, 324. h. Ap. 302; hence, a terrific sign, a signal, πολέμοιο, Il. 11, 4, 17, 548; spoken of Gorgo, τέρας Διός, Il. 5, 742.

\* τερατωπός, ὄν (ὤψ), of wonderful appearance, wonderful to behold, h. 19, 36.

τέρετρον, τό (τερέω), a gimlet, \* Od. 5, 246. 23, 196.

τέρην, εἶνα, εν (τέρω), gen. ενος, prop. rubbed off; hence tender, soft, delicate, espec. ἄρθρα, φύλλα; masc. only, τέρενα χροά, Il. 14, 237; fem. τέρενα γλήχων, h. Cer. 209.

τέρμα, ατος, τό (akin to τέρας), end, limit, goal, espec. in the race-course, around which the chariots turned, otherwise ρίσσα, Il. 23, 309. 323. b) the mark at which the discus was hurled, Od. 8, 193.

τερμώεις, εσσα, εν, poet. (τέρμα), extending to the earth (V. far-reaching); ἀσπίς, χιτών, a shield, a tunic reaching to the earth, Il. 16, 803. Od. 19, 242.

Τερπιάδης, ου, ὁ, son of Terpis = Phe-mius, Od. 22, 330.

τερπικέραυτος, ὁ (τέρας), delighting in



lightning, the thunderer, epith. of Jupiter, Il. 1, 419. Od. 14, 268; and often.

τερπνός, ἢ, ὄν (τέρπω), rejoicing, charming, only as a *varia lectio*, Od. 8, 45; now τέρπειν.

τέρπω, aor. 1 ἔτερψα, h. Pan. 47; fut. mid. τέρψομαι, aor. 1 mid. optat. τέρψαιτο, h. Ap. 153; τερψάμενος, Od. 12, 188. † Hom. has also the aor. 2 mid. with a change of the vowel, ἐταρπόμεν (only ταρπώμεθα, Il. 23, 10, 24, 636. Od. 4, 295); and often with redupl. τεταρπόμεν (τετάρπειτο, τεταρπώμεσθα, τεταρπόμενος); also the aor. pass. in a triple form: 1) The aor. 1 pass. ἐτάρφθην, Od. 5, 74, 8, 131, 17, 174. h. 18, 45; and with a change of the vowel, ἐτάρφθην, Od. 19, 213; 3 plur. τάρφθεν, Od. 6, 99. 2) The aor. 2 pass. ἐτάρπην, 3 plur. τάρπησαν, subj. 1 plur. τραπιόμεν, ep. for ταρπώμεν, Il. 3, 441. 14, 314. Od. 8, 292; infin. ταρπῆναι, ep. ταρπήμεναι, to satisfy, to refresh, to recreate, to rejoice, to charm, τινά, and dat. instrum. λόγοις, by words, Il. 15, 393; θυμὸν φόρμιγγι, Il. 9, 189; θυμὸν πεισοῖσι, Od. 1, 107; to cheer, ὑποχήμενον, Il. 19, 312; with part. αἰδῶν, Od. 17, 385. Mid. with aor. mid. and pass. 1) to satisfy oneself, to refresh oneself, to recruit oneself, with gen. ἰδηντός ἢ δὲ ποιήτος, Il. 11, 780. Od. 3, 70; ὑπνου, εὐνής, Il. 24, 3. Od. 23, 346; ἡβης, to enjoy youth, Od. 23, 212; metaph. γόοιο, to sate oneself with lamentation, Il. 23, 10; and often. 2) Gener. to rejoice oneself, to delight oneself; with dat. of the thing, φόρμιγγι, with the harp, Il. 9, 186; αὐδῇ, δαίτι, etc. b) With part. Il. 4, 10. Od. 1, 369; and often. c) With the adjunct: θυμῷ, φρεσίν, Il. 19, 313. Od. 8, 368; also with accus. θυμὸν, φρένα, ἦτορ, κῆρ, to rejoice one's heart, Il. 1, 474. 9, 705. Od. 1, 310. λέκτρονδε τραπιόμεν εὐνηθέντε, Od. 8, 292, constr. εὐνηθέντε λέκτρονδε; τραπιόμεν is not derived from τρέπω, but from τέρπω, cf. Buttm. Gr. Gram. § 114, under τέρπω, Note.

τερπωλή, ἢ, poet. for τέρψις, satisfaction, delight, merriment, Od. 18, 37. †

τερσαίνω (τέρσομαι), aor. 1 ἐτέρσηνα, ep. τέρσ., trans. to dry, to dry up, to wipe off, αἷμα, Il. 16, 529. †

τερσήμεναι, see τέρσομαι.

τέρσομαι, ep. aor. 2 ἐτέρσην; from this, infin. τερσῆναι and τερσήμεναι, Il. 16, 519. Od. 6, 98; to dry, to become or to be dry, ἔλκος ἐτέρσεντο, Il. 11, 267; ἡλιψ, Od. 7, 124; with

gen. ὅσας δακρυόφιν τέρσοντο, the eyes were dried from tears, Od. 5, 152.

τερψίμβροτος, ὄν (βροτός), man-rejoicing or cheering, epith. of Helios, \* Od. 12, 269. 274. h. Ap. 411.

τεσσαράβοιος, ὄν (βοῦς), worth four oxen or cattle, Il. 23, 705. †

τεσσαράκοντα, indecl. forty, Il. often, and Od. 24, 341. †

τέσσαρες, οἱ, αἱ, τέσσαρα, τά, four (with which Hom. has also the Aëol. πένυες), Il. 2, 618. Od. 10, 349.

τεταγών, see ΤΑΓΩΝ.

τέταλμαι, perf. pass. from τέλλω, see ἐπιτέλλω.

τέταμαι, see τύνω.

τετάρπειτο, τεταρπώμεσθα, τεταρπόμενος, see τέρπω.

τέτατος, η, ὄν, ep. τέτατος, by transposition, Il. 21, 177 (τέσσαρες); the fourth. The neut. τέτατον and τὸ τέτατον, as adv. for the fourth time, Il. 5, 438. 13, 20. Od. 21, 128.

τετάσθην, see τύνω.

τετεύξομαι, see τεύχω.

τετεύχεται, see τεύχω.

τετευχέτον, see τεύχω.

τετευχῆσθαι, infin. perf. pass. derived from τεύχεα, to be armed, equipped, Od. 22, 104; † see Thierach Gram. § 232. 146.

τετιήμαι (from the obsol. theme ΤΙΕΩ, akin to τίω), a perf. pass. with pres. signif.; from this 2 dual τετιήσθον, Il. 8, 447; part. τετιημένος, also part. perf. act. τετιηός, to be troubled, dejected, sad. τετιημένος ἦτορ, troubled in heart, Il. 8, 457. The perf. act. has the same signif. τετιηότες, Il. 1, 13; and τετιηότι θυμῷ, Il. 11, 555.

τετιηότες, see τετιήμαι.

τέτλαθι, τετλαίην, τετλάμεν, τετλάμεναι, see τέληναι.

τετληώς, ὅτος, see τέληναι.

τετμημένος, η, ὄν, see τάμνω.

τέτμον, ες, ε, see ΤΕΜΩ.

τετραγώνος, ὄν (γών), four acres in size, ὄρχατος, Od. 7, 113. Subst. τὸ τετράγωνον, a piece of land of four acres, \* Od. 18, 374.

τετραθελυμος, ὄν, poet. (θελυμων), having four layers; σάκος, a shield having four layers of ox-hide, Il. 15, 479. Od. 22, 122.

τετραίνω (a form of τιτρώω), only aor. ep. τέτρηνα, to bore, to pierce through, τί, Il. 22, 396; τετάρην, Od. 5, 247. 23, 298.

τετράκις, adv. *four times*, Od. 3, 306. †  
τετράκυκλος, *ov* (κύκλος), having four wheels, *four-wheeled*, ἀπήνη, ἄμαξα, Il. 24, 324. Od. 9, 242; in the last passage *ā*.

τετράορος, *ov* (ἄρω), *driven by four horses, harnessed by fours*, ἵππος, Od. 13, 81.

τετραπλῆ, adv. in a *four-fold manner*, *four-fold*, Il. 1, 128. †

τέτραπτο, poet. for ἐτέτραπτο, see τρέπω.

\* τετράς, ἄδος, ἡ, the number *four*. 2) a *period of four days' time*. τετράδι τῇ προτέρῃ, on the fourth day of the month, h. Merc. 19. τέτατος, *η, ov*, poet. for τέτατος, Il. 13, 20. Od. 2, 107.

τετραφάλῃος, *ov* (φάληρος), accord. to the Schol. and App. = τετράφαλος, *having four knobs or bosses*. Thus Heyne and Köpken; or, *with four-fold rings or chains*; since φάλαρα are rings on the back of the helmet (καίτοι τινὲς ἐν τοῖς παραγναθίσιν). These explanations are rejected by Buttm. Lexil. II. p. 247, since in both passages, \* Il. 5, 743. 11, 41, the poet has ἀμφίφαλος κυνέη τετραφάλῃος together. He compares φάληρος with φάληριον and takes it as a *crest*, or an epith. of the crest, hence: 'having a quadruple crest.'

τετράφαλος, *ov* (φάλος), an epith. of the helmet; the common definition is: a helmet *having four studs or bosses*; according to Buttm. Lexil. II. p. 242, and Köpke Kriesgw. der Griechen, p. 94, better, a helmet *with four cones for the crest*, \* Il. 12, 384. 22, 315; see φάλος.

τετράφατω, see τρέπω.

τετραχθῆ, adv. poet. for τέτραχα, *four-fold*, in four parts, Il. 3, 363. Od. 9, 71.

\* τετράχυτρος, *ov* (χύτρος), *containing four pots*, as wide as four pots, Batr. 258.

τέτρηνα, see τετραίνω.

τέτρηχα, τετρήχει, see ταράσσω.

τέτρηγα, τετρηγῶτας, see τρέζω.

τέτροφα, see τρέφω.

τέττα, a friendly mode of address used by a younger person to an older, *father*, Il. 4, 412. †

τέττιξ, ἔγος, ὁ, dat. plur. τετίγισιν, a *cicada* or *locust* (cicada ornis Linn.), s. cicada plebeia, a winged insect which dwells in trees, and by a movement of the under wings against the breast, produces a clear, shrill sound, regarded by the ancients as agreeable. The poets used it as a compari-

son for the clearness of the human voice, Il. 3, 151. †

τέτνυμαι, see τεύχω.

τετνυῖν, τετνυέσθαι, τετνυοίμην, see τεύχω.

τέτνυξαι, τετύχθαι, see τεύχω.

τετύχηνα, see τυγχάνω.

τεῦ, contr. from τέο, see τίς.

Τευθρανίδης, *ov*, ὁ, son of Teuthros = Axyllus, Il. 6, 13.

Τεύθρῳς, *avτος*, ὁ, 1) a Greek from Magnesia, slain by Hector, Il. 5, 705. 2) the father of Axyllus, q. v.

Τεύκρος, ὁ, son of Telamon (Τηλαμώνιος) and of Hesione of Salamis, and step-brother of Ajax, the best archer in the Grecian army before Troy, Il. 6, 31. 8, 281 seq. 13, 170. Accord. to a later tradition, he was banished by his father, because he returned without his brother. He found a new country in the island of Cyprus, and built there the city Salamis, Pind.

\* Τευμησός, ὁ or Τευμησσός, Strab., a village in Boeotia, not far from Thebes, where Jupiter concealed Europa, h. Ap. 224.

Τευταμίδης, *ov*, ὁ, son of Teutamias = Lethus, Il. 2, 843.

\* τεῦτελον, τό, Att. for σῦτελον, a *beet* (beta), Batr.

τεύχω, from this τετευχέσθαι, q. v.

τεύχος, *εος*, τό (τεύχω, prop. what is made), a *tool, an implement, an instrument*; espec. a) a *warlike implement, equipment, weapon*, always in plur.; also ἀρτία and πολεμῆια τεύχεα, Il. 6, 340. 7, 193; so also Od. 4, 784. 11, 74. 12, 13. b) *ships' furniture, ships' tackle*, accord. to Eustath., Od. 15, 218. 16, 326. 360. Accord. to Nitzsch ad Od. 4, 780, *luggage*, or better, *equipments of arms*, and not = ὅπλα.

τεύχω, poet. fut. ξω, aor. ἔτευξα, ep. τεύξα, perf. only part. τετευχώς, intrans. Od. 12, 423; † fut. mid. τεύσομαι, aor. (ἐτεύξαμην), infin. τεύεσθαι, h. Ap. 16, 221; perf. pass. τέτυγμαι, ep. and Ion. 3 plur. τετεύχασαι, infin. τετίχθαι, pluperf. pass. ἐτετύγμην, ep. 3 plur. ἐτετεύχαστο, aor. 1 pass. ἐτίχθην, fut. 3 τετεύσομαι, Il. 12, 345. 358. Also the purely ep. aor. with redupl. and a change of the aspirate: aor. act. only infin. τετνυῖν, aor. 2 mid. τετνύοντο, infin. τετνυέσθαι, with middle signif. (N. B. τετεύχοντο ἄλγισα, Il. 13, 346. ed. Wolf, which accord. to the Schol. and the context, is 3 plur. imperf., is in form

inadmissible; the correct reading is *τεύχε-  
τον*, cf. Buttm. Gr. Gram. § 114, under *τεύχω*;  
Rost. p. 410; the old reading *τετεύχαιον* as  
perf. with act. signif. accord. to Passow and  
Thiersch § 232. 146, is likewise to be rejected.

1) *to prepare, to make ready, to make, to build*;  
prim. spoken of human labors of the hands and  
mind, with accus. *δωμάτα, σπήπτρον, σάκος,  
εἶδωλον*; again spoken of repasts: *δαῖτα, δόρ-  
πον, κυκεῖώ*, Il. 11, 624; *δμβρον* (of Jupiter),  
Il. 10, 6. Metaph. *to prepare, to occasion, to  
cause, ἀλγέα τινα, κήδεα*, Il. 1, 110. Od. 1, 244;  
*φύλοπιν, πόλεμον*, Od. 24, 476; *παλλῶξιν*, Il.  
15, 70; *θάνατόν τινα*, Od. 11, 409; *δόλον*, Od.  
8, 276; *γάμον*, Od. 1, 277. b) With double  
accus. *αὐτοὺς ἐλώρια τεύχε πύεσσιν*, he made  
themselves [i. e. the bodies], a prey to the  
dogs, Il. 1, 4; hence, 2) *Pass. to be prepared*,  
*ἔκ τινος*; fut. mid. with pass. signif. Il. 5, 653;  
often in the perf., pluperf. and aor. a) *to be  
prepared, made, formed*, with gen. of the mate-  
rial, *χρυσοῦ*, of gold, Il. 18, 574; *κασσιτέροιο*,  
Od. 19, 226; in like signif. *τετευχώς*, Od. 12,  
423; with dat. *κεράεσσι*, Od. 19, 563. The  
perf. part. pass. *τετυγμένος* is often used as  
an adj. and signifies: *well wrought, well  
made, beautifully wrought*; also metaph.  
*νόος ἐν στήθεσσι τετυγμένος οὐδὲν ἀεικής*,  
the mind in my breast is by no means per-  
plexed or despicable, Od. 20, 366. b) Espec.  
in the 3 sing. perf., pluperf., aor. pass., and  
fut. 3, *to become, to arise, to be*, Il. 4, 84. 5, 78,  
402; *οἶον τεύθῃ*, Il. 2, 155. 17, 690. 18, 120.  
Od. 21, 303. Mid. *to prepare for oneself, to  
build for oneself*, in the imperf. *δαῖτα*, Od.  
10, 182; fut. mid. *δόρπον*, Il. 19, 208; aor. 1  
mid. *νηόν*, h. Ap. 248; and often in the aor.  
2, *δαῖτα*, Il. 1, 467. Od. 8, 61.

*τέφρη, ἥ*, ep. and Ion. for *τέφρα* (*θάπτω*),  
*ashes*, with which the head and clothes were  
sprinkled as a token of grief, \*Il. 18, 25. 23, 251.

*τεχνάω*, act. only infin. aor. *τεχνῆσαι*, Od.  
7, 110; comm. *τεχνάομαι*, mid. fut. *τεχνήσο-  
μαι*, aor. *ἔτεχνήσῃμι*, *to form with art, to  
make, to make beautifully, with accus.*, Od.  
5, 259. 11, 613. Metaph. *to devise cunningly*,  
*to prepare artfully*, *τῷ*, Il. 23, 415; gener. *to  
use craft*, h. Ap. 326.

*τέχνη, ἥ* (*τεκνῶν*), 1) *art, trade*, Il. 3, 61.  
Od. 3, 433. 11, 614. 2) *dexterity in art*, Od.  
6, 234; espec. in a bad sense: *artifice, cum-  
ning*, Od. 4, 455. 529; in the plur. Od. 8, 327.  
h. Merc. 317.

*τεχνηίς, εἶσα, ἐν*, poet. (*τέχνη*), *artificial,  
ingenious, artful*, Od. 8, 297. † Adv. *τεχνη-  
έντως, artificially*, Od. 5, 270. †

*τέφρ, τέως*, see *τίς*.

*τέως*, ep. and Ion. *τεῖως*, adv. 1) *until  
then, as long as, in the mean time*, always  
spoken of time, prop. answering to the rela-  
tive *ἕως*, Il. 20, 42. Od. 4, 91; or to *ὄφρα*, Il.  
19, 189. b) Often absol. *meanwhile, in the  
meantime*, Il. 24, 658. Od. 10, 348. 15, 231.  
16, 139. 2) Poet. for *ἕως*, to avoid the hiatus,  
h. Ven. 226. Cer. 66. 138. (*τέως* is also to  
be read as monosyllabic, Od. 15, 231. 16,  
370; but Il. 20, 42, *τέως* at the beginning of  
the verse is trochaic, unless *τεῖως* stood there,  
cf. Thiersch Gram. § 168. 10. Anm.—*τεῖως*,  
only in the Od.)

*τῇ*, old ep. imperat. derived from the  
ground theme *ΤΑΣ*, *take*, and always in  
connection with an imperat. Il. 14, 219. 24,  
287. Od. 9, 347, except Il. 23, 618. [It never  
takes an accus.; the only apparent exception  
is Od. 10, 287, which the interpunction of  
Wolf removes.]

*τῇ*, adv. (prop. dat. fem. of *ὅ*), 1) *in this  
place, here, there*, Il. 5, 858; and often me-  
taph. *in this manner, thus*, Od. 8, 510. 2)  
Relat. Ion. and poet. for *ἣ*, *in which place,  
where*, Il. 12, 118. 21, 554. 3) Rarely, *thither*,  
Il. 5, 752.

*τῷδε*, adv. = *τῇ*, cf. *ὅδε*.

*τῆθος, εὖς, τό*, an oyster, plur. *τήθρα*, Il.  
16, 747. †

*Τηθύς, ὕος, ἥ*, daughter of Uranus and  
Gaia [Caelus and Terra], wife of Oceanus,  
mother of the river-gods and the Oceanides  
(prob. fr. *τήθη*, grandmother), Il. 14, 201. 302.

*τηκεδών, ὄνος, ἥ* (*τήκω*), the act of lique-  
fying or dissolving, hence, a *wasting away*,  
a *consumption*, Od. 11, 201. †

*τήκω*, perf. 2 *τέτηκα*, with pres. signif. 1)  
Trans. in the act *to melt, to dissolve*, with  
accus. metaph. *θυμόν*, to consume the heart  
(by grief), Od. 19, 264. 2) Mid. with perf.  
II. intrans. *to melt, to flow down, to dissolve*,  
spoken of snow, Od. 19, 207; gener. *to vanish*,  
*to disappear, to pine away*, from grief or de-  
sire, Od. 5, 396. 19, 204; *τέτηκα κλαίονσα*, I  
pine away in weeping, Il. 3, 176.

\* *τηλαυγής, ἐς* (*αὐγή*), *far-shining, beam-  
ing, illuminating*, h. 31, 13.

*τῆλε*, adv. like *τηλοῦ*, *in the distance, far*,  
*abroad*, Od. 2, 183. 2) With gen. *far from*,

φάων, Il. 11, 817. Od. 2, 333; also ἀπό τινας, Od. 3, 313; ἔκ τινας, Il. 2, 863.

τηλεδαπός, ἡ, ὅν (τῆς), *from a distant land, foreign, strange*, ξῖνοι, Od. 6, 219. 19, 351. 2) *situated at a distance, ῥῆσοι*, Il. 21, 254. (Accord. to the Gramm. contr. from τῆς and ΔΑΙΟΣ = δάπεδον; accord. to Buttm. τῆς and ἀπό, see ἀλλοδαπός.

τηλεθάω, poet. lengthened from θάλλω, θηλέω, θαλίθω, only in the part. pres.: τηλεθάων, fem. τηλεθάουσα, ep. for τελεθάουσα, *to become verdant, to be in bloom*, το φουριαῖα, Il. 6, 149. 17, 55. h. 6, 41; metaph. παῖδες, Il. 22, 423; χαίτη, *blooming*, i. e. abundant hair, Il. 23, 142. (On the change of θ into τ when a syllable is inserted, see Buttm. Gr. Gram. § 18. p. 79.)

τηλεκλειτός, ὅν, poet. (κλείω), *far-famed*, epith. of illustrious men, Il. 14, 321. Od. 11, 308. 19, 546.

τηλέκλητος, ὅν, poet. (καίω), *far-called, called from a distance*, epith. of allies, \*Il. 5, 491. 6, 111. 11, 564. 12, 108; which Wolf has adopted for τηλεκλειτός; against this Buttm. contends Lexil. I. p. 94, because allies are often called κλειτοί, Il. 3, 451. cf. 12, 101; and this word does not elsewhere occur. Spitzner and Bothe have therefore adopted τηλεκλειτός.

τηλεκλυτός, ὅν (κλυτός) = τηλεκλειτός, Il. 19, 400. Od. 1, 30.

Τηλέμαχος, ὁ (adj. τηλέμαχος, *fighting at a distance*), son of Ulysses and Penelope, Od. 1, 216; he received, according to Eustath., the name, because he was born when his father was about to depart to the siege of Troy. When he had grown up, he went to seek his father, and Minerva accompanied him under the form of Mentor, Od. 1-4. On his return, he found his father already in Ithaca, and aided him in slaying the suitors, Od. 15-24.

Τήλεμος, ὁ, son of Eurymus, a famous prophet, who communicated to Polyphemus his later misfortunes, Od. 9, 507 seq.

τηλέπυλος, ὅν, poet. (πύλη), *wide-gated*, Od. 10, 82; it stands as an adj. in Wolf's ed. cf. Λαιστργυόνιος.

Τηλέπυλος, ἡ, a town of the Læstrygonæ, as prop. name, Od. 10, 82. ed. Bothe, 23, 318; in Wolf's ed., after the ancients, *Formiæ*, now *Molia di Gaeta*, Cic. Ep. ad Att. 2, 13. τηλεφανής, ἑς, poet. (φαίνομαι), *that ap-*

*pears at a distance, visible at a distance*, Od. 24, 82. †

Τηλεφίδης, ὅν, ὁ, son of Telephus = Eurypylus, Od. 11, 519. Telephus, son of Hercules and Auge; he emigrated from Arcadia to Mysia, cf. Apd. 2, 7, 4.

τηλίκος, ἡ, ὅν (correlat. of ἡλικός), *of the size, of such an age, as old, as large*, spoken of younger and older persons, Il. 24, 487. Od. 1, 297. h. Cer. 116.

τηλόθεν, adv. poet. (τῆς), *from a distance, from afar*, ἦκειν, Il. 5, 478. 2) *far*, Il. 23, 359. Od. 6, 312. h. Ap. 330.

τηλόθι, adv. poet. (τῆς), 1) *far, at a distance*, εἶναι, Il. 8, 285. Od. 1, 22. 2) *far away, far hence*, Il. 1, 30. Od. 2, 365.

τηλόσσε, adv. (τηλοῦ), *at a distance, far, far away*, \* Il. 4, 455. 22, 407. h. Merc. 414.

τηλοστάτω, adv. superl. of τηλοῦ, *farthest, at the greatest remove*, Od. 7, 322. †

τηλοῦ, adv. *far*, Il. 5, 479. 2) *far from*, with gen. Od. 13, 249. 23, 68.

τηλύγετος, ἡ, ὅν, a Hom. epith. of children, accord. to the explanation of the old Gramm. (from τῆς or τηλοῦ and ΓΕΝΩ, γένω), *prop. late-born*, i. e. born in the old age of the parents, Il. 5, 153. Od. 4, 11; hence 2) *very dear, tenderly beloved*, for the most part spoken of sons, Il. 9, 143. 285. 482. Od. 16, 19. h. Cer. 164; of a daughter, Il. 3, 175; and 3) In a bad sense: *tender, weakly, puny*, because such late-born children are commonly spoiled by tenderness (cf. Il. 9, 143). τηλύγετος ὥς, as a nursing, Il. 13, 470. Buttm. Lexil. Il. p. 200, would derive it from τελευτή, so that τελεύγετος arose by a standard composition, and τηλύγετος, by an inversion of quantity, and translates, *born last, tenderly beloved*. Another derivation is attempted by Doderlein in Comment. de Vocabulo, τηλύγετος; and Bothe ad Il. 3, 175, from θῆλυς (θάλλω), and γένω, so that it signifies *prop. being of a blooming age*. (The derivation of the ancients deserves the preference.)

τῆμος, adv. of time, ep. (= τῆμαρ), *then, at that time*; it refers prop. to a foregoing ἦμος, Il. 23, 228; often τῆμος ἄρα, Il. 7, 434. Od. 4, 401.; τῆμος δῆ, Od. 12, 441. 2) *Ab-sol. without protasis*, h. Merc. 101. ἑς τῆμος, to that time, Od. 7, 318. cf. Buttm. Lexil. Il. p. 228.

τῆπερ or τῇ περ, ep. for ἧπερ, *where*, Il. 24, 603. Od. 8, 510.

Τήρεια, ἡ, a high mountain in Mysia near Zelia, τὸ Τηρείης ὄρος, Il. 2, 829; (accord. to Eustath. from τηρεῖν τὰ κίελα.)

\*τηρέω, fut. ἦσω, to keep, to watch, to guard, with accus. δώματα, h. Cer. 142.

Τηγγετον, τό, Ion. for Ταγγετον, Taygetus, a mountain of Laconia, which terminated in the south with the promontory Tænarum, now Monte de Maina, Od. 6, 103.

τηύσιος, η, ον, poet. empty, vacant, unprofitable, vain, fruitless, ὁδός, \* Od. 3, 316. 15, 13; ἔπος, h. Ap. 540. (Of uncertain derivation; accord. to some, Ion. for ταύσιος = αὐσιος from αὐτός.)

τίεσκον, see τίω.

ΤΙΕΩ, obsol. theme of τετίημαι and τετιῆς, q. v.

τίη, poet. strengthened for τί, why, wherefore, why then, also τῇ δέ, Il. 15, 244; τῇ δὲ, Il. 21, 436. Od. 15, 326. (τίη from τί, like ἀνὴ from ἀνι, cf. Buttm. Lexil. II. p. 191.)

τιθαυβώσω, to build, to construct, spoken of bees, Od. 13, 106. † (Akin to τιθάς, τιθαστός.)

τιθέω, poet. form of τίθημι, of which Homer uses only 3 sing. pres. τιθεῖ, and imperf. τίθει, see τίθημι.

τιθήμεναι and τιθήμενος, see τίθημι.

τίθημι, pres. 2 sing. ep. τίθησθα, 3 plur. τιθεῖσι, infin. τιθήμεναι, ep. for τιθέναι, Il. 23, 83; imperf. only 3 plur. τίθεισαν; also from the form τιθέναι, 3 sing. imperf. τίθει and τίθει, fut. θήσω, ep. infin. θησόμεναι, aor. 1 ἔθηκα and θῆκα, only sing. and 3 plur. ἔθηκον, Il. 6, 300; aor. 2 from θίω, 3 plur. without augment. θίσαν, subj. θῶ, ep. θίω, 2 and 3 sing. θίης, θίη, Od. 10, 301. 341; better θῆης, θῆη (as in the Il. ed. Wolf; to distinguish it from the optat.), 1 plur. θίσμεν, Od. 24, 485; and θίμεν for θίσμεν, Il. 23, 244; optat. θίην, 3 plur. θείην, imperat. θίς, infin. θείναι, ep. θίμεναι, θίμεν, mid. pres. part. ep. τιθήμενος for τιθήμενος, fut. ἑθήσομαι, aor. 1 only 3 sing. θῆκατο, Il. 10, 31. 14, 187; aor. 2 ἔθιμην, often 3 sing. θέτω, optat. sing. θείτω, imperat. θέτω for θεῶ, infin. θέσθαι, part. θίμενος, η, ον, cf. Thiersch § 224. 89. Ground signif. to place, put, or lay, any one or any thing any where; hence 1) Prop. spoken of space: to put, to place, to lay, and according to the different constructions, to put away, to lay aside, to place upon, to lay before, etc., mostly in τι ἐν

τινι, like ponere in aliqua re, also with dat. without prep. Od. 13, 364; more rarely εἰς τι, ἐπὶ with dat., and gen. μετά with dat., ἀμφὶ with dat., ἀνά with dat. and accus., ὑπὸ with dat. and accus. τι ἐν πυρὶ, to put any thing in the fire, Il. 5, 215; τι ἐν χειρὶ σὸς, Il. 10, 529; εἰς λάφυρα, Il. 24, 795. 797; πυρὶν ἐπὶ κρατὶ, to put the helmet on the head, Il. 15, 480; ἐπὶ ἀπήνης, to lay any thing upon a vehicle, Od. 6, 252; τι ἄμ βαμμοῖσι, Il. 86, 441; ἀνὰ μυρμηκῶν, Il. 10, 466; τι ὑπὸ αἰθούσῃ, Il. 24, 644; ὑπὸ ξίνα, Od. 4, 445. b) Metaph. spoken of mental states: μένος τινὶ ἐν θυμῷ, to put courage into one's heart, Od. 1, 331; θυμὸν τινι, Il. 24, 49; νόον, βουλὴν ἐν στήθεσσι, Il. 13, 732. 17, 470; ἔπος τινὶ ἐν φρεσὶ, to put a word into any one's mind, i. e. to give to consider, Od. 11, 346, τίλος μύθου, Il. 16, 83. Espec. a) to place, to put up, spoken of prizes: ἀεθλα, Il. 23, 263; δέπας, Il. 23, 656. 750. Od. 11, 546. b) to establish, to appoint, to order, τέματα, Il. 23, 333; τιμὴν τινι, Il. 24, 57; hence spoken of the gods: to allot, to ordain, Od. 8, 465. c) to put up, to arrange, ἀγάλματα, Od. 12, 347. cf. Il. 6, 92. 2) to present any thing, to place before, and gener. like ποιέω, to make any thing, to prepare, to produce; primar. spoken of an artisan, Il. 18, 541. 550. 561; metaph. ἀλγεῖα τινα, to occasion woes to any one, Il. 1, 2; φόως ἐτάροισιν, to afford light or safety to the companions, Il. 6, 6; ἔργα, to occasion works [troubles], μετ' ἀμφοτερόισιν, Il. 3, 321; σπείδασιν, to cause a dispersion, Od. 1, 116. 3) to make, i. e. to bring into any state, with double accus. with subat. τιθ. τινα ἱέρειαν, to make any one priestess, Il. 6, 300; again, τινα ἄλοχον, Il. 19, 298. Od. 13, 163; adj. τινα πηρόν, to make any one blind, Il. 2, 599. conf. Il. 5, 122. 9, 483; and often. Mid. like the act. only with reference to the subject, to put, place, lay, for oneself, e. g. κολεῖθ' ἄσος, to put the sword in the sheath, Od. 10, 333; ἀμφὶ ὤμοισιν ἔντα, to put arms upon the shoulders, Il. 10, 34. 149; ἔλφος, Od. 8, 416; metaph. τι ἐν φρεσὶ, to put any thing in one's heart, or to consider it by oneself, Od. 4, 729; κότον τινὶ, to cherish anger against any one, Il. 6, 449; αἰδέε ἐν στήθεσσι, Il. 13, 122. 2) to make, prepare, cause, for oneself, δαῖτα, Il. 7, 475. τὸ τίθεσθαι ἀσπίδα, to prepare well one's shield, Il. 2, 382; οἰκία, δῶμα, to build a house, Il.

2, 750. Od. 15, 241; μάχην, to begin the battle, Il. 24, 402. conf. Il. 17, 158. 3) to make, with double accus. θυμὸν ἄγχιον, to make one's spirit fierce, Il. 9, 629; τινά θιέσθαι γυναῖκα, Od. 21, 72.

\* τιθηνέομαι, depon. mid. (τιθήνη) (rarely act), to wait upon, to nurse, to bring up, prop. spoken of the nurse, παῖδα, h. Cer. 142.

τιθήνη, ἡ (τιθή), a nurse, a female attendant, Il. 6, 384. Διωνύσοιο τιθῆναι, the nurses of Bacchus, are the Hyades, nymphs of Nysa, who brought him up, cf. Apd. 3, 4. 4.

τιθήσθαι, Dor. and ep. for τίθης, see τίθμι.

Τιθωνός, ὁ, son of Laomedon, Il. 20, 337; whom Aurora bore away on account of his beauty, and took as a husband, see Ἠώς. He received, at the desire of the goddess, immortality, but not immortal youth, h. Ven. 219-239.

τίκτω, fut. τέξω, comm. τέξομαι, ep. also τεκούμαι, from this τεύσθαι, h. Ven. 207; aor. 2 ἔτεκον, ep. τέκον, infin. τεκῶν, ep. τεκῶν, ep. ἐτεκόμην and τεκόμην, to bring into the world, to bear, prop. spoken of the mother, with accus. παῖδα, υἱόν, mostly τινί, Il. 6, 22; also ὑπό τινι, Il. 2, 714. 728. b) to beget, to generate, spoken of the father; often in the aor. mid., Il. 5, 154. 546; but not solely, cf. Il. 2, 742. 22, 48; of both parents, Il. 22, 234. Od. 4, 64. c) Spoken of beasts and birds: to produce young, to hatch, Il. 16, 150. 2, 313.

τίλλω, 1) to pluck, to pick, to pull, to tear out, with accus. κόμην, the hair, Il. 22, 406. conf. v. 78. Batr. 70; πύλαιαν, Od. 15, 527. Mid. to pluck out, with reference to the subject, χαίτην, Od. 10, 567 (as a mark of grief); hence τίλλεσθαι τινά, to bewail any one (by plucking out the hair), Il. 24, 711.

\* τιμάσχος, ον, poet. (ἔχω), having honor, honored, h. Cer. 258.

τιμάω (τιμή), fut. τιμήσω, aor. ἐτίμησα, fut. mid. τιμήσομαι, with pass. signif. h. Ap. 485; aor. 1 mid. ἐτίμησάμην, Il. 22, 235; perf. pass. τετίμημαι, to value. 1) Spoken of persons: to honor, to esteem, to venerate, to hold in honor, τινά; also τινά δωτήνῃσι, to honor any one with presents, Il. 9, 155; hence pass. τετιμήσθαι σκήπτρῳ, Il. 9, 38; ἔδρη, κρείσσιν, Il. 12, 310; once with gen. τετιμήσθαι τιμῆς, to be esteemed worthy of honor, Il. 23, 649. cf. Kühner § 469. c. 2) Of things: to value, to esteem, αἰοδῆν, h. 24, 6. Mid. = act. with

reference to the subject, τινά, Il. 22, 235; πέρι κῆρι, Od. 19, 280. 20, 129.

τιμή, ἡ (τίω), value, hence 1) estimation, honor, esteem, espec. a place of honor, office, the dignity of gods and of kings, Od. 5, 335; βασιλῆς, Il. 6, 193; also alone, the royal dignity, dominion, Il. 2, 197. Od. 1, 117. 2) the valuation of a thing, espec. a determination of value as a recompense for any thing plundered; hence requital, punishment, compensation, restitution, satisfaction. ἀγνοῦναι τινι τιμῇ, to seek requital for any one, Il. 1, 159. 5, 552. ἀποτίναι, τίειν τιμῇ τινι, Il. 3, 286. 288. 459<sup>9</sup> ἄγειν, Od. 22, 57. [Conf. Jahrb. J. and Klotz, p. 284.]

τιμήεις, εσσα, εν (τιμή), contr. τιμῆς, accus. τιμήντα, Il. 9, 605. 18, 475. Comp. τιμηίστορος, Od. 1, 398. Superl. τιμηίστατος, Od. 4, 614. 1) Spoken of persons: valued, honored, esteemed, Il. 9, 605. Od. 13, 129. 2) Spoken of things: valuable, precious, costly, Od. 1, 312. Il. 18, 475. The posit. with contr. τιμῆς for τιμήεις (as Wolf has substituted for the gen. τιμῆς), Il. 9, 601; and accus. τιμήντα, cf. Butt. Gr. Gram. § 41. 9. 15.

τιμήντα, τιμῆς, see τιμήεις.

τίμιος, η, ον, valued, honored, spoken of persons, Od. 10, 38. † h. Ap. 483. 2) Of things, h. Ven. 143.

τινάσσω, aor. 1 ἐτίναξα, aor. mid. ἐτιναζάμην, aor. pass. ἐτινάχθην, to shake, to move, to brandish, δοῦρα, ἔγχος, hence also ἀντιφοπήν, αἰγίδα, Il. 13, 243. 17, 595; τινά, to shake any one in order to arrest his attention, Il. 3, 385; θρόνον, to overturn the seat, Od. 22, 88; spoken of the wind: to strew, Od. 5, 368. Pass. to be shaken, Il. 15, 609. Od. 6, 43. cf. ἐτινάσσω. Mid. τιναζέσθην πτερά, they shook their wings, or struck with their wings, Il. 2, 151.

τίνυμαι, poet. form of τίνομαι, mid. to cause to atone, to punish, τινά, Il. 3, 279. 19, 260. Od. 13, 214; τί, Od. 24, 326. (τίνυμαι is preferred by Butt. Gr. Gram. Vol. II. § 112. Anm. 19.)

τίνω (τίω), fut. τίσω, aor. ἔτισα, infin. τίσαι, fut. mid. τίσομαι, aor. 1 ἐτίσάμην (without perf.), 1) to atone, to pay, to discharge. τιμῇ τινι, to pay a compensation to any one, as a punishment, Il. 3, 289; θωήν, Od. 2, 193. b) to expiate, to atone for, with accus. of the thing for which one makes expiation, δάκρυα, Il. 1, 42; ὕδριν, φόρον, Od. 24, 352. Il. 21,

134; more rarely with accus. of the pers. *τίσεις γυνῶν*, thou shalt make atonement for the brother, Il. 17, 34; with dat. *κράατι*, Od. 22, 218. 2) Gener. *to pay, to discharge*, with accus. *ζωαίγια*, Il. 18, 407; *εὐαγγέλιον*, to reward the tidings, Od. 12, 392. Mid. 1) *to cause to atone, to cause to pay to oneself*, Od. 13, 15; hence 2) Comm. *to punish, to chastise, to revenge*, a) With accus. of the person who is made to make atonement, Il. 2, 743. 3, 28. Od. 3, 197. b) With accus. of the deed which is avenged: *φόνον τιρός*, Il. 15, 116; *βίην, λώβην*, Od. 23, 31. Il. 9, 208. c) Comm. accus. of the pers. and gen. of the thing: *τινὰ κακότητος*, to punish any one for wickedness, Il. 3, 366; *ὑπερβασίης*, Od. 3, 206; absol. Od. 3, 266. d) Rarely with two accus. *έίστατο ἔργον ἄστυς*; *Νηληΐα*, he caused Neleus to expiate the impious deed, Od. 15, 236. (ι is long in the ep. writers.)

*τίπτε*, ep. syncop. for *τίποτε*, before an aspirate *τίφθ'*, Il. 4, 243; *what then? why then?* Il. 1, 202. Od. 1, 225.

*Τίρυνς, θος, ἡ*, *Tiryntha*, a town in Argolis, fortified by the Cyclopes with great walls (*τοιχώεσσα*), the residence of Perseus, Il. 2, 559. [Cf. in regard to this nom. form, Jahrb. J. and K. p. 284.]

*τίς, τί*, an indefin. pron. (enclit.) ep. and Ion. declen. gen. *τίο*, *τεῦ*, Il. 2, 388. Od. 3, 348; dat. *τίφ*, *τῷ*, accus. *τινά*, *τί*, dual *τινέ*, plur. nom. *τινές*, accus. *τινάς*. 1) Any one, a certain one, some one; with subst. it is translated by *a, an*, *τις ποταμός*, *τις νῆσος*, neut. *τί*, *any thing, something*. *εἴ τις*, if any one, *εἴ τι*, if any thing; comm. with special emphasis: *who but, what but*. 2) An indefinite single person from a large number: *many a one* (aliquis), Il. 6, 459. 479. Od. 2, 324; also collectively: *each one, every one*, for *πᾶς*; *εὐ μὲν τις δόρυ θηξάσθω*, Il. 2, 382. 16, 209. 17, 254. Od. 1, 302. So also sometimes *τί* after a negation, h. Merc. 143. 3) In connection with adj. and pron. it gives prominence to the idea, which according to the connection may consist in strengthening or weakening, *somewhat, tolerably, very*, *ζῆλοτός τις*, Il. 3, 220; *τις θαυράλιος*, Od. 17, 449. cf. Od. 18, 382; 20, 140. The neut. *τί* stands as an adv. in connection with adverbs, in the signif. *somewhat, a little, in some degree*, in a certain respect, Il. 21, 101. 22, 382; and often with negat., Il. 1, 115.

*τίς, τί*, gen. *τίος*, interrog. pron. (always orthotone), ep. and Ion. declen. gen. always *τίο* and *τεῦ*, plur. gen. *τιών*, Il. 24, 387. 1) *who? what one? τί, what? what sort of? ἐς τί*, how long? Il. 5, 465. *τί μοι ἔριδος, καὶ ἀρωγῆς*, supply *πράγμα*, what have I to do with contention and aid? Il. 21, 360. 2) Rarely in dependent interrogation, Il. 18, 192. Od. 15, 423. 17, 368. 3) *τί* often stands absol., *how? why? wherefore?* Il. 1, 362. Od. 1, 346; see *τίπτε* for *τί ποτε*. 4) *τί* with a particip. and a verb forms in Greek one sentence, which we may express in two, Il. 11, 313; see *πάσχω*.

*τίσις, ιος, ἡ* (*τίω*), *value*; hence, 1) *recompense, requital, satisfaction*, Od. 2, 76. 2) Espec. *atonement, expiation, punishment, vengeance*, Il. 22, 19; *τιρός*, for any thing, h. Cer. 368. *ἐκ γὰρ Ὀρέστιαο τίσις ἔσται*, *Ἀτρεΐδαο*, vengeance will come from Orestes for the son of Atreus, Od. 1, 40.

*τίταίνω*, poet. (a form from *τείνω* with redupl.), aor. *έτίτηνα*, *to bend*, *τόξα*, Il. 8, 266. 1) *to stretch, to draw out*; hence also, *to draw*, *ἄρμα, ἄροτρον*, Il. 2, 390. 13, 704. 2) *to extend, to spread out, to stretch out*, *χῆμα*, Il. 13, 354; *τάλαντα*, *to hold up the balance*, Il. 8, 69; *τράπτειν*, Od. 10, 334; gener. 3) Intrans. *to stretch oneself, to hasten, to speed*, Il. 23, 403; like the mid. Mid. *to stretch or draw for oneself* (sibi), *τόξα*, Il. 5, 97. 11, 370. Od. 21, 259; *ἐπὶ τινι*. b) *to stretch oneself, to exert oneself*, spoken of birds, Od. 2, 149. Espec. spoken of horses: *to exert themselves in running, to stretch to the race*, Il. 22, 23. 23, 518.

\* *Τίταινοκτόνος, ὁ* (*κτείνω*), *Titan-slayer*, Batr. 282.

*Τίτανος, ὁ*, a mountain in Thessaly, named from *τίτανος* = *γύψος*, Il. 2, 735.

*Τιταρήσιος, ὁ*, a river in Thessaly, not far from Olympus, afterwards called Eurotas, which flowed into the Peneus, Il. 2, 751.

*Τίτην, ἦνος, ὁ*, ep. and Ion. for *Τιτάων*, plur. *οἱ Τίτηνες*, the Titans, son of Uranus and Gæa [Cælus and Terra], Il. 5, 899; an earlier race of gods, to which belonged Oceanus, Cæus, Creius, Hyperion, Japetus, Saturn. In an insurrection under Saturn, they hurled their father from the throne, and in company with their brother ruled heaven. But soon after Saturn hurled them to Tartarus; enraged at which, Gæa instigated

Jupiter, the son of Saturn, to rebellion, who dethroned his father, and banished him to Tartarus. They are first mentioned, Il. 5, 898, where they are called Οὐρανίονες. The name Τιτῆνες stands in Il. 14, 279. h. Ap. 33. Batr. 283. According to Hes. Th. 207, the names signifies *those striving*, from τιταίνω, accord. to Etym. Mag., as it were, οἱ τιταίνοντες τὰς χεῖρας, *Tendones*, Herm. [Cf. Jahrb. J. and K. p. 284.]

τιτρώσκω, see τρώω.

Τιτνός, ὁ, son of Gæa [Terra], a monstrous giant, who in Hades, lay extended over nine acres of land. He attempted to offer violence to Latona, and was slain by her children; in Hades, a vulture constantly preyed upon his liver, as a punishment, Od. 7, 324. 11, 576 seq. According to Hom. he dwelt in Eubœa; later writers say in Panopeus. The latter call him the son of Jupiter and Elara, Apd. 1, 3, 12.

τιτρώσκομαι, ep. (from the ep. τετυκίσθαι), only in the pres. and imperf., and having a like signif. with τεύχειν and τευχέιν. 1) With accus. *to prepare, to arrange*; πῦρ, to kindle a fire, Il. 21, 342; spoken of horses, ἵππους ὑπ' ὄχεσφι, to harness the horses in the chariot, Il. 8, 41. 13, 23. 2) More frequently = τυχεῖν, *to aim at, πάντα*, Od. 21, 48; espec. with missiles, absol., Il. 3, 80. Od. 21, 421. 22, 117; with a gen. of the object aimed at, Il. 11, 350. 13, 159. 498; with dat. of the weapon: δούρι, ἰώσῃ, Il. 13, 159. 21, 582. b) Metaph. φρεσί, to aim in mind, i. e. *to have in view, to have in mind*, Il. 13, 558; spoken of ships, ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες, that the ships aiming in mind may bring thee thither (where the poet represents the ships as animated), Od. 8, 556.

τίρωθ' for τίπτει, see τίπτει.

τίω, poet. imperf. iterat. τίσκον and τίσκετο, fut. τίσω, aor. 1 ἔτισα and τίσα, perf. pass. τετίμενος = τιμάω. 1) *to value, to esteem worth, to prize at*, with accus. τρίποδα θυοδικάβοιον, to value a tripod at twelve oxen, Il. 23, 703; cf. v. 705; τίειν τινα ἐν καρὸς αἴσῃ, Il. 9, 378. (see κάρ.) 2) Metaph. *to value, to esteem, to honor, to distinguish*, τινα, often ἴσον or ἰσά τι, Il. 5, 467. 13, 176; ὁμῶς τι, Il. 5, 535; περί τινος, before any one, Il. 18, 81. Pass. *to be honored, τιμῇ*, by any one, Il. 5, 78. 11, 58; part. τετιμμένος, Il. 20, 426. Od. 13, 28. h. Ap. 479; (the signi-

fication *to atone*, from τίσω, ἔτισα, belongs to τίνω).

ΤΛΗΜΙ, an assumed pres. for τλήναι.

\*τλήμοσύνη, ἡ (τλήμων), *endurance, patience, suffering, distress*, h. Ap. 191.

τλήμων, ονος, ὁ, ἡ (τλήναι), 1) *suffering, enduring patient*. 2) That ventures much, *venturing, adventurous, bold*, as epith. of Ulysses, Il. 10, 231. τλήμων θυμός, \*Il. 5, 670. 21, 430; impudent, h. Merc. 296.

τλήναι (verb defect. from the obsol. theme ΤΛΑΝ), of which there occur, aor. 2 ἔτλην, often 3 sing. ep. τλή, ep. ἔτλαν for ἔτλησαν, optat. τλαινῃ, imperat. τλήθι (also ep. aor. ἐτάλασα), perf. with pres. signif. τέτληκα, ας, ε, only in the sing. imperat. τέτλαθι, ατω, optat. τετλαίην, infin. τετλάμεναι and τετλάμεν, poet. for τετλάναι, part. τετληώς, ὅτος. 1) *to bear, to endure, to suffer*, absol. and with accus. φρίγιστα, Il. 5, 873; πολλὰ ἔκ τινος, Il. 5, 384; τετληότι θυμῷ, Od. 4, 447. 11, 181; also κραδίη τετληνία, Od. 20, 23. 2) *to take upon oneself, to venture, to undertake, to be bold, to dare*, with θυμῷ and infin. following, Il. 1, 228. 4, 94; τάδε μὲν καὶ τετλάμεν εἰσορώμεντες, let us bear these things, when we see them, Od. 20, 311. There is here an infin. as an expression of necessity, and χρή is to be supplied, as in h. Cer. 148. cf. Herm. ad loc. Buttm. however in the Schol. ad Od. prefers the old reading τέτλαμεν, i. e. τετλήκαμεν. So also Voss.

Τληπόλεμος, ὁ, son of Hercules and Astyoche (Astydamia, Pind.), he slew his uncle Licymnius by mistake, and fled to Rhodes; here he became king, and led the Rhodians in nine ships to Ilium, Il. 2, 653 seq. 2) Son of Damastor, a Trojan, whom Patroclus slew, Il. 16, 416.

τλητός, ἡ, ὅν (τλήναι), prop. *suffered, endured*; act. *suffering, enduring, steadfast*, θυμός, Il. 24, 49. †

τμάγειν, ep. for ἐτμάγησαν, see τμήγω.

τμήγω, ep. form of τέμνω, *to cut*; from this aor. 1 ἔμηνξα, aor. 2 ἔμαγον, aor. 2 pass. ἐτμάγην, of which there occurs only, τμήξας, Il. 11, 146; in tmesis and 3 plur. aor. pass. τμάγεν.

τμήδην, adv. (τέμνω), *cutting, grazing*, spoken of a spear, ἐπὶ λῶδε, Il. 7, 262. †

Τμῶλος, ὁ, a mountain in Lydia near Sardis, abounding in wine and saffron, now Bozdag, Il. 2, 866. 20, 385.



τόδι, adv. poet. *there*, Od. 15, 239; † h. Ap. 244. cf. Herm. ad h. Ven. 258.

τοί, enclit. partic. accord. to Buttm. and Passow prop. an old dat. for τῷ; origin. *therefore, accordingly, consequently*, but even in Hom. simply, *truly, certainly, indeed*. It serves 1) To limit and give prominence to a thought: τοῦτο δέ τοι ἐρίουσα ἔπος, Il. 1, 419; μήτι τοι, Il. 23, 315. 2) Espec. it is used when the discourse relates to a proverb: οὐκ ἀρετῇ κακὰ ἔργα· κηλάνει τοι βραδὺς ἀκύν, [the slow overtakes the swift], Od. 8, 329. 2, 276. Often in connection with other particles: δέ τοι, γάρ τοι, ἦ τοι, etc. (Accord. to Damm, it is prop. dat. of the personal pron. (for σοί); him follows Nägelsbach ad Il. p. 175.)

τοί, 1) Dor. and ep. for σοί, q. v. 2) for οἱ, see ὁ, ἦ, τό.

τοιγάρ, partic. (from τοί and γάρ), it stands comm. at the beginning of a sentence, and signifies: *therefore, then, accordingly, hence*, τοιγάρ ἐγὼν ἐρίω, Il. 1, 76. Od. 1, 179; (τοιγάρ τοι, Il. 10, 413. Od. 1, 214, the second τοί stands for σοί.)

τοῖος, η, ον (τός), demonstr. pron. *such, such like, thus constituted, (talis)*, answers prop. to the relative οἷος; but often stands for οἷος, also ὅποῖος, Il. 20, 250. Od. 17, 421; ὅς, Il. 7, 231. 24, 153. Od. 2, 286; rarely ὅπως, Od. 16, 208; for the most part absolute, also with dat. τευχέσσι τοῖος, Il. 5, 450. 2) With infin. it signifies: *to be capable, to be able, ἡμῖς δ' οὐ εὐ τε τοῖοι ἀμνήμεν*, able to ward off, Od. 2, 60. 3) With an adj. of the same gender and case, it signifies: *exceedingly, entirely, perfectly, τύμβος ἐπικεικὸς τοῖος*, prop. τοῖος, οἷος ἐπικεικός, Il. 23, 246, cf. Od. 3, 321; also with μάλα, Od. 11, 135. 4) The neut. τοῖον, as adv. *very, exceedingly*, Il. 22, 241. θάμα τοῖον, Od. 1, 209. σιγῇ τοῖον, in perfect silence, Od. 4, 776.

τοιόςδε, ἥδε, ὅδε = τοῖος strengthened by the enclitic δέ, it refers in the main to what follows, yet also to what precedes, Il. 5, 372. 21, 509. Od. 1, 371; with accus. τοιόςδε δίμωσ καὶ ἔργα, such in form and deeds, Od. 17, 313. b) With infin. Il. 6, 463; cf. τοῖος.

τοιούτος, αὐτο, οὗτο, ep. and Att. in the neut. τοιούτον (τοῖος, οὗτος), Od. 7, 309. 13, 330; a strengthened τοῖος, *such, so constituted*, refers prop. like οὗτος to what pre-

cedes, still also to what follows, Il. 16, 847. Od. 4, 269.

τοιςδεσι and τοῖςδεσι, see ὅδε.

τοῖχος, ὁ, a wall; espec. a wall of a house, and of a court, Il. 9, 219. 16, 212. Od. 7, 86. 2) the wall of a ship, Il. 15, 382. Od. 12, 120.

τοκάς, ἄδος, ἡ (τίκτω), bearing, having borne, οὗς, Od. 14, 16. †

τοκεύς, ἑως, and ἦος, ὁ, poet. (τίκτω), one who begets or bears, in Hom. always in the plur. parents, Il. 3, 140. h. Cer. 138; and dual, Od. 8, 312.

τόκος, ὁ (τίκτω), 1) the act of bearing, birth, Il. 17, 5. 19, 119. h. Cer. 101. 2) that which is born, a child, posterity, γενεή τε τόκος τε, Il. 15, 141. Od. 15, 175. 3) Metaph. using, interest, reward, Batr. 186.

τολμάω (τόλμα), fut. τολμήσω, aor. ep. τόλμησα, like τίληναι, 1) to take upon oneself, to venture, to undertake, to dare, to have boldness and spirit, with infin. Il. 8, 424. Od. 9, 332; with particip. Od. 24, 163; absol. θυμός μοι ἐτόλμα, Il. 10, 232. 17, 68. 2) Rarely with accus. to undertake, πόλεμον, Od. 8, 519.

τολμήεις, εσσα, εν (τόλμα), full of spirit, bold, daring, rash, θυμός, Il. 10, 205; steadfast, Od. 17, 284.

τολνεύω (τολύπη), prop. to wind the cleansed wool into a ball, hence, metaph. to bring about any thing with pains-taking, to prepare, to finish, δόλους, to plot artifices, Od. 19, 137; πόλεμον, to finish the war, Il. 14, 86. 1, 235. Od. 1, 238. 4, 490; τί, Il. 24, 7.

τομή, ἡ (τέμνω), a cut, i. e. the act of cutting. 2) the part cut off, the stump of a tree, Il. 1, 235. †

\* τόμος, ὁ (τέμνω) = τομή; τόμος ἐν πτέρῃ, a piece of ham, Batr. 37.

Τομούραι, αἱ = αἱ μαρτυαῖαι, the oracle of Jupiter in Dodona; thus read some critics for Θίμωστες, Od. 16, 403. cf. Strab. VII. p. 474.

τοξάζομαι, depon. mid. poet. (τόξον), pres. optat. τοξάζοιτο, fut. σομαι, Od. 22, 72; to shoot with the bow, absol. and τινός, at any one, \* Od. 8, 218. 22, 27.

τοξεντής, ὁ (τοξέω), an archer, Il. 23, 850. †

τοξένω (τόξον) = τοξάζομαι, with gen. Il. 23, 855. †

τόξον, τό, 1) a bow (for shooting), poet.

often in the plur. τὰ τόξα, because it consisted of two parts; [or accord. to Herm. Soph. Phil. 652: "τόξα, de arcu et sagittis et quidquid ad arcum pertinet."] The bow, more rarely a weapon in battle, served for occasions of treachery and ambush. The bow of Pandarus, accord. to Il. 4, 109 seq., was of horn, and consisted of two parts, each of which was 16 palms long. The two were so joined by the πῆχυς, that they received the form of a bow. Upon each of the extremities was a knob (χοῦν), to which the bow-string (νευρά) was attached. When it was to be used, it was drawn, by placing it against the earth, and drawing firmly the string, (τεταλνεν τόξον). In shooting, the bow was grasped by the middle (πῆχυς), the arrow laid upon the string, and this drawn to the breast to impel the arrow (τόξον ἔλαυν, ἀνέλαυν), cf. Il. 4, 105 seq. 11, 375. 582. Od. 19, 572. 2) Poet. the act of shooting, archery, Il. 2, 718. 12, 330.

τοξοσύνη, ἡ (τόξον), the act of shooting with the bow, archery, Il. 13, 314. †

τοξέτης, ον, ὁ, ep. τόξετα (τόξον), an archer, Il. 11, 385. †

τοξοφόρος, ον (φέρω), bearing a bow, epith. of Diana, Il. 24, 483. † of Apollo, h. Ap. 13, 126.

τοπρίν, adv. see πρίν.

τεπρόσθεν, adv. see πρόσθεν.

τορεῖν, ep. defect. aor. 2 ἔτορεν, and part. aor. 1 τερήσας, h. Merc. 119, to pierce through, to thrust through, τί, any thing, Il. 11, 236. †

τορῶω, (τόρως) Hom. only in the mid. aor. 1 ep. 3 plur. τορῶσαστε, subj. τορῶσεται, ep. for τορῶσονται, Od. l. c., to make round, to round off; with accus. σῆμα, Il. 23, 255; ἔδαφος νηός, the bottom of a ship, Od. 5, 249.

ΤΟΣ, TH, TO, obsol. ground form of the article.

τοσάκι, ep. τοσσάκι, adv. so many times as often, with reference to ἑσάκι, Il. 21, 268. 22, 197. Od. 11, 586.

τόσος, η, ον, also τόσος, η, ον, as great, as much, as far, as long, as, strong, used of time, number, etc.; it corresponds prop. to ὅσος; very often it stands absol.; spoken of a known number or size, Il. 4, 430; Od. 2, 28. τῶς τόσοι, thrice as much, Il. 1, 213. 21, 80. 2) The neut. τόσον and τόσσον, often used as adv. so much, so very, so far,

with verbs and adj. and with ὅσον correlating, Il. 3, 12. 6, 450; more rarely with ὥς, Il. 4, 130. 22, 424; ἄλλο τόσον, the rest entirely. τοῦ δι καὶ τόσον, κ. τ. λ., whose body the armour elsewhere entirely covered (accord. to Spitz.), Il. 22, 322. cf. Il. 23, 554.

τοσόςδε, τοσῆδε, τοσόνδε, ep. also τοσσόςδε, τοσσῆδε, τοσσόνδε, = τόσος, strengthened by the enclitic δε, with a correlating ὅσος, Il. 14, 94; and connected with τοιόςδε, Il. 2, 120. τοσόνδε, and τοσσόνδε, as an adv., Il. 22, 41. Od. 21, 253.

τοσσούτος, τοσαύτη, τοσσούτο, ep. also τοσσούτος, τοσαύτη, τοσσούτο and τοσσούτον, Od. (τόσος and οὔτος), a strengthened τόσος, 1) so great, so much, καὶ σε τοσσούτον ἔδθηκα, I reared thee thus great, Il. 9, 485. 2) τοσσούτο or τοσσούτον, Od. 8, 203, so very, so much, Od. 21, 402; with a superl., Il. 23, 476.

τοσσαύκι, ep. for τοσάκι.

τόσος, η, ον, ep. for τόσος.

τοσσούτος, αὐτή, οὗτο, ep. for τοσσούτος.

τότε, adv. of time: then, at last, at that time, Il. 1, 100. Od. 4, 182; spoken of a time sufficiently definite from what precedes, or which is known; often τότε καὶ, τότε γε, καὶ τότε δή, καὶ τότε ἔπειτα. 2) With an article, οἱ τότε, those at that time, or the then living, Il. 9, 559. 3) It often forms the apodosis, espec. in sentences of time, Il. 21, 451; espec. ep. δὴ τότε, Il. 1, 476. Od. 9, 59; also καὶ τότε δή, Il. 8, 69; καὶ τότε ἔπειτα, Il. 1, 478; rarely after conditional clauses, Il. 4, 36. Od. 11, 112.

τότῃ, adv. once, sometimes, τότε μὲν—τότε δέ, now—now, Od. 24, 447. 448. It also stands alone, Il. 11, 63, ed. Spitzner (where Wolf reads τότε.)

τοτρίτην, adv. for the third time, see τρίτος.

τοῦ, gen. of ὅ, and of τίς; but τοῦ enclit. for τινός.

τοῦνεκα, contr. for τοῦ ἔνεκα, therefore, on that account, Il. 1, 96. Od. 13, 194.

τούνομα, contr. for τὸ ὄνομα, q. v.

τόσσα, adv. of time, 1) so long, in the mean time, the while, prop. it answers to ὅσσα, which generally follows it, but often precedes. Il. 4, 221. 9, 550; it also relates to ἔως, Il. 10, 507. Od. 2, 76; ὅτε δή, Od. 10, 571; πρίν, Il. 21, 100. 2) so long as, until, until the time, here also follows ὅσσα, Il. 1,

509. h. Cer. 37. 3) Absol. *meantime*, in the *meantime*, Il. 10, 498. 13, 83, 17, 79. Od. 3, 303. 464; and often.

τράγος, ὁ, a *he-goat*, Od. 9, 239. †

τράπεζα, ἡ (prop. for τετράπεζα, having four feet), a *table*; ξενίη, the *guest-table*, as a symbol of hospitality, Od. 14, 156. 17, 155. Commonly each guest had his own table, Od. 15, 466. 17, 333; and espec. Od. 22, 74, where the suitors use the tables as shields. Still this was not always the case, since Od. 4, 54, two guests used a table, and often all the guests had but one table, see Il. 9, 216. 11, 628. Od. 1, 138; see Nitzsch ad Od. 1, 109.

τραπέζεις, ἦος, ὁ (τράπεζα), at the *table*, belonging to the *table*, only as adj. κύνες τραπέζεις, *table or house-dogs*, Il. 23, 173. Od. 17, 309; and πύλαοι, Il. 22, 69.

τραπείομεν, ep. for ταρπώμεν, see τέρπω.

τραπέω, ep. to tread *grapes*, Od. 7, 125. †

τραφέμεν, see τρέφω.

τράφην, see τρέφω.

τραφερός, ἡ, ὄν (τρέφω), *congealed, solid, compact, firm*; hence ἡ τραφερή, the *solid land*, the *continent*, ἐπὶ τραφερὴν τε καὶ ὕγρην, Il. 14, 308. Od. 20, 9. h. Cer. 43.

\* τράχηλος, ὁ, the *neck*, Batr. 82.

τρεῖς, οἱ, αἱ, τρία, τὰ, *three*, Il. 9, 144. οἱ τρεῖς, Od. 14, 26. On the number three, see τρίς.

τρέμω (τρέω), only pres. and imperf. to *tremble, to shake, to quake*, Il. 13, 19; spoken of a robe, Il. 21, 507. 2) Espec. for fear, Il. 10, 390. Od. 11, 527. (Another form is τρομέω.)

τρέπω, fut. τρέψω, aor. 1 ἔτρεψα, ep. τρέψα, aor. 2 ἔτραπον, sometimes intrans., Il. 16, 657. Mid. aor. 1 ἐτρεψάμην, h. Cer. 203. Od. 1, 422. 18, 305; very often aor. 2 ἐτραπόμην, ep. τραπόμην, perf. pass. τέτραμμαι, espec. τετραμμένος, imperat. τετράφθω, Il. 12, 273; plur. perf. 3 sing. τέτραπτο, and 3 plur. τετράφασθ', ep. for τετράφατο, aor. 1 pass. ἐτρέφθην, Ep. 14, 7, comm. ἐτράφθην, from which τραφῆναι, Od. 15, 80; (τραπίομεν, Od. 8, 292, belongs to τέρπω). 1) Act. to *turn, to direct, to guide, to govern*, with accus. accord. to the relation indicated by the connected adv. and prepos. a) to *turn away, to direct*, to a place, εἰς τι, Il. 13, 7; πρὸς τι, Il. 5, 605; παρὰ τι, Il. 21, 603; ἀνά τι, Il. 19, 212; ἐπὶ τι, Il. 13, 542; ἐπὶ τι, Il. 13, 4; τέτραπτο πρὸς ἰθὺν οἶ, he was turned directly towards

him, Il. 14, 403; τινὰ εἰς εὐνὴν, to bring any one to bed, Od. 4, 294; μῆλα πρὸς ὄρος, to drive the sheep to the mountain, Od. 9, 315; θυμὸν κατὰ πληθύν, to turn one's mind to, Il. 5, 676; ἵππους φύγαδε, the horses to flight, Il. 8, 157. 257; and without ἵππους, Il. 16, 657; spoken of battle: to *turn to flight, to repulse*, τινὰ, Il. 15, 261. b) to *turn around, to turn about*, πάλιν τρ. ἵππους, to turn back the horses, Il. 8, 437; πάλιν ὄσσε, Il. 13, 3. c) to *turn from, to avert, to repel*, ἀπὸ τιος, Il. 16, 645. 22, 16. d) Metaph. to *turn, to change*, φρένας τιός, Il. 6, 61. 2) Intrans. to *turn oneself*, like the mid., aor. 2 act. φύγαδε, Il. 16, 657. II) Mid. and Pass. 1) to *turn oneself, to betake oneself, to apply oneself*, ἐπὶ ἔργα, Il. 3, 432; εἰς ὀρχηστίν, Od. 1, 422; aor. 1 mid. absol. αἰχμὴ ἐτράπετο, the point bent, Il. 11, 237. Espec. a) like *versari, to have intercourse, to travel*, τραφῆναι ἀν' Ἑλλάδα, Od. 15, 80. b) πάλιν τραπέσθαι τινός, to turn from any one, Il. 18, 138; ἐκάς τιος, Od. 17, 73. c) Metaph. to *change, to turn*, τρέπεται χρῶς, the color changes (spoken of one in fear), Il. 13, 279. 17, 733. Od. 21, 412; τράπεται νόος, φρήν, the mind changes, Il. 17, 546. 10, 45; ἥδη μοι καρδίῃ τέτραπτο ἔεσθαι, already was my heart disposed to return, Od. 4, 260; (poet. from τροπάω).

τρέφω, fut. θρέψω, h. Ven. aor. 1 ἔθρεψα, ep. θρέψα, aor. 2 ἔτραφον (trans. in Il. 23, 90, where now stands ἔτρεφα, see at the end); perf. τέτροφα, intrans. aor. 1 mid. ἐθρεψάμην, only optat. θρέψαιτο, aor. 2 pass. ἐτράφην, 3 plur. τράφην for ἐτράφησαν. I) Act. 1) to *make compact or thick, to cause to coagulate or curdle*, with accus. γάλα, Od. 9, 246. 2) Comm. to *feed, to nourish, to rear, to bring up, to nurse*, spoken of children, τινὰ, Il. 1, 414. 2, 548; τινὰ πῆμα τινι, to rear any one as a pest, Il. 6, 282; of beasts: ἵππους, κύνες, to keep [horses] dogs, Il. 2, 766. 22, 69; of plants: to *raise*, Il. 11, 741. b) Metaph. ὕλη τρέφει ἄγρια, the forest nourishes wild beasts, Il. 5, 52; to *cause to grow, to sustain* αἰοιφήν, Od. 13, 410; καίτην, Il. 23, 142. II) Mid. 1) Transit. to *rear for oneself*, τινὰ, Od. 19, 368. † 2) Intrans. mid. with perf. 2 and aor. pass. 1) to *congeal, to attach itself firmly*, περὶ χροῖ τέτροφεν ἄλμη, Od. 23, 237. 2) to *be nourished, to grow, to grow up*, Il. 1, 251. 4, 723. The forms ἐτράφην ὑπὸ μητρὶ, Il.

5, 555: *τραφέμεν* for *τραφέιν*, Il. 7, 199, 18, 436. Od. 3, 28; *ἐτραφ* for *ἐτραφε*, Il. 21, 279, are explained as forms of the aor. 2 act. with intrans. signif., cf. Buttm. Ausf. Gram. under *τρέφω*, Kühner § 244. Thiersch on the contrary, § 215. 45, supposes an ep. shortening for *ἐτραφήτην*, *τραφήναι*, etc., accented *ἐτράφ* with Herodian, as aor. 2 pass.

*τρέχω*, aor. 1 *ἔδρεξα*, only ep. iterat. from *δρέσασκον*, Il. 18, 599. 602; aor. 2 *ἔδραμον*, to run, to haste, to hasten, πόδεσσι, Il. 18, 599; metaph. spoken of inanimate things, of an auger, Od. 9, 386.

*τρέω*, 3 sing. *τρεῖ*, aor. 1 *ἔτρεσα*, ep. *τρέσσα*, to tremble, to quake; in Hom. according to Aristarch. always: to fly from fear, Il. 5, 256. 11, 546. Od. 6, 138; *ὑπὸ τῆχος*, to fly under the wall, Il. 22, 143; (the signif. to quake, prob. Il. 17, 332. 21, 288). 2) Trans. to fear, to tremble at, τῇ, Il. 11, 554. 17, 663. N. B. φωνὴ τρεῖ, the voice trembles, Herm. conject. h. Ven. 238. for *φέει*.

*τρέφων*, *ωνος*, ὁ, ἡ (*τρέω*), trembling, timorous, fearful, epith. of doves, Il. 5, 778. 22, 140. Od. 12, 63.

*τρητός*, ἡ, ὄν, verb. adj. from *ττρέω*, pierced, perforated, λίθος, Od. 13, 77; often *τρητὰ λεία*, spoken of royal beds, prob. beautifully perforated (V. 'beautifully formed'), Il. 3, 448. Od. 1, 440. Others think they were so called because they were thus pierced to admit girths or cords, Od. 23, 198.

*Τρηχίς*, *ἴνος*, ἡ, ep. and Ion. for *Τραχίς*, an old town in Thessaly on the Malean gulf, so called from the mountainous region in its vicinity; after its destruction, it was rebuilt at a distance of six stadia, and called *Ἡράκλεια*, Il. 2, 682.

*Τρηχός*, ὁ, an Ætolian, slain by Hector, Il. 5, 706.

*τρηχὺς*, εἶα, ὅ, Ion. for *τραχὺς*, rough, uneven, rugged, steep, stony, λίθος, Il. 5, 308; ἀκτὴ, Od. 5, 425; also epith. of towns and islands, Il. 2, 717. Od. 9, 27.

(*τρήχω*), an erroneously assumed pres. for the Hom. perf. *ττρέχηα*, see *ταράσσω*.

*τρίαινα*, ἡ (*τρεῖς*), a trident, the comm. weapon of Neptune, Il. 12, 27. Od. 4, 506.

\* *τρίβος*, ὁ (*τρίβω*), prop. rubbing, exercise, practice, expertness, h. Merc. 447.

*τρίβω*, infin. pres. ep. *τριβέμεναι*, aor. 1 *ἔτριψα*, infin. *τρίψαι*. 1) Prop. to rub; hence spoken of grain: to thresh, κρεῖ, Il. 23, 496,

(which was done by oxen), *μοχλὸν ἐν ὀφθαλμῷ*, to turn the stake in the eye, Od. 9, 333. 2) Metaph. to exhaust, to enfeeble, *τρίβεισθαι κακοῖσι*, to exhaust oneself by sufferings, Il. 23, 735.

*τρίγληνος*, ὄν (*γλήνη*), having three eyes, ἔρματα *τρίγληνα*, either with three eyes or openings, or having three stars, ['triple-gemmed,' Cowp.], Il. 14, 183. Od. 18, 298.

*τριγλώχιν*, *ἴνος*, ὁ, ἡ, poet. (*γλωχίν*), three-pointed, triple-barbed, epith. of an arrow, \*Il. 5, 393. 11, 507.

*τριετής*, ἐς (*ἔτος*), of three years, three years old, only adv. *τρίετες* (with retracted accent), three years long, \*Od. 2, 106. 13, 377.

*τρίζω*, perf. *τρεῖγα*, with pres. signif., part. ep. *τρεῖγώτας* for *τρεῖγόντας*, a word formed to imitate the sound, to twitter, to chirp, spoken of young birds, Il. 2, 314; to squeak, to gibber, to utter a sharp sound, spoken of bats and of the noise of departing souls, Od. 24, 5. 9. Il. 23, 101; [cf. Shakspeare, 'the ghosts, —Did squeak and gibber in the Roman streets;'] to crack, to creak, spoken of the backs of wrestlers, Il. 23, 714.

*τριήκοντα*, indecl. ep. and Ion. for *τριακ.*, thirty, \*Il. 2, 516. 680. 733.

*τρηκόσιοι*, αἱ, α, ep. and Ion. for *τριακ.*, three hundred, Il. 11, 697. Od. 13, 390.

*Τρίκη*, ἡ, prose *Τρίκην*, Strab., a town in Thessaly on the Peneus, with a temple of Æsculapius, the residence of the Asclepiades, Il. 2, 729. 4, 202.

*τρίλιστος*, ὄν, poet. for *τρίλιστος* (*λίσσεται*), thrice prayed for, i. e. often or earnestly supplicated, νύξ, Il. 8, 488. † cf. *τρίς*.

\* *Τριόπη*, ὄν, ὁ, Ion. for *Τριόπας*, (triple-eyed, from ὤψ), father of Phorbas, h. Ap. 211.

\* *τριπέτηλος*, ὄν (*πέτηλον*), triple-leaved, h. Merc.

*τρίπλαξ*, *ακος*, ὁ, ἡ (*πλέω*), threefold, triple, ἄντυξ, Il. 18, 480. †

*τριπλή*, adv. (*τρίπλος*), threefold, Il. 1, 128. †

*τρίπολος*, ὄν, poet. (*πολίω*), thrice turned around or ploughed, νεῖός, Il. 18, 542. Od. 5, 127.

*τρίπους*, ὄν, ὁ, poet. for *τρίπους*, Il. 22, 164. † *τρίπους*, ὁδος, ὁ, ἡ, prop. adj. three-footed, comm. ὁ *τρίπους*, a tripod: a) a three-footed kettle for boiling, Il. 18, 344. 346. Od. 8, 434; hence *ἐμπυριβήτης*, Il. 23, 702. b) Or,

a beautifully wrought three-footed stand for kettles, dishes, basins, ἄπυρος, Il. 9, 122, 264. They are often mentioned as prizes and presents, Il. 8, 290, 9, 122, 11, 700. Od. 13, 13.

\* *Τριπτόλεμος*, ὁ (the rural deity dwelling upon the thrice-ploughed land (τριπόλῳ), according to Hom. h. Cer. 153, a prince of the Eleusinians; according to the fable of the Athenians, son of Ceres and Metaneira, to whom Ceres presented a chariot yoked to a dragon, to travel through the earth and teach agriculture to mankind.

*τρίπτυχος*, ὃν (πίπσω), triple, three-fold; *τρυφάλεια*, a helmet which is formed of three plates laid one upon another, Il. 11, 353. †

*τρίς*, adv. (τρις), thrice, often, *τρίς τόσσα*, τόσσα, Il. 1, 213, 5, 136. The number three appears even in Hom. to have been a sacred number, and gener. to indicate that which occurs several times, Il. 5, 436, 6, 435, 22, 165; see Spitzner ad Il. 16, 702.

*τρισκαίδεκα*, indecl. poet. for *τριακαίδεκα*, thirteen, Il. 5, 387. Od. 24, 340.

*τρισκαίδεκατος*, ἡ, ὃν, the thirteenth, Il. 10, 495; *τῇ τρισκαίδεκάτῃ*, sc. ἡμέρῃ, Od. 19, 202.

\* *τριςκοπάνιστος*, ὃν (κοπανίζω), thrice-pounder. *τρ. ἄρτος*, bread made of very fine flour, Batr. 35.

*τρίσμακαρ*, ἄρος, ὁ, ἡ, thrice-blessed, i. e. happy in the highest degree, Od. 6, 154. *τρίσμακαρες καὶ τετράκις*, \* Od. 5, 306.

\* *τρισσός*, ἡ, ὃν (τρις), three-fold, three and three, h. Ven. 7.

*τριστοιχί*, adv. (στοῖχος), in three rows (divided into three parts, V.), Il. 10, 473. † ed. Wolf; otherwise *τριστοιχί*.

*τρίστοιχος*, ὃν (στοῖχος), in three rows, divided into three parts, Od. 12, 91. †

*τριςχίλιοι*, αἱ, α (χίλιοι), three thousand, Il. 20, 221. †

*τρίτατος*, ἡ, ὃν, poet. lengthened for *τρίτος*, the third, Il. 1, 252. Od. 4, 97; and often.

*Τρίτογένεια*, ἡ (γένος), the Triton-born, epith. of Minerva, prob. named from Triton, a stream in Alalcomenæ, in Bœotia, where was the most ancient seat of her worship, Il. 4, 515, 8, 39. Paus. 9, 33. Accord. to the old Gramm. it means head-born, from *τρίτω*, in Cretan = κεφαλή; but the fable that Minerva was born from the head of Jupiter is first found h. 28, 4. A later fable derives the name from the lake Tritonis in Lybia, where she was said to have been born, Ap. 1, 3, 6.

\* *Τρίτογενής*, ἄος, ἡ, a rare form of *Τρίτογένεια*, h. 28, 4.

*τρίτος*, ἡ, ὃν (τρις), the third. τοῖσι ἐπὶ τρίτος ἦλθε, Od. 20, 185. Neut. τὸ τρίτον, or, with Wolf, *τοτρίτον*, thirdly, for the third time, Il. 3, 225.

*τρίχα*, adv. (τρις), three-fold, in three parts, Od. 8, 506. διὰ τρίχα κοσμηθέντες, i. e. διακοσμ. τρ., Il. 2, 655; with Gen. *τρίχα νυκτὸς ἦν*, it was in the third part of the night, Od. 12, 312, 14, 483.

*τριγᾶνες* (ᾶ τ), οἱ Δωριεῖς, Od. 19, 177; † accord. to Eustath. the trebly-divided (ἄσσω), because they dwelt in Eubœa, in the Peloponnesus, and in Crete, or named from the triple race of the Dorians, the Hylleis, Dymanes, and Pamphyli, hence V., of treble race. Accord. to others (Damm), with triple-waving crest, like κορυθαῖε; or from *θρίξ*, with waving hair, cf. Strab. X. p. 475.

*τρίγες*, αἱ, nom. plur. from *θρίξ*.

*τριγθά*, poet. for *τρίχα*, three-fold, Il. 2, 668, 15, 169. Od. 9, 71.

*Τροίην*, ἡρος, ἡ, Trazene, a town in Argolia, not far from the coast on the Saronic gulf, with a port, Pogon, Il. 2, 561.

*Τροίζηνος*, ὃν, son of Ceas, father of Euphemus, Il. 2, 847.

*Τροίη*, ἡ, ep. and Ion. for *Τροία*, Troja, 1) the Trojan country in Asia Minor, with its capital, Ilium, extending along the coast from the river Æsepus to Calcus, or, accord. to Strabo, from the promontory of Lectum to the Hellespont. Often in Hom., Il. 2, 162; in prose comm. *Τρωάς*. 2) the chief town in Troja, otherwise Ilium, Il. 1, 129, 2, 141. Od. 1, 2; from this *Τροίηθεν* and *Τροίηδε*, adv. from Troy, Od. 3, 257; (ἀπὸ Τροίηδε μολόντα, Il. 24, 492, is rejected by Spitzner in his Programm de adverb. quæ in *θεν* desinunt, usu Homérico, p. 6, who prefers the old reading, *Τροίηθεν ἰόντα*). *Τροίηνδε*, adv. to Troy, Il. 22, 116. Od. 3, 263.

*τρομέω*, a form of *τρέμω*, only pres. and imperf. mid. 3 plur. optat. *τρομέοιτο* for *τρομέοντο*, 1) to tremble, to quake. *τρομέει ὑπὸ γυναι*, Il. 10, 95. *τρομέουσι φρένα*, they tremble in heart, Il. 15, 627. 2) With accus. to tremble at, to fear, any one, Il. 17, 203. Od. 18, 79. Mid. = *τρομέω*. *τρομέοντό οἱ φρένες*, Il. 14, 10; *θυμῷ*, Il. 10, 492; with accus. *θάνατον*, Od. 16, 446.

*τρόμος*, ὁ (τρέμω), the act of trembling,

quaking, Il. 3, 34. 8, 452. Od. 18, 88; hence anxiety, terror, Il. 6, 137; and often.

\*τρόπαιον, τό (τροφή), a trophy, Batr. 159.

τροπέω, poet. form of τρέπω; ὄχρα, to turn about the chariot, Il. 28, 224. †

τροπή, ἡ, the act of turning, return. τροπαὶ ἡέλλοιο, the turning of the sun, the solstice, Od. 15, 404. † The passage Νῆσός τις Συρίη—Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἡέλλοιο, is variously explained; Voss: beyond Ortygia, where is the solstitial point. According to most ancient critics, cf. Strabo X. p. 487, and Eustath. ad loc., by Syria is to be understood Syros, one of the Cyclades, and by Ortygia the island Delos. The τροπαὶ ἡέλλοιο Eustath. explains as a poetical description of the west, and compares with it Od. 11, 18. Also, according to Voss and Nitzsch ad Od. 1, 22, it is the quarter of the heaven where the sun declines to his setting. With him agrees G. F. Grotefend in Geogr. Ephem. B. 48. St. 3. p. 281. "Ortygia or Delos is the centre of the earth's surface in Homer, over which the sun reaches the highest point of its path. A line from north to south divides the earth into two parts." Others consider the words as meaning the real solstice, rejecting the above explanation because Syros is not west, but rather east from Delos. This Eustath. intimates, in saying that the solstitial point had been pointed out in a cave in this island; or it was referred to the gnomon of Pherecydes, cf. Diog. Laert. Pherecyd. Accord. to Otf. Müller, cf. Orchomenos p. 326, the words are the addition of a rhapsodist, and obviously refer to the gnomon of Pherecydes of Syros. Voss, Alte Weltkunde p. 294, understands by Ortygia, the small island of Ortygia lying near Syracuse; and here also, he thinks, is Syria to be sought, see Συρίη.

τρόπις, ιος, ἡ (τρέπω), the keel of a ship, a ship's bottom; it was made small, in order easily to cut the waves; from it arose the two side-walls, \* Od. 7, 252. 19, 278.

τροπός, ό (τρέπω), a leathern thong with which the oar was made fast, and in which it turned, Od. 4, 782. 8, 53.

τρόφις, τρόφι, gen. ιος, ep. short form = τροφός. τρόφι κῆμα, a great, powerful wave, Il. 11, 307. †

τροφός, εσσα, εν, poet. (τρέφω), well-

nourished; hence thick, strong, great, κῆματα, Il. 15, 621. Od. 3, 290. Aristarch. reads τροφόντα, incorrectly.

τροφός, ό and ἡ (τρέφω), one who nourishes, one who brings up; only as fem. a nurse, a female attendant, \* Od. 2, 361. 4, 742.

\* Τροφώνιος, ό, son of Erginus, a king of Orchomenos, brother of Agamedes, h. Ap. 296.

τροχός, ό (τρέχω), every thing which runs, comm. any thing circular, hence 1) the wheel of a chariot, Il. 6, 42. cf. ἄρμα. 2) a potter's wheel, Il. 18, 600. 3) a round mass of wax, tallow, Od. 12, 173. 21, 178.

τρυγῶν (τρέγη), 3 plur. pres. τρυγῶσι, ep. for τρυγῶσι, to harvest the fruits of the trees and the field, to harvest, to gather, Od. 7, 124; to strip off fruits, ἄλων, Il. 16, 556.

\* τρύγη, ἡ, autumnal fruits, whether of field or tree, espec. wine. 2) the autumnal harvest, h. Ap. 55.

\* τρυγηφόρος, ον (φέρω), bearing wine, h. Ap. 529.

τρυγῶν, see τρυγῶν.

τρύζω, a word formed to imitate the sound, to coo, to utter a murmuring sound, espec. spoken of the turtle dove; of men: to mutter, to murmur from displeasure; τινί, to complain of any thing to any one, Il. 9, 311. †

τρῦπανον, τό (τρυνάω), an auger, a carpenter's tool, Od. 9, 385. †

τρῦπᾶν (τρέπη), pres. optat. 3 sing. τρυπῶ, to bore, to pierce, δόρυ, Od. 9, 384. †

τρυφάλεια, ἡ, poet. a helmet, Il. 3, 372. Od. 18, 378. According to the common explanation, for τριφάλεια, a helmet with three cones; accord. to Wolf and Buttm. Lexil. II. p. 250, it was the prevalent name of a helmet, and prob. derived from τρύω, to pierce, because the cone or knob was perforated for the reception of the crest, in distinction from καταΐτις, Heyne ad Il. 3, 372.

\* τρυφερός, ἡ, όν (τρυφή), soft, delicate, tender, Batr. 66.

τρύφος, εος, τό (θρύπτω), that which is broken off, a piece, a fragment, Od. 4, 508. †

τρύχω, poet. = τείρω, fut. τρύξω, to wear away, to consume, to destroy, οἶκον, the property, Od. 1, 248. 16, 125; metaph. to drain, to vex, to torment, to distress. πτωχὸν οὐκ ἂν τις καλέοι, τρύξοντά ἑ αὐτόν, no one would call a beggar, to torment himself, Od. 17, 387. Pass. Od. 1, 288. τρύχισθαι λιμῶ, \* Od. 10, 177.

Τρωαί, αἱ, only plur. *the Trojan women*, Il. 3, 394. 411. see Τρωός.

Τρωάς, ἄδος, ἡ, a pecul. fem. to Τρωός, *Trojan*, ἡ τροφός, h. Ven. 114; espec. with and without γυνή, a Trojan woman, always in the plur. Il. 6, 442.

\* τρώγλη, ἡ (τρώγω) *a hole, a cave*, Batr. 52. 113.

\* Τρωγλοδύτης, ου, ὁ, *that lives in holes*, the name of a mouse, Batr. 205.

\* τρωγλοδύω, (δύω), *to creep into a hole or cave*, to dwell in a hole, only part, Batr. 35.

τρώγω, *to gnaw, to crop, to chew, to nibble*, spoken of mules, ἄγρωστιν, Od. 6, 60; † of mice, Batr. 34.

Τρωϊάς, ἄδος, ἡ, poet. pecul. fem. of Τρωϊός, *Trojan*, λῆς, Od. 13, 263; comm. in the plur. with γυναικες, Il. 9, 139. 16, 831. Subst. *the Trojan women*, Il. 18, 122.

Τρωϊκός, ἡ, ὄν, *Trojan*; τὸ Τρωϊκὸν πεδῖον, Il. 10, 11. 23, 464, *the Trojan plain*, between the rivers Scamander and Simois, the scene of the Trojan war; also Τρώων πεδῖον, Il. 11, 836. 15, 739; for the most part called simply πεδῖον. This plain extended from the camp of the Greeks to the city of Ilium, and was broken by both these rivers and by several hills. In proceeding directly from the camp to the city, it was necessary to cross a ford of the Scamander. The following points in it are mentioned by Hom.: 1) The sacred oak of Jupiter, at the Scæan gate, see φηγός. 2) The fig-hill, see Ἐρινός. 3) The watch-stand, not far from the fig-hill, see σκοπιή. 4) The sepulchral mound of Batieia, see Βαττεία. 5) The mound of Ilus, see Ἴλος. 6) The sepulchral mound of Æsayetes, from which the Grecian camp could be seen, Il. 2, 793. 7) The height of the plain, near the Hellespont, see Θρωσμός. 8) The entrenchment of Hercules (τεῖχος), in the neighborhood of the sea, constructed by Minerva and the Trojans for the protection of Hercules, Il. 20, 145 seq. 9) The Hill of Beauty, see Καλλικολώνη, cf. Spohn de agro Trojan. p. 17 seq.

Τρωῖλος, ὁ, son of Priam and Hecuba, Il. 24, 257.

Τρωῖος, ἴη, ἴον, ep. and Ion. for Τρωός, *Trojan*. 1) belonging to Tros. Τρωῖοι ἵπποι Il. 5, 222. 23, 378. 2) peculiar to the nation, δούρατα, Τρωῖα, Il. 14, 262.

τρώκτης, ου, ὁ, (τρώγω) *a gnawer, a glut-ton*; as epith. of Phœnician merchants: *a cheat, a knave, a sharper*, \* Od. 14, 289. 15, 406.

\* Τρωξάρτης, ου, ὁ, (ἄρτος), *bread-eater*, name of a mouse, Batr. 20.

Τρωός, ἡ, ὄν, *Trojan*. 1) belonging to Tros, ἵπποι, Il. 23, 291. 2) belonging to the nation, Τρωαὶ ἵπποι, Il. 16, 393. Τρ. κίνες, Il. 17, 255. 273; but Τρωαί, αἱ, subst. *Trojan women*, without iota subsc. q. v.

τρωπάω, poet. form of τρέπω, ep. iterat. imperf. τρωπᾶσκειτο, Il. 11, 568; *to turn, to change, to alter*, φωνήν, Od. 19, 151. Mid. *to turn oneself*; πάλιν τρωπᾶσθαι, *to turn back, to go back*, Il. 16, 95; πρὸς πόλιν, Od. 24, 536; φόβονδε, *to betake oneself to flight*, Il. 15, 666.

Τρώς, Τρωός, ὁ, 1) son of Erichthonius and Astyoche, grandson of Dardanus, husband of Callirhoe, who bore him Ilus, Assaracus and Ganymedes. The part of Phrygia in which he reigned received from him the name of Troja, Il. 20, 230 seq. 2) son of Alastor, Il. 20, 462. 3) Plur. οἱ Τρῶες, gen. Τρώων (on the irregular accent see Buttm. § 43. note 4, Rost § 37. B. 1, Kühner § 264) *the Trojans*, the inhabitants of the kingdom of Troy, of whom the Dardanians were a more ancient stock. They were prob. a Pelasgian race; of their emigration to Crete Homer knows nothing, Il. 1, 152. cf. Hdt. 7, 122.

τρωτός, ἡ, ὄν (τρώω), *wounded, vulnerable*, Il. 21, 568. †

τρωγᾶω, ep. form of τρέχω, *to run*, Il. 23, 163. Od. 6, 318.

τρώω, poet. only in the pres. (theme of τιτρώσκω), aor 1 ἔτρωσα, fut. τρώσομαι, aor. pass. ἐτρώσθην, Batr. 193, *to wound*, espec. *to injure, to harm, ἀλλήλους*, Od. 16, 293; ἵππους, Il. 23, 341; ὅθι τρώσσεσθαι (sc. ἵππεις) ὀῖω, where, I think, they will be wounded, Il. 12, 66; metaph. *to infatuate, to stupefy*, οἶνός σε τρώει, Od. 21, 293.

τυγχάνω, imperf. Od. 14, 231. † fut. τεύξομαι, aor. 2 ἔτυχον, ep. τῖχον, subj. 1 sing. τύχημι, also ep. aor. ἐτύχησα, perf. τετύχηκα, only intrans. 1) Trans. with gen. *to hit, to hit a mark*. α) Prim. with missiles, τινός, Il. 16, 609. 23, 857; with accus. only in connection with βάλλειν, οὐτᾶν, νύσσειν ὃν ῥα—ἐπὶ στόφῳ τοῦ τυγῆσας—βεβλήκει, Il. 4, 106. cf. Il. 5,

562. 12, 394. 13, 371; absol. *Il.* 5, 287. 7, 243; and with prepos.; *κατὰ ὄμον*, *Il.* 5, 98. 579. 12, 189. *b)* Gener. *to hit, to attain, to find, to meet with, to reach, τινός*, *Od.* 14, 334. 19, 291; absol. *Od.* 21, 13. *c)* Spoken of things: *τύχῃ ἀμάθοιο βαθείης*, he struck in the deep sand, *Il.* 5, 587; *πομπῆς*, *Od.* 6, 290; *φιλότιτος*, *Od.* 15, 158. *d)* Absol. *ὅς κε τύχη*, whoever happened, *Il.* 8, 430; *to attain an end, to be fortunate*, *Il.* 23, 466. 2) Intrans. *to chance, to happen, to come to pass*, *Il.* 11, 116. *πρὶν πεδίοιο διαπρύσιον τευχῆ-κας*, extending entirely through the plain, *Il.* 17, 748. *Od.* 10, 88. *b)* Spoken of things: *to fall to one's lot, to happen to, τινί*, *Il.* 11, 694. *Od.* 14, 231. *c)* *to be casual*, with part. *τίχῃσιν ἐρχομένη νηὺς*, a ship happened along, *Od.* 14, 334. 19, 291.

*Τυδείδης*, *ον, ὁ*, son of Tydeus = *Diomedes*, *Il.* 14, 380.

*Τυδεύς*, *ep. ἦος* and *έος, ὁ*, son of king Æneus, of Calydon, in Ætolia, father of Diomedes. Because he slew his uncle Alcathous, he fled to Argos to Adrastus, who received him kindly and gave him his daughter Deiphyle as a wife. He marched with Polynices to Thebes, and was slain there by Menelippus, *Il.* 2, 406; espec. 4, 372 seq. 5, 801 seq.

*τυκτός, ἡ, ὄν*, verb. adj. from *τεύχω*, prop. *prepared, made*. *Ἀρής, τυκτόν κακόν*, an evil which men prepare for themselves, in opposition to a natural evil; an unnatural, a great evil, [accord. to Köppen, *formed of sheer evil*], *Il.* 5, 831. *τ. κρήνη*, an artificial fountain, *Od.* 17, 206. 2) = *εὐτυκτός*, *artificially wrought, well-wrought*, *Il.* 12, 105; *δάπειδον*, *Od.* 4, 627. 17, 169.

*ΤΥΚΩ*, obsol. theme of *τεύχω*.

*τύμβος, ὁ (τίψω)*, prop. a place where a corpse is burned, comm. *a sepulchral mound, a hill of earth*, which was heaped up above the ashes, *Il.* 7, 336. 435, *Od.* 4, 584.

*τυμβοχοή, ἡ (χίω)*, the act of heaping up a mound, sepulture, interment, *Il.* 21, 323, † *οὐδέ τί μιν χρίω ἔσται τυμβοχοῆς*, ed. Wolf, with Crates. Aristarch., whom Eustath., and among the moderns, Heyne, follow, reads *τυμβοχοῆς*, shortened for *τυμβοχοῆσαι*; the latter, accord. to Buttm. *Gr. Gram.* § 305. A. 5, incorrect; cf. Thiersch *Gr.* § 164 2. A. 1.

*Τυνδάρεος, ὁ*, Att. *Τυνδάρεως*, *Tyndareus*, son of Æbalus and the nymph Batia; he

was expelled from Sparta by his brothers, fled to Theatius to Ætolia, who gave him his daughter Leda as a wife. He was subsequently restored to Sparta by Hercules. His wife bore him Clytemnestra, Helen, Castor, and Pollux, *Od.* 11, 298.

\* *Τυνδαρίδης, ον, ὁ*, son of *Tyndareus*, espec. in the plur. *οἱ Τυνδαρίδαι*, the *Tyndaridae* = Castor and Pollux, *h.* 16, 2. 32, 2.

*τύνη*, *ep. and Ion. for σύ*, [*Il.* 5, 485.]

\* *τύπανον, τό (τύπτω)*, a stroke, a thrust, a cut, in the plur. *Il.* 5, 886. †

*τύπτω*, *aor. 1 έτυπα*, poet. *τύπα*, perf. pass. part. *τετυμμένος*, *aor. 2 pass. έτύπην*, *to strike*.

1) Prop. with a staff, *τινά*, *Il.* 11, 561; spoken espec. of weapons used in close conflict, (opposed to *βάλλειν*, *Il.* 11, 191. 13, 298. 15, 495); *to cut, to hit, to thrust, to wound*, *τινά φασγάνω*, *ἄορι*, *δοιρέ*, *ξίφεϊ*, *Il.* 4, 531. 13, 288. 782; with double accus. *τινά λαιμόν*, *Il.* 13, 542; metaph. *τόν ἄχος κατὰ φρένα τύπε*, pain smote him in the soul, *Il.* 19, 125. 2) Improper or poet. *ἄλῃ έρετμοῖς*, to strike the sea with the oars, *Od.* 9, 104; *χθόνα μετώπῳ*, *Od.* 22, 86; *ἔχρια πόδεςσι*, to tread the vestiges with the feet, *V.*, i. e. to tread in any one's footsteps, *Il.* 23, 764; spoken of Zephyr, *βαθρεῖη λαλλὰσι τύπτων*, sc. *νέφεα*, smiting them with the full tempest, *Il.* 11, 306. Pass. *to be struck, έγχείρσιν*, *Il.* 13, 782; but also with accus. *ἔλκευ ὄσ' έτύπη*, *Il.* 24, 421; cf. Rost *Gr.* § 112. 6. Kühner § 553.

\* *τύραννος, ὁ*, prop. *lord, commander*, comm. *sovereign*, prim. spoken of Mars, with dat. *ἀντιβίοισι*, *h.* 7, 5.

\* *Τυρογλύφος, ὁ (γλύφω)*, *cheese excavator*, the name of a mouse, *Batr.* 137.

*τύρός, ἡ*, *cheese*; *αἰγίαιος*, goats' milk cheese, *Il.* 11, 639. *Od.* 4, 88.

\* *Τυροφάγος, ὁ (φαγεῖν)*, *cheese-eater*, the name of a mouse, *Batr.* 226.

\* *Τυρσηνός, ὁ*, *Ion. for Τυρρήνός*, a *Tyrhenian*, an inhabitant of the country Tyrhenia (*Etruria*), in Italy, *h.* 6, 8.

*Τυρσός, οὐς, ἡ*, daughter of Salmoneus and Alcidence, wife of Cretheus. She loved the river-god Eripeus; Neptune appeared to her in the form of the river-god, and she bore to him Pelias and Neleus, *Od.* 2, 120. 11, 235 seq.

*τυτθός, ὄν* (later also of three endings), *small, young*, spoken of human beings, *Il.* 6, 222. *τυτθός έῴσα*, *Il.* 22, 480. The neut.



sing. τυτθόν as adv. *little, a little*, espec. spoken of space, τυτθόν ὀπίσσω, Il. 5, 443; ἀποπρὸ νεῶν, Il. 7, 334; τυτθόν ὑπ' ἐκ θανάτοιο φέρονται, they sail a little removed from death, i. e. scarcely, Il. 15, 628; in other connections, τυτθόν εἰ ζῶειν, to live a little longer, Il. 19, 335; φθίγγεσθαι, to speak low, Il. 24, 170. The neut. plur. only τυτθὰ διατμήσαι or κίασσι, to cut small, to split small, Od. 12, 174. 388.

Τυφάων, ονος, ὁ, poet. pecul. ep. for Τυφῶν, see Τυφωεύς.

τυφλός, ἡ, ὄν, blind, Il. 6, 139. † h. Ap. 172.

Τυφωεύς, ἑός, ὁ, ep. contr. Τυφώς, in Hom. gen. Τυφωεύς, dat. Τυφωεῖ, Il. 2, 782. 783; also Τυφάων, only in the accus. Τυφάονα, h. Ap. 306. 352; in prose Τίφῶν, ὤνος, prop. *that smokes*, from τύφω, the symbol of volcanoes and storms. According to Il. 2, 780, a giant who lay in the land of the Arimi in Cilicia, under the earth. In Hes. Th. 820 seq. he is described as a monster having a hundred dragon heads vomiting flames, whom Gæa (Terra) bore to Tartarus and sent against Jupiter when he hurled the Titans into Tartarus. After a long contest,

Jupiter dashed him down to Tartarus. A later fable calls Cilicia his birth-place; after he was conquered by Jupiter in a battle here, he fled into Sicily, where that deity hurled Ætna upon him, Pind. Pyth. 1, 32; cf. Ἀριμα.

ΤΥΧΕΩ, an assumed theme to some tenses of τυγχάνω.

\* τύχη, ἡ, *fate, chance, destiny*, espec. *good fortune*, first found h. 10, 5.

\* Τύχη, ἡ, daughter of Oceanus, h. Cer. 420.

Τύχιος, ὁ (the maker, from τείχω), a famous artist of Hylæ in Bæotia, Il. 7, 220.

τῷ, prop. dat. sing. from τό, often used absol. 1) *in this way*, frequently in the apodosis, then, Il. 2, 373. 4, 290. Od. 1, 239. 3, 258. cf. Nitzsch ad loc. 2) *therefore*, Il. 2, 250. Od. 2, 254. 7, 25.

τῷς, adv. poet. = ὧς, οὕτως, thus, Il. 2, 330. 3, 415. 14, 48. Od. 18, 271. 19, 234. Accord. to Apollon. de Adverb. p. 582. 17, τῷς is correct only when it correlates to ὧς, as in Il. 3, 415. In other places he read ὅς ὧς, and so reads Spitzner after good MSS., Il. 2, 330. 14, 48.

## Υ.

Υ, the twentieth letter of the Greek alphabet, and the sign of the twentieth book.

Υάδες, ων, αἱ, the Hyades, accord. to the Schol. from ὕω, that rain, *Pluvia*, or from their similarity to the letter Υ, a constellation, consisting of four stars of the third and some of the fourth magnitude, in the head of Taurus, the rising of which brought rain, Il. 18, 486. The name has also been derived from ὕς, *Sucula*, the constellation being conceived of as a herd of wild boars, cf. Gell. XIII. 9; and Nitzsch ad Od. 5, 272.

ὕακινθος, η, ον (ὕακινθος), of the color of hyacinth, hyacinthine, ἄνθος, Od. 6, 231. 23, 158; see ὕακινθος.

ὕακινθος, ὁ (in Hom. in gender not indicated), the hyacinth, prob. the blue sword-lily (iris germanica Linn.), or the larkspur (delphinium ajacis L.), Il. 14, 348. † h. Cer. 7, 426. h. 17, 25. Theocritus X. 28, calls it black; hence the poet compares to it the

dark hair of Ulysses, Od. 6, 231. cf. Voss ad Virg. Ecl. 3, 106. The flower had nothing in common with our hyacinth.

Υάμπολις, ιος, ἡ, a town in Phocis on the Cephissus, between Opus and Orchomenus. Its name is compounded of Υάρτων πόλις, having been built by the Hyantes, the original inhabitants of Bæotia, who were driven by Cadmus to Phocis, Il. 2, 521.

ὕββάλλειν, ep. for ὑποβάλλειν.

ὕβριζω (ὕβρις), only part. pres. to be insolent or arrogant (in word or deed); spoken espec. of men, to satisfy one's unbridled desires, to be wicked, to behave in a contumelious or violent manner, Od. 1, 227. 3, 207. 17, 588. 2) Trans. τινά, to do one wrong, to abuse any one, to insult him, Il. 11, 695. Od. 20, 170.

ὕβρις, ιος, ἡ (akin to ὑπέρ), arrogance, insolence, wickedness, any violence arising from the consciousness of power or from the pre-

ponderance of sensual desires, *Od.* 14, 262; spoken espec. of the suitors, *Od.* 1, 368. 4, 321; with *βίη*, *Od.* 15, 329. 17, 565. 2) *wickedness* towards others, *violence, abuse*, *Il.* 3, 203. 214.

ὑβριστής, οὗ, ὁ (ὕβριζω), *an arrogant person, an insolent, wicked, or violent man, ἀνὴρ*, *Il.* 13, 633. In opposition to *δίκαιος, φιλόξενος*, *Od.* 6, 120. 9, 175. *h. Ap.* 279.

ὑγίης, ἐς, gen. ἰός, *healthy, sound, vigorous, well*, metaph. *μῦθος*, a healthful word (an useful, salutary thought), *Il.* 8, 524. †

ὑγρή, ἡ, see ὑγρός.

ὑγρός, ἡ, ὄν (ὑῶ), 1) *wet, moist, fluid*, ὑγρὰ κέλευθα, the watery paths, poet. for the sea, *Od.* 3, 71; hence subst. ἡ ὑγρή, the waters, poet. for the sea, *Il.* 10, 27; connected with *τρυφερή*, *Il.* 14, 308. *Od.* 20, 98; ἄνεμοι ὑγρὸν ἄντες, moist blowing winds, *Od.* 5, 478. 2) Metaph. *linguishing, πόθος*, *h.* 18, 33.

ὕδατοτρεφής, ἐς, gen. ἰός (τρέπω), *nourished in the water, loving the water*, epith. of the poplar, *Od.* 17, 208. †

Ἔδη, ἡ, a town on the Tmolus in Lydia, accord. to the Schol. the later *Sardis*, *Il.* 20, 385.

ὕδραινω (ὑδωρ), only aor. 1 mid. part. ὑδρηνάμενος, *to water, mid. to wash oneself, to bathe oneself*, \**Od.* 4, 750. 759. 17, 48. 58.

ὕδρευω (ὑδωρ), only pres. and imperf. *to dip or fetch water*, *Od.* 10, 105. Mid. *to dip or bring water for oneself*, \**Od.* 7, 131. 17, 206.

ὕδρηλος, ἡ, ὄν (ὑδωρ), *watery, moist, wet*, *Od.* 9, 133. † *h. Ap.* 41.

\*Ἐδρομέδουσα, ἡ (μίδουσα), *the water-queen*, name of a frog, *Batr.* 19.

ὕδρος, ὁ (ὑδωρ), *the water-snake*, *Il.* 2, 723. † *Batr.* 81.

\*Ἐδρόχαρις, ὁ (χαίρω), *a friend of the water*, a frog's name, *Batr.* 224.

ὑδωρ, ὕδατος, τό (ὑῶ), *water*; originally prob. rain-water, as *Il.* 16, 385; plur. ὕδατα, *waters*, only once, *Od.* 13, 109; proverb. ὕδωρ καὶ γαῖαν γενέσθαι, see *γαῖα*. (*v* prop. short, but also long in the *arsia*, conf. *Herm.* ad *h. Cer.* 382.)

ὑετός, ὁ (ὑ, ὑῶ), *rain, a shower*, *Il.* 12, 133. †

νῖα, νιάσι, see νιός.

ἽΤΙΕΤΣ, a form of νιός, obsol. in the nom. from which oblique cases are formed.

νιός, ὁ (from this form there occur in *Hom.* besides the nom. sing., the gen. and accus. sing., and the gen. and dat. plur. The accus. plur. νιούς, as a *varia lectio*, *Il.* 5, 159. Besides the ep. language declined the obl. cases after two themes: ἽΤΙΣ and ἽΤΙΕΤΣ, gen. νιός and νιέος, dat. νίη and νιέη, νιῖ, νιῖς, νιῖα and νιῖα, *Il.* 13, 350; nom. plur. νιῖς, νιῖς and νιῖς, in the dat. plur. only νιάσι, *Il.* 5, 463. *Od.* 3, 387; a son, often νιῖς Ἀχαιῶν = Ἀχαιοί; [once νιῖς Λαπιθάων = Λαπιθαῖαι, *Il.* 12, 128.] (The diphthong *vi* is sometimes used as short, *Il.* 6, 130. 17, 575), see *Thiersch Gram.* § 185. 25. [Buttm. § 58. p. 101.]

νιωνός, ὁ (νιός), *a child's child, a grandson*, *Il.* 2, 666. *Od.* 24, 515.

ὕλαγμός, ὁ (ὕλακτιώ), *the act of barking, a howl*, *Il.* 21, 575. †

ἽΤλακίδης, οὗ, ὁ, son of *Hylacus*, whom *Ulysses* pretends to be, *Od.* 14, 204.

ὕλακόμενος, οὗ (ὑ), poet. *always or frequently barking, κύνες*, \**Od.* 14, 29. 16, 4. On the doubtful derivation of the termination *μωρος*, see *ἐγχεσίμωρος*. [Cf. *Jahrb J.* and *K.* under *ἐγχεσίμωρος*, p. 259.]

ὕλακτιώ, poet. ὕλαω (ὑ), *to bark*, spoken of dogs, *Il.* 18, 586; metaph. of wrath of heart, κραδίη οἱ ἔδον ὕλακτι ('the hearty within him howled,' *V.*), *Od.* 20, 13, 16.

ὕλάω and ὕλάομαι, depon. mid. poet. form of ὕλακτιώ, *to bark*, act. *Od.* 16, 9. Mid. *Od.* 16, 162. 2) Trans. *to bark at, τινά*, \**Od.* 16, 5. 20, 15.

ὕλη, ἡ (ὑ), 1) *a forest, a wood*, *Il.* 5, 52. *Od.* 5, 63. 2) *fallen wood, building timber, fire-wood*, *Il.* 23, 50. 111. *Od.* 9, 234. 3) *the ballast of a ship*, prob. properly wood, brushwood, then rubbish, *Od.* 5, 257.

\*ἽΤλη, ἡ, pros. αἰ ἽΤλαι, a little town in *Boeotia* on the lake *Copaïs*, in the time of *Strabo* destroyed, *Il.* 2, 500. 5, 708. 7, 221. (ὑ is short in *Il.* 5, 708. 7, 221; hence some critics would write ἽΤλη.)

ὕλεις, εσσα, εν (ὑ, ὕλη), *woody, abounding in wood, wooded, χῶρος*, *Il.* 10, 362; *νήσος*, *Od.* 10, 308. *h.* 13, 5; as adj. of two endings, *Od.* 1, 246.

\*ἽΤλος, ὁ, a river in *Ionian*, which rises in *Lydia*, and flows into the *Hermus*, *Il.* 20, 392.

ὕλοτόμος, οὗ (ὑ, τέμνω), *wood-felling, wood-cutting, πέλεκυς*, *Il.* 23, 114; spoken of men, \**Il.* 23, 123.

ὕμεις (ῥ), plur. of the personal pron. of the second person. Of the common form Hom. uses only, in addition, the dat. ἡμῖν. Nom. Æol. and ep. ὑμεῖς, gen. Ion. ἡμῶν, ep. ὑμῶν, dat. Æol. and ep. ὑμμι(ν) and ὑμῖ, Il. 10, 551; accus. Ion. ἡμίας, Æol. and ep. ὑμμε. (The gen. ἡμῶν, and accus. ἡμίας, are often dissyllabic); you, your, with a collective sing. Od. 12, 81, 82; cf. Thiersch § 204, 9, Rost. Dial. 44. Kühner, § 301.

ὑμναιος, ὁ (ῥνός), a bridal song, the hymeneal song, which the companions of the bride sung in conducting the bride to the house of the bridegroom, Il. 18, 493. †

ὑμέτερος, η, ον (ῥ, ἡμῖς), your, ὑμέτερόνδε, to your house, ep. Il. 23, 86.

ὑμμε, ὑμμες, ὑμμι, see ἡμῖς.

\* ὑμνῶ (ῥνός), to celebrate, to praise, to extol, with accus., h. Ap. 19, 190. h. 8, 1.

ῥνός, ὁ, 1) a song a melody, ῥνός ἀοιδῆς = οἶμος ἀοιδῆς, the melody of the song, Od. 8, 429. † 2) a song, a hymn, h. Ap. 161, 8, 19.

ῥμός, ἡ, ὅν (ῥ), Dor. and ep. for ἡμέτερος, your, Il. 5, 489. Od. 1, 375.

ὑπάγω (ἄγω), only imperf. 1) to lead under, ἵππους ζυγόν, the horses under the yoke, Il. 16, 148, 23, 291; ἡμιόνους, to harness, Od. 6, 73. 2) to lead away from under, to convey away, τινά ἐκ βελίων, Il. 11, 163.

ὑπαιδῶ, ep. for ὑπάδω, to sing in addition, in tmesis, Il. 18, 570; see ἀείδω.

ὑπαί, ep. for ὑπό.

\* ὑπαιδίδοικα, see ὑποδίδω.

ὑπαιθιά, adv. (ἵπό), 1) away from under, sidewise, Il. 15, 520, 21, 271. 2) As prep. with gen. along by, sidewise from any one, Il. 18, 421.

ὑπαίσσω, poet. (αἰσσω), fut. ὑπαίξω, part. aor. ὑπαίξας, to leap or to rush from under, with gen. βωμοῦ, forth from under the altar, Il. 2, 310. 2) With accus. spoken of the fish, φρεῖν (i. e. φρεῖνα) ὑπαίξει, ed. Wolf, he will rush up to the agitated wave [‘rippled surface,’ Cowp.], (to devour the fat of Lycaon), Il. 21, 126; cf. φρεῖ. Heyne and Bothe: ὑπαλίξει φρεῖν, he will escape from the rippling flood (viz. into the deep), when he has satiated himself, cf. Bothe. This explanation contravenes the sense. The main thought is: the fishes will devour thee; in order to do this, the fish must come up from beneath to the floating corpse; this is expressed by

ὑπαίξει, but not by ὑπαλίξει, cf. Spitz. ad loc.

ὑπακούω (ἀκούω), aor. ep. ὑπάκουσα, infin. ὑπακοῦσαι, to hear to, Il. 8, 4; in tmesis. 2) to give ear to, or to answer, \* Od. 4, 283, 10, 83.

ὑπαλεύομαι, depon. mid. poet. (ἀλεύω). aor. part. ὑπαλευόμενος, to avoid, to escape, with accus. θάνατον, Od. 15, 275. †

ὑπάλυξίς, ιος, ἡ (ὑπαλύσκω), the act of avoiding, escaping, fleeing, Il. 22, 270. Od. 23, 257.

ὑπαλίσκω (ἀλίσκω), fut. λύσω, Batr. 97; aor. ep. ὑπάλυσα for ἡπάλη, part. ὑπαλύσας, to avoid, to escape, to fly, with accus. τέλος θανάτοιο, Κῆρας, Il. 11, 451. Od. 4, 512; ἀέλλας, Od. 19, 189; χρεῖος, to escape a debt, i. e. not to pay, Od. 8, 355.

ὑπαντιάω (ἀντιάω), aor. 1 part. ὑπαντιάσας, to come against or meet unexpectedly, absol. Il. 6, 17. †

ὑπαρ, τό, only nom. accus., a real appearance in a state of wakefulness, οὔκ ὄναρ, ἀλλ’ ὑπαρ, not a dream, but a reality, \* Od. 19, 547, 20, 90.

ὑπάρχω (ἄρχω), aor. subj. ὑπάρξῃ, to begin, to do first, Od. 24, 286. †

ὑπασπίδιος, ον (ἀσπίς), under the shield, covered by the shield, from this neut. plur. ὑπασπίδια as adv., with προποδίζειν and προβιβᾶν, \* Il. 13, 158, 807, 16, 609.

ὑπατος, η, ον (from ὑπερ for ὑπερίστος), the highest, most exalted, supreme, often epith. of Jupiter, Il. 5, 756; and Od. ἐν πυρῇ ὑπάτῃ, upon the highest part of the funeral pile, Il. 23, 165, 24, 787.

ὑπέασι, see ὑπεῖμι.

ὑπέδδειςαν, see ὑποδίδω.

ὑπέδεκτο, see ὑποδέχομαι.

ὑπεθερμάνθη, see ὑποθερμαίνω.

ὑπείκω, ep. also ὑποείκω (εἰκω), fut. ὑποείσω, aor. ὑπόειξα, fut. mid. ὑπεῖξομαι and ὑποείξομαι, Il. 23, 602. 1) to yield, to retire from, τινί ἐδρης, to retire from a seat for any one, Od. 16, 42; with gen. alone, πρῶν, to go away from the ships, Il. 16, 305. b) With accus. χεῖράς τινος, to escape one’s hands, Il. 15, 227. 2) Metaph. to yield, to submit to, to comply with, to obey, τινί, Il. 15, 211, 23, 602. Od. 12, 117; τινί τι, to yield to any one in any respect, Il. 1, 294, 4, 62. (The fut. mid. is in use, equivalent to the fut. act.)

ὑπεῖμι (εἰμι), pres. 3 plur. Ion. ὑπέασι, to

*be under, μελάθρῳ, to be under a roof, Il. 9, 204; πολλῆσι (ἵπποις), under many were colts, Il. 11, 681; in tmesis, Od. 1, 131.*

*ὑπείρ, poet. for ὑπέρ.*

*ὑπειρέχω, poet. for ὑπερέχω.*

*ὑπείροχος, on, poet. for ὑπέροχος.*

*Ῥπειροχίδης, on, ὁ, son of Hyperochus = Ityoneus, Il. 11, 673.*

*Ῥπείροχος, ὁ, poet. for Ῥπέροχος, a Trojan, slain by Ulysses, Il. 11, 335.*

*Ῥπείρων, ονος, ὁ, a Trojan, slain by Diomedes, Il. 5, 144.*

*ὑπέρ, before a vowel ὑπέρ (ὑπό, ἐκ), in the Il. ed. Wolf ὑπ' ἐκ. 1) Prepos. with gen. from under, out from under, forth from beneath, Il. 5, 854. 13, 89. 15, 628; see τυτθόν. 2) Adv. Od. 3, 175.*

*ὑπεκπροσθίω, poet. (θίω), only pres. to run forth from beneath, Il. 21, 604. Od. 8, 125. b) With accus. to run before, to outstrip, Il. 9, 506.*

*ὑπεκπρολύω, Hom. (λύω), aor. 1 ὑπεκπρο-ἔλυσα, to loose from under, ἡμιόνους ἀπὴνης, to unharness the asses from the carriage, Od. 6, 88. †*

*ὑπεκπρορέω (ρέω), to flow out from under, Od. 6, 88. †*

*ὑπεκπροφεύγω (φεύγω), aor. 2 ὑπεκπρο-φύγοιμι, and part. ὑπεκπροφυγών, to escape from under, to escape secretly, absol. Il. 20, 147. 21, 44. Od. 20, 43; with accus. Χάρυβδι, Od. 12, 113.*

*ὑπεκσαώω, ep. (σαώω), aor. 1 ὑπέξεσάωσα, to save or deliver from unperceived, τινά, Il. 23, 292. †*

*ὑπεκφέρω (φέρω), imperf. poet. ὑπέκφερον, aor. ὑπέρνικα, Il. 8, 883. 1) to bear away from under or secretly, τινά πολέμοιο, to withdraw any one from the war, Il. 5, 318. 377. 885; gener. to bear away, spoken of horses, Od. 3, 496. 2) to convey any thing away, σάκος, Il. 8, 268.*

*ὑπεκφεύγω (φεύγω), aor. 2 ὑπέξφυγον, and ep. ὑπέκφυγον, infin. poet. ὑπεκφυγεῖν, to flee secretly from, gener. to escape, to flee, Il. 8, 243. 20, 191; with accus. Κῆρα, ὄλεθρον, ῥέεθρα, Il. 5, 22. 6, 57. 16, 687. Od. 9, 286; (in Od. 3, 175; ὑπέρ is adv.)*

*ὑπεμνήμυκε, see ὑπνήμυ.*

*ὑπένερθε and ὑπένερθεν, adv. (ἐνερθε), 1) beneath, below, Il. 13, 30; espec. in the lower world, Il. 3, 278. Od. 10, 353. 2) With gen. under, ποδῶν ὑπένερθε, Il. 2, 150; ὑπέρ. χλοιο, Od. 3, 172.*

*ὑπέρ, see ὑπέρ.*

*ὑπεξάγω (ἄγω), only aor. optat. ὑπέξαγά-γοι, to lead out under or secretly, espec. out of danger, τινά οἶκαδε, Od. 18, 147. †*

*ὑπεξαλείομαι (αλείομαι), only aor. infin. ὑπέξαλεισθαι, to escape secretly, to avoid, with accus. χεῖρας, Il. 15, 180. †*

*ὑπεξαναδύω (δύω), aor. 2 ὑπέξαναδύς, intr. to emerge from beneath, or unobserved, with gen. ἁλός, from the sea, Il. 13, 352. †*

*ὑπέρ, ep. also ὑπέρ (the latter when the last syllable must be long before a vowel, ὑπέρ ἄλλα), 1) Prepos. with gen. and dat. ground signif. over (super). A) With gen.*

*1) Of place: a) in indicating motion over a place or object, away, over, above, ὑπέρ τοίχων καταβῆναι, Il. 15, 382; cf. 20, 279; ὑπέρ οὐδοῦ βῆναι, Od. 17, 575. b) In indicating continuance over a place: above, upon, on the upper side, ὑποῦ ὑπέρ γαίης ἔχειν, to hold high above the earth, Il. 13, 200; ὑπέρ μαζοῖο, Il. 4, 528. Od. 1, 137; hence also: ὑπέρ κεφαλῆς στήναι τινα, to stand above any one's head, i. e. to stand behind the head, Il. 2, 20. Od. 4, 803. β) over, beyond, ὑπέρ τάφρου, Il. 19, 228. 23, 73. Od. 13, 257. 2) In causative relations, almost always like περί: a)*

*in assigning the cause, as if still local: for, for any one's good; in expressions of protection and defence, τεῖχος τεχίσσασθαι νειῶν ὑπέρ, for the ships, Il. 7, 449; ῥέζειν τι ὑπέρ Λαοαῶν, Il. 1, 444. b) With verbs of praying, by any one, for one's sake, λίσσεσθαι ὑπέρ τοκίων, ὑπέρ ψυχῆς καὶ γούνων σῶν, Il. 15; 660. 665. 22, 338. Od. 15, 261. c) Gener. in indicating a reference of any kind: of, about, ὑπέρ σίθεν αἰσχρὲ ἀκούω, Il. 6, 521.*

*B) With accus. 1) Spoken of place, in indicating motion over an object: away, with the idea of accomplishment, away over, over; ὑπέρ ὧμον, Il. 5, 16; ὑπέρ ἄλλα, Il. 22, 227. Od. 3, 73. b) Spoken of measure: beyond, against, only metaph. ὑπέρ αἴσαν, against propriety, Il. 3, 59; ὑπέρ μοῖραν, against fate, Il. 20, 336; ὑπέρ θείον, Il. 17, 327. II) In composition, it expresses the signif. of the prepos. and also the idea of excess, of exaggeration.*

*ὑπερῶής, ἐς, poet. (ἄημι), blowing from above, αἶλλα, Il. 11, 297. †*

*ὑπεράλλομαι, depon. mid. (ἄλλομαι), part. ep. sync. aor. ὑπεράλιτο, part. ὑπεράλμενος, to leap over, αὐλῆς, Il. 5, 138. 2) to leap over,*

with accus. *στίχας*, to leap over the ranks, \* Il. 20, 327.

*ὑπερβαίνω* (*βαίνω*), aor. 2 *ὑπερέβην*, 3 sing. ep. *ὑπέρβη*, 3 plur. ep. *ὑπέρβασαν*, ep. for *ὑπέρβησαν*, 3 sing. subjunct. *ὑπερβήη*, ep. for *ὑπερβῇ*, 1) to stride over, to mount over, to go over, with accus. *τείχος*, Il. 12, 468; *οὐδόν*, Od. 8, 80, 16, 41. h. Merc. 20. 2) Metaph. to overstep, absol. to transgress, to commit a fault, Il. 9, 501.

*ὑπερβάλλω*, ep. also *ὑπερβ.* (*βάλλω*), aor. 2 *ὑπερέβαλον*, Il. 23, 637, and *ὑπέρβαλον*, without augm. 1) to cast over, with accus. *σύματα πάντων*, to cast beyond all the marks, Il. 23, 843; spoken of the stone of Sisyphus: *ἄκρον ὑπερβάλλειν*, to cast it upon the summit, Od. 11, 597; rarely with gen. *τόσσον παντός ἀγώνος ὑπέρβαλε*, he cast (the ball) so far beyond the whole circle, Il. 23, 847. 2) to cast beyond any one, *τινὰ δουρὶ*, i. e. to excel any one in casting the spear, Il. 23, 637.

*ὑπέρβασαν*, see *ὑπερβαίνω*.

*ὑπερβασίη*, ἡ (*ὑπερβαίνω*), prop. overstepping, always metaph. transgression, wickedness, impiety, insolence, Il. 3, 102. Od. 3, 206; plur. Il. 23, 589; and often.

*ὑπερβήη*, see *ὑπερβαίνω*.

*ὑπέρβιος*, ον (*βίω*), haughty, comm. in a bad sense, insolent, violent, overbearing, *θυμός*, Il. 18, 262; *ὑβρις*, Od. 1, 368. Neut. *ὑπέρβιον*, as adv. haughtily, overbearingly, Il. 17, 19.

\* *ὑπερβόροισι*, οἱ, pros. *ὑπερβόριοι*, the Hyperboreans, a fabulous people said to dwell beyond the north wind, and whose country was conceived of as a paradise, h. 6, 26. Pindar Pyth. 10, 49, places it upon the Ister; Hdt. 4, 13, beyond Scythia.

*ὑπερθεής*, ἐς, gen. *εἰς* (*δῖος*), *ὑπερθεά*, ep. for *ὑπερθεΐα*, see Thiersch Gram. § 293; *exalted above fear, unterrified*, *δῆμος*, Il. 17, 330. † Thus Eustath. (*ἀπτόητος*); and Voss, *fear-despising*. Still other Gramm., as Apoll., derive it from *θεῶν*, and explain it, *far less* (*ὑπερθεϊότερα*).

*ὑπέρεια*, ἡ, 1) a fountain in the town of Phæra in Thessaly, Il. 2, 734. 6, 451. 2) the ancient abode of the Phæacæ, before they emigrated to Scheria, Od. 6, 4. Accord. to this passage, it is in the vicinity of the Cyclopes; hence the ancient critics, for the most part, take it to be a town of Sicily, and particularly for the later *Camarina*.

*ὑπερείπω* (*ὑπό*, *εἰρίπω*), aor. 2 *ὑπῆραπον*, prop. to demolish by mining; only in the aor. 2, to undermine, to overthrow, Il. 23, 691. †

*ὑπερέπτω* (*ὑπό*, *εἰρέπτω*), imperf. *ὑπέρεπτε* without augm., to eat away beneath, then gener. to take away from beneath, spoken of a river: *κονίην ποδοῦν*, to wash away the sand beneath the feet, Il. 21, 271. †

*ὑπερέσχεθον*, see *ὑπερέχω*.

*ὑπερέχω*, poet. *ὑπείρχω*, always imperf., Il. 2, 426 (*ἔχω*), aor. 2 *ὑπερέσχον*, poet. lengthened *ὑπερέσχεθον*, Il. 11, 735. 1) Trans. to hold above; *τί τινος*, any thing above another, *σπλάγχνα*, *Ἥφαίστιοιο*, Il. 2, 426; espec. for protection, *χεῖρα* or *χεῖράς τινι*, to hold the hand over any one, to shelter him, Il. 4, 249, 5, 433. Od. 14, 184; and instead of dat. with gen. Il. 9, 420, 687. 2) Intrans. to project, to be prominent, with gen. Il. 3, 210. b) to rise above, spoken of the sun, *γαίης*, Il. 11, 735; of a star, Od. 13, 93.

*ὑπέρη*, ἡ, a sail-yard rope, in the plur. the ropes fastened to both ends of the yard and to the mast, which served to turn the sail, Od. 5, 260. †

*ὑπερήνωρ* (*ὑπερήνωρ*), only part. pres. to have a haughty spirit, to be insolent, in a bad sense, Il. 4, 173, 13, 258; espec. in the Od. spoken of the suitors, and also strengthened by *κακῶς* (V., full of insolent villainy), Od. 2, 266, 4, 766.

*ὑπερήνωρ*, ορος, ὁ (exceedingly manly), son of Panthous, slain by Menelaus, Il. 14, 616, 17, 24.

*ὑπερησίη*, ἡ, a town in Achaia, accord. to Paus. the later *Ægeira*, Il. 2, 573. Od. 15, 254.

*ὑπερηφανέω* (*φαίνω*), only part. to exalt oneself above others, to be insolent, to be proud, Il. 11, 694. †

*ὑπερθε*, before a vowel *ὑπερθεν*, 1) Adv. (*ὑπέρ*), from above, espec. from heaven, Il. 7, 101. Od. 24, 344. h. Cer. 101; gener. above, in the upper part, Il. 2, 218, 5, 122. Od. 16, 47.

*ὑπερθεορέειν*, see *ὑπερθεορώσκω*.

*ὑπερθεορώσκω* (*θερώσκω*), only fut. *ὑπερθεορώσκει*, ep. and Ion. for *ὑπερθεορούμαι*, and aor. 2 ep. *ὑπέρθερον*, infin. ep. *ὑπερθεορέειν*, to leap over, to leap away over, with accus. *τάφρον*, Il. 8, 179; *ἐκπύον*, \* Il. 9, 475; absol. Il. 12, 53.

*ὑπέρθυμος*, ον (*θυμός*), exceedingly spirited, noble-hearted, magnanimous, epith. of

heroes and of an entire people, always in a good sense, Il. 2, 746. Od. 16, 326. Voss takes it often in a bad sense, and translates *haughty, proud*, Il. 4, 365. 5, 881; *insolent*, Od. 11, 269.

ὑπερθύριον, τό (θύρα), *the lintel of a door-frame*, opposed to οὐδός, Od. 7, 90. †

ὑπερίημι (ἦμι), fut. ὑπερήσω, *to cast beyond, to excel*, viz. δίσκον, Od. 8, 198. †

ὑπερικταίνομαι, *to move oneself quickly*, from which πόδες ὑπερικταίνοντο, Od. 23, 3, † (the feet tripped nimbly, V.) According to Aristarch in Apoll. ἄγαν πάλλοντο from ὑπό and ἐρικταίνοντο, or accord. to Eustath. also = ὑπεξεστεινόντο, i. e. ἄγαν ἰκνοῦντο from ἔκταρ. The readings ὑποκταίνοντο and ὑπεκταίνοντο are to be rejected.

Ἵπεριονίδης, ου, ὁ, son of Hyperion = Helios, Od. 12, 176.

Ἵπερίων, ἴονος, ὁ, 1) son of Uranus and Gæa [Cælus and Terra], one of the Titans, who from Thea begat Helios, Selene, and Aurora, Hes. Theog. 371. h. Cer. 26. cf. h. 31, 3. 2) It stands as a patronymic epith. Il. 9, 480. Od. 1, 8, Ἵπερίων Ἥέλιος (like Ζεὺς Κρονίων), son of Hyperion, according to Eustath. for euphony's sake shortened fr. Ἵπεριονίων, conf. Μολίων. This explanation is confirmed by Od. 12, 133. 176. Others would explain it according to the derivation from ὑπὲρ ἰών, *that goes over us*, conf. Nitzsch ad Od. 1, 8.

ὑπερκαταβαίνω (βαίνω), aor. 2 ὑπερκατέβην, *to descend over, to go over*; with accus. τεῖχος, *over the wall*, \* Il. 13, 50. 87.

ὑπερκύδοντας, poet. defect. accus. plur. from a nomin. ὑπερκύδας, αντος, ὁ, *exceedingly famed, very glorious*, \* Il. 4, 66. 71. (Accord. to Schol. a part. aor. 1 from an old word κύδω, κυδαίνω, whence κύδας, like γήμας; some take it as an adj. ὑπερκυδᾶς, Dor. for ὑπερκυδῆς, contr. from ὑπερκυδῆεις, hence prop. to be accented ὑπερκυδᾶντας, cf. Spitzner ad loc.)

\* ὑπερκυπτῶ (κύπτω), fut. ψω, *to bend oneself over*, Ep. 14, 22.

\* ὑπερμενέτης, ὁ, poet. for ὑπερμενής, h. 7, 1; in the accus. ὑπερμενέτα.

ὑπερμενέω, poet. *to be superior in vigor or strength*, only pres. part. ὑπερμενέοντες, Od. 19, 62; † from

ὑπερμενής, ἐς, gen. ἰος (μίνος), *superior in strength, powerful, almighty*, epith. of Ju-

pter and of kings, Il. 2, 116. 8, 236. Od. 13, 205.

ὑπέρμορον, poet. adv. (μόρος), *beyond fate, contrary to fate*, i. e. more than fate allots or from the beginning appoints to man, Il. 20, 30. 21, 517. Od. 1, 34; once ὑπέρμορα, as if formed from an adj. ὑπέρμορος, Il. 2, 155. cf. Μοῖρα. (Prop. ὑπὲρ μόρον should be written separately, as ὑπὲρ μοῖραν, αἶσαν, but they were joined for euphony, see Nitzsch ad Od. 1, 34.)

ὑπεροπλή, ἡ, poet. (ὑπέροπλος), only in the plur. *arrogance*, espec. in reference to prowess in arms, gener. *pride, haughtiness*, Il. 1, 205. † (\* long.)

ὑπεροπλίζομαι, poet. depon. mid. (ὑπέροπλος), *to behave oneself haughtily, to act insolently*, hence with accus. *to disdain, to despise*, οὐκ ἂν τίς μιν ἀνὴρ ὑπεροπλίσσαιο, no man could despise it (the dwelling), Od. 17, 268. † (Schol. Vulg. and Eustath. ὑπερηφανήσειεν.) This explanation only Buttm. in Lexil. Il. p. 215, approves. Accord. to Aristarch. on the contrary (cf. Apoll.), = νικήσειεν, *to subdue or take by force of arms*, [No man should e'er achieve by force his entrance here, Cowp.]

ὑπέροπλος, ον, poet. (ὄπλον), *haughty, insolent*, only neut. sing. as adv. ὑπέροπλον εἰπέιν, \* Il. 15, 185. 17, 170.

ὑπέροχος, ον (ἔχω), ep. ὑπέλοχος, *projecting, prominent, distinguished*, with gen. ἄλλων, *above others*, \* Il. 6, 208. 11, 784; absol. h. 11, 2.

ὑπερπέτομαι, depon. mid. (πέτομαι), aor. 2 ep. 3 sing. ὑπέρπτατο, *to fly over, to fly beyond*, Il. 13, 408. 22, 275; with accus. σημάτα, *to fly beyond the marks*, Od. 8, 192.

ὑπερῥάγη, see ὑποφάγγνυμι.

ὑπερσχεθεῖν, a lengthened aor. of ὑπερῖχω, q. v.

ὑπέρτατος, η, ον, poet. (prop. superl. of ὑπέρ), *uppermost, highest*. κεῖτο ὑπέρτατος, it (the stone) lay uppermost, \* Il. 12, 381; ἦστο—ὑπέρτατος ἐν περιωπῇ, Il. 23, 457.

ὑπερτεριή, ἡ (ὑπέρτερος), *the highest part of a carriage, on which the burden was carried*, Od. 6, 70. †

ὑπέρετερος, η, ον (prop. compar. from ὑπέρ), *upper, that is above*. κρεῖ' ὑπέρταρα, the upper flesh, in opposition to σπλάγχνα, Od. 3, 65. 470. 2) *higher, superior, more excellent, more exalted*, εὖχος, Il. 11, 290. 12, 437; γενεῇ, in race, Il. 11, 786.

ὑπερφίαλος, η, ον, only in a metaph. signif. *haughty, proud, insolent*, often an epith. of the suitors, Od. 1, 134. 2, 310; of the Cyclopes, Od. 9, 10; of the Trojans, Il. 3, 106. 13, 621; θυμός, a haughty spirit, Il. 15, 94. 23, 611; ἔπος, Od. 4, 503. Antinous uses it, Od. 21, 289, of himself and the suitors, to the supposed beggar, where it signifies *proud, haughty*: (Art thou not content, that thou feastest quietly amongst us haughty ones?) Adv. ὑπερφιάλως, *haughtily, insolently*, Od. 1, 227. 4, 663; gener. *excessively, exceedingly*, Il. 13, 293. Od. 17, 481. (The deriv. is doubtful; the ancients, Schol. Vulg. ad Od. 1, 134, Etym. Mag., derived it from φιάλη, a dish, hence that which runs over the brim of the dish, *excessive*; Butt. Lexil. II. 209, derives it with Damm from φνίη, hence prop. ὑπερφίαλος, *supernatural*, that places oneself above all; Nitzsch ad Od. 4, 663, prop. = ὑπερφυής, *overgrowing*, that overgrows oneself and others; according to Passow, poet. for ὑπερβίαλος = ὑπέρβιος.)

ὑπερφιάλως, adv. see ὑπερφίαλος.

ὑπέρχομαι, depon. mid. (ὑπό, ἔρχομαι), aor. 2 ὑπῆλυθον, 1) to go under, to go in (*subire*), with accus. θάμνους, δάμα, Od. 5, 476. 12, 21. 2) Metaph. of mental states, to enter unobserved, to steal upon. Τρῶας τρώμος ὑπῆλυθε γυνῆ, trembling seized the Trojans in the limbs, Il. 7, 215. 20, 44. h. 28, 3.

ὑπερῶϊω (ἐρωῶ), aor. ep. ὑπερῶησα, to go back, to retire, \* Il. 8, 122. 15, 452.

ὑπερῶϊη, ἡ (prop. fem. from ὑπερῶϊος), the palace, elsewhere οὐρανίσκος, Il. 22, 495. †

ὑπερῶϊόνθεν, adv. (ὑπερῶϊον), from the upper story, from an upper apartment, Od. 1, 328. †

ὑπερῶϊον, τό or ὑπερῶϊον (ὑπέρ), the upper part of the house, the upper story, an apartment in the upper story, an upper chamber, a loft, the apartment of the women, sing. Il. 2, 514. Od. 6, 362; plur. in both forms, Il. 16, 184. Od. 16, 449; because the apartments of the women were in the upper story, hence often, εἰς ὑπερῶϊον ἀναβαίνειν, Od. 2, 358. 4, 751. (Prop. neut. of the adj. ὑπερῶϊος, subaud. οἶκημα.)

ὑπέρστην, see ὑπέρστημι.

ὑπέρχεσθαι, see ὑπέρχω.

ὑπέρχω (ἔχω), aor. ὑπέρχον, poet. ὑπέρχεσθαι, Il. 7, 189; part. ὑπέρχων, to hold under, to hold before, χεῖρα, Il. 7, 188; θήλειαν

ἵππους, to cause the mares to couple, Il. 5, 269.

ὑπεμύνω (ἡμύνω), perf. ὑπεμνήμυκε, to incline, to bow, to let the head sink. πάντα δ' ὑπεμνήμυκε (V., ever cast down the eyes), Il. 22, 491. † Thiersch Gram. § 232. 94: is entirely bowed down. This perf. arose thus: ἡμυκε with redupl. ἐμνήμυκε, then strengthened for metre's sake ἐμνήμυκε, cf. γάσσημος; see Butt. under ἡμύνω, p. 284. Rost p. 305. Kühner p. 131. (Bothe has adopted ὑπεμνήμυκε, after the conjecture of Toup. Epist. Crit. p. 73.)

ὑπήνεκα, see ὑποφέρω.

ὑπήνητης, ον, ὁ (ὑπήνη), that gets a beard. πρῶτον ὑπήνητης (whose beard first springs, V.), Il. 24, 348. Od. 10, 279.

ὑπηΐους, η, ον (ἡΐς), towards the morning, early, Il. 8, 530. Od. 4, 656. σιβή ὑπ., morning frost, Od. 17, 25.

ὑπισχνέομαι, depon. mid. Ion. ὑπίσχομαι, Od. 2, 91. h. Merc. 275; aor. 2 ὑπέσχεσθαι, imperat. ὑπόσχεο, infin. ὑποσχεσθαι (prop. a strengthened form of ὑπέχομαι), to hold oneself under, i. e. to undertake, hence to promise, to engage, τί τι, Il. 9, 263. 12, 236; espec. θυγατέρα, to betroth a daughter to a man, Il. 13, 376. a) to vow any thing to the gods, ἱερά, ἱκατόμβας, Il. 6, 93. 115. 23, 209. b) With infin. fut. Il. 6, 93. 13, 366. 368. Od. 4, 6; and with accus. and infin. Od. 8, 347. Instead of the fut. of the infin. the pres. ἀποτίσθαι, Il. 2, 112. 19, 19, with signif. of the fut.

ὑπίσχομαι, Ion. and ep. = ὑπισχνέομαι.

ὑπνος, ὁ, sleep, very often. χάλκεος ὑπνος, poet. for the sleep of death, Il. 12, 241.

ῥυπνος, ὁ, the god of sleep, twin brother of death, Il. 14, 231. 24, 5. According to Hes. Th. 759, he has his dwelling in the lower world; in Hom. Juno seeks him in Lemnos, Il. 14, 233.

ὑπνώω, contr. ὑπνώ, hence expanded ὑπνώω, only part. ὑπνώοντες, intrans. to sleep, to slumber, Il. 24, 344. Od. 5, 48. 24, 4.

ὑπό, also ep. ὑπαί. 1) Prepos. with gen., dat., and accus.; ground signif. under. A) With gen. 1) Spoken of place: a) In indicating motion forth under an object, under, from under, from beneath, only poet. (elsewhere ὑπείκ), ἀνίστασθαι ὑπὸ ζόφου, to come forth under the darkness, Il. 21, 56. ἐρύειν νεκρὸν ὑπ' Αἰατῶσσι away from under

Ajax, Il. 17, 235. cf. Il. 9, 248. 13, 198. ἄγειν ἀνδροκτασίης ὑπό, to lead away from the slaughter, Il. 23, 86. λύειν ἱππους ὑπὸ ζυγοῦ, Il. 8, 543. Od. 4, 39. b) In indicating continuance under an object, Il. 1, 501. 2, 268. 8, 14. 2) In causative relations: a) In assigning the author, with passive and intransitive verbs: *under*, more frequently, *by*, *through*, *before*, δαμῆναι ὑπὸ τινος, to be vanquished by any one, Il. 3, 436. 4, 479. cf. Il. 6, 134. 16, 434. θνήσκειν ὑπὸ τινος, to perish by any one, Il. 1, 242. φεύγειν ὑπὸ τινος, to flee before any one, Il. 18, 149. φοβεῖσθαι ὑπὸ τινος, Il. 16, 303. b) In assigning the efficient cause: ὑπ' ἀνάγκης, by force, Od. 2, 110. 19, 156. c) Often in assigning operating or accompanying circumstances: *under*, *by*, αἰσάντων ὑπ' Ἀχαιῶν, under the cry of the Greeks, Il. 2, 334. δῆϊον ὑπο θυμοραϊστέων, Il. 16, 591. 18, 492. Od. 19, 48. 23, 290. d) In indicating subordination, Od. 19, 114. B) With dat. almost like the gen. 1) Spoken of place, very often: *under*, espec. in defining localities, ὑπὸ Τρωάδι, Il. 2, 866. cf. Il. 22, 479. 2) In causative relations, a) Spoken of the author, as with gen., rather poet., *under*, *by*, δαμῆναι ὑπὸ τινι, Il. 5, 646. Od. 4, 790. ὑπὸ χερσὶ τινος, Il. 2, 860. b) Spoken of intermediate causes: ὑπὸ πομπῇ, under the conduct, Il. 6, 171. φέβεσθαι ὑπὸ τινι, Il. 11, 121. cf. Il. 5, 699. c) Of subordination, *under*, *by*, Od. 3, 304; also ὑπνω ὑπό, somno obsecutus, Il. 24, 636. Od. 4, 295. C) With accus. 1) Spoken of place, a) In indicating motion to a lower place, εἶναι ὑπὸ γαίαν, under the earth, Il. 18, 333; also spoken of motion to elevated places; (*sub*), *to*, towards, ἔρχεσθαι ὑπὸ Ἰλιον, Il. 2, 216. ὑπὸ τεῖχος, Il. 4, 407. b) Of a quiet continuance, εἶναι ὑπ' ἡῶ, τ' ἡελίον τε, Il. 5, 267. cf. Od. 11, 498. 619. 2) Spoken of time: *against*, *about* (*sub*), νύχθ' ὑπό, Il. 22, 102; *during*, Il. 16, 202. II) As adv. *amongst*, *under*, often ὑπὸ δέ, Od. 4, 636. 21, 23. 2) *secretly*, *unobserved*, Il. 23, 153. 24, 507. We may often also suppose a tmesis, Il. 17, 349, 18, 347. III) In composition it has the signif. of the adv.; sometimes it means also *something*, *a little*.

Ἵποβάλλω (βάλλω), infin. ep. ἱββάλλειν for ἱποβάλλειν, Il. 19, 80. 1) *to cast under*, *to lay under*, with accus., λῖτα, Od. 10, 353. 2) Metaph. *to interpose a word*, *to fall into the*

*discourse*, *to interrupt*, Il. 19, 80. [cf. Herm. Opusc. V. 302 seq. VII. 66 seq. espec. 72.]

Ἵποβλήδην, adv. (ἱποβάλλω), prop. *to cast between*, hence, *interposing*, *interrupting* in the discourse. αὐτεῖσθαι, Il. 1, 292. † 2) *sidewise*, *beside*, ἐκείφατο, h. Merc. 415.

Ἵπόβρυχα, adv. *under water*, τὸν ἱπόβ. θῆκε, it held him (Ulysses) long submerged, (accord. to Voss, the subject: the raft, σχεδίη; accord. to Nitzsch, the surge itself), Od. 5, 319. † Comm. it is taken as an adv. Accord. to Buttm. Lexil. II. 126, it is a metaplast. accus. sing. of the adj. ἱπόβρυχος, or later ἱποβρύχιος.

\* ἱποβρύχιος, ον (βρύχιος), *under water*, *in the depth*, of three endings, h. 33, 12.

\* ἱπογνάμπτω (γνάμπτω), *to bend under*, *to bend around*; *to repel*, *to withhold*, ὀρμῆν, h. 7, 13.

ἱποδαίω, only in tmesis, see δαίω.

\* ἱποδαμάω (δαμάω), *to subdue*, *to subject*, only pass. λάθρη ἱποδμηθεῖσα Κρονίῳ, secretly forced by Jupiter, h. 6, 4.

\* ἱποδάμναμαι, mid. from the form ἱποδάμνημι = ἱποδημνάω, only pres. 2 sing. ἱποδάμνησαι, *to subject oneself*, *to humble oneself*, \* Od. 3, 214. 16, 95.

ἱποδέγμενος, see ἱποδέχομαι,

ἱποδίδρομε, see ἱποτιρέω.

ἱποδεῖδω (δεῖδω), aor. 1 ep. ἱπέδδισαν, ἱποδδειςας, but imper. ἱποδεῖσθε, ep. perf. 2 ἱποδεῖδια, 3 plur. plurf. ἱπέδειδισαν, ep. perf. 1 ἱπαιδειδοικα, h. Merc. 165; *to be a little afraid of*, *to fear* any one or any thing, τινά or τί, Il. 1, 406. 5, 521. 12, 413. Od. 2, 66.

ἱποδεξίη, ἡ (ἱποδέχομαι), *reception*, espec. hospitable reception, *hospitable entertainment*, Il. 9, 73. † (s long).

ἱποδέχομαι, depon. mid. (δέχομαι), fut. ἱποδέξομαι, aor. 1 ἱπέδεξάμην, and ep. aor. sync. 2 sing. ἱπέδεξο, 3 sing. ἱπέδεκτο, part. ἱποδέγμενος, infin. ἱποδέχθαι, Il. 7, 93. 1) *to receive*, *to take*. a) Espec. a guest, Il. 9, 460. Od. 14, 52; metaph. spoken of misfortune, and of a place of repose, Od. 14, 275. 22, 470. 2) *to take upon oneself*, i. e. *to bear*, *to endure*, *to suffer*, βίας ἀνδρῶν, Od. 13, 310. 16, 189. b) Metaph. *to promise*, τί, Il. 7, 93. Od. 2, 387.

ἱποδέω, only in tmesis, see δέω.

Ἵπόδημα, ατος, τό (δέω), prop. that is bound beneath: *a sole*, *a sandal*, \* Od. 15, 369. 18, 361.



ὑποδηθεῖσα, see ὑποδαμάω.

ὑποδμῶς, ὡς, ὁ (δμῶς), subjected, hence, a slave, a servant, τινός, Od. 4, 386. †

ὑπόδρα, adv. poet., looking up from beneath, i. e. darkly, fiercely, angrily, always ὑπόδρα ἰδών, Il. 2, 245. Od. 8, 165; (without doubt from ὑπιδρακον, cf. Thiersch § 192. 2.)

ὑποδράω (δράω) ep. ὑποδρῶωσιν, 3 plur. pres. for ὑποδρῶσι, to serve, to wait upon, τινί, Od. 15, 333. †

ὑποδρηστήρ, ἥρως, ὁ, ep. (ὑποδράω) a servant, a waiter, an attendant, Od. 15, 330. †

ὑποδύω (δύω), aor. 2 ὑπιδύν, fut. mid. ὑποδύσομαι, ep. aor. 2 ὑπιδύσεται; only intrans. mid. together with aor. 2 act. 1) to go under, to go into, to sink into, with accus. θάλασσης κόλπον Od. 4, 435.; absolute; to step under, to stoop, in order to take any one upon the shoulders Il. 8, 332. 13, 421; metaph. with dat. πᾶσιν ὑπιδυ γόος, grief penetrated all, Od. 10, 398. 2) to emerge amongst, to come forth, with gen. θάμνων, Od. 6, 127. κακῶν ὑποδύσαι, thou wilt escape from evils, Od. 20, 53.

ὑποεῖκω, poet. for ὑπέικω.

ὑποζεύγνυμι (ζεύγνυμι), fut. ὑποζεύξω, to yoke, to bring under the yoke, to harness, ἵππους, Od. 15, 81. † cf. Od. 6, 73.

ὑποθερμαίνω (θερμαίνω), aor. pass. 3 sing. ὑπεθερμάνθη, to warm, pass. to become warm, αἵματι, with blood, Il. 20, 746. †

Ἵποθῆβαι, αἱ, a place in Boeotia, Il. 5, 506. In regard to this place, even the ancients were at variance. Accord. to Strab. IX. p. 412, some understood by it the later Πισνιαί, others, with greater probability, the lower town of Thebes; and they would consequently read ὑπὸ Θήβας: for Cadmea, the citadel, and the upper town of Thebes were destroyed by the Epigoni, and at that time not yet rebuilt, cf. Mannert VIII. p. 226.

ὑποθημοσύνη, ἡ (ὑποτίθημι), instruction, counsel, exhortation, only plur. Il. 15, 412. 16, 233.

ὑποθωρήσσω (θωρήσσω), to arm privately, only mid. to arm oneself privately, λόχῳ, for ambush, Il. 18, 513. †

ὑποκάμπτω, to bend under or about, Il. 24, 274. † See κάμπω.

ὑπόκειμαι, only in tmesis, Il. 21, 364. See πέμμαι.

ὑποκινέω (κινέω), aor. 1 ὑποκινήσας, to

move beneath, to move gently, spoken of Zephyr, Il. 4, 423. †

ὑποκλίνω (κλίνω), aor. pass. ὑπεκλίνθη, to bend. Pass. with dat. σχοίνῳ, to lay oneself among the rushes, Od. 5, 463. †

ὑποκλονέω, poet. (κλονέω), only mid. ὑποκλονεῖσθαι τινι, to fly in confusion before any one, (V. to hurry), Il. 21, 556. †

ὑποκλοπέω = ὑποκλέπτω, to conceal under. Mid. to conceal or hide oneself under, Od. 22, 382. †

ὑποκρίνομαι, depon. mid. (κρίνω), aor. 1 ὑπεκρίνῃην, prop. to give a decision to a question, espec. spoken of a prophet: to give a decision, to reply, to respond, Il. 12, 228; gener. τινί, to answer any one, Il. 7, 407. Od. 2, 111. 15, 170. 2) to explain, to interpret, ὄνειρον, Od. 19, 535. 555. cf. Il. 5, 150.

ὑποκρύπτω (κρύπτω), aor. pass. ὑπεκρύφθη, to conceal or hide under. Pass. ἡ νῆξ ἄχρη ὑπεκρύφθη, was entirely concealed in the foam, Il. 15, 626. †

ὑπόκυκλος, ον, (κύκλος) round beneath, rounded below, (Eustath. κυκλοτερός); τάλαρος, Od. 4, 131. † 2) Others explain it, without probab., furnished with small wheels, Apoll. and Schol. Vulg.

ὑποκύομαι, ep. mid. (κύω), only aor. 1 part. ὑποκυσαμένη, to become pregnant, Il. 6, 26. Od. 11, 254; spoken of beasts: to be big with young, Il. 20, 225; (still ὑποκύσαμένη is more correct, and it is adopted by Spitzner; cf. Buttm. Gr. under κύω.)

ὑπολαμβάνω, only in aor. 2 by tmesis, Il. 3, 34. Od. 18, 88; see λαμβάνω.

ὑπολάμπω, Il. 18, 492. Od. 19, 48, now written separately; see λάμπω.

ὑπολείπω (λείπω), fut. mid. ὑπολείψομαι, Od. 17, 276; to leave behind, τί, Od. 16, 50. Mid. to remain behind, to be left, Il. 23, 615. Od. 7, 230. 17, 282.

ὑπολευκαίνω (λευκαίνω), to make white beneath, only pass. to become white beneath, ὑπολευκταίνονται ἄχρυσαι, Il. 5, 502. †

ὑπολίζω, ον, gen. ονος, poet. (ὀλίζω) somewhat smaller or less, λαοί, Il. 18, 519. †

ὑπολύω (λύω), aor. 1 ὑπέλυσα, aor. 1 mid. ὑπέλυσάμην, ep. aor. 2 mid. 3 plur. ὑπέλυντο, Il. 16, 341: to loose beneath, to relax, to loose, metaph. γυνῆ τινος, to loose one's limbs beneath him, i. e. to deprive the limbs of their power, to render the feet lame or tottering; often spoken of the severely wounded, Il. 15,

581; of the slain, Il. 11, 579. 13, 412. Pass. Il. 16, 341; and by tmesis, Il. 15, 581; spoken of a wrestler who falls, Il. 23, 726. (cf. λύνω), μένος καὶ γυνὰ τινος, Il. 6, 27. Mid. to loose from under, to deliver, τινὰ δεσμῶν, to liberate any one from bonds [i. e. to deliver from being bound, cf. v. 406], Il. 1, 401.

ὑπομένω (μένω), aor. ὑπέμεινα. 1) Intrans. to remain behind (to remain in one's place), Od. 10, 232. 258; espec. spoken of a warrior, who makes opposition to the enemy, to maintain one's post, to wait, to hold out, Il. 5, 498; with infin. οὐδ' ὑπέμεινεν γνόμεναι, he waited not till he was known, Od. 1, 410. 2) Trans. to await, to abide, to sustain, τινά, Il. 16, 814. 17, 25; or ἐρωήν τινος, Il. 14, 489.

ὑπομνήσκω (μυμνήσκω), fut. ὑπομνήσω, aor. ὑπέμνησα, to remind, τινά τινος, any one of any thing, \* Od. 1, 321. 15, 3.

ὑπομνάσθαι (μνάσθαι), 2 plur. imperf. ὑπεμνάσθε, ep. for ὑπεμνάσθῃς, to woo a woman illicitly, γυναικα, Od. 22, 38. †

(ὑπομνημύω), see ὑπημύω.

Ἰπποπότιος, or, lying at the foot of Mount Neion, epith. of Ithaca, Od. 3, 81; see Ἰθάκη. ὑποπεπτηῶτες, see ὑποπτήσσω.

ὑποπερκαίω (περκαίω), to become gradually of a dark color, spoken of ripening grapes, Il. 7, 126. †

Ἰπποπλάκιος, η, or, lying at the foot of Mount Placius, epith. of Thebes in Troas, Il. 6, 397; see Πλάκος. [Accord. to others from πλάξ, situated in a low plain.]

ὑποπετάννυμι, only by tmesis, Il. 1, 130; see πετάννυμι.

ὑποπτήσσω (πτήσσω), only part. perf. plur. ὑποπεπτηῶτες, ep. for ὑποπεπτηκότες, to crouch from fear, to cower, spoken of birds: πετάλους, to cower timidly under the leaves, Il. 2, 312. †

ὑπόρνυμι (δρνυμι), only aor. 2 ὑπώρορον, to excite beneath or near, to awaken, τοῖον ὑπώρορε Μοῦσα, thus moved the muse, Od. 24, 62. † Od. 4, 113; see δρνυμι.

ὑπορρήγνυμι (ρρήγνυμι), aor. 2 pass. ὑπερράγην, to tear in pieces beneath. Pass. οὐρανῷθεν ὑπερράγην, in heaven the ether divided itself beneath [cf. αἰθήρη], \* Il. 9, 558. 16, 300.

ὑπόρρητος, or, poet. (ρῆν, ἄρην), having underneath, a suckling, a lamb, Il. 10, 216. †

ὑποσειώ, ep. ὑποσειώω (σειώ), to shake

beneath, or gently, to turn beneath, τρίπανον, Od. 9, 385. †

ὑποσταίην, see ὑφίστημι.

ὑποσταχύνωμι (στόχυνς), to grow gradually, prop. spoken of ears of corn, metaph. of herds, to increase, Od. 20, 212. \*

ὑποστεναχίζω (στεναχίζω), to groan beneath, spoken of the earth, γαῖα δ' ὑπεστεναχίζε, Il. 2, 781. †

ὑποστορέννυμι (στορέννυμι), aor. infin. ὑποστορέσαι, to spread beneath, to lay under, δέμνιά τινα, Od. 20, 139.

ὑποστρέφω (στρέφω), fut. ὑποστρέψω, aor. 1 ὑπέστρεψα, fut. mid. infin. ὑποστρέψεσθαι, aor. pass. ὑπεστρέφθην, Od. 18, 23. 1) Trans. to turn about, to turn around, to turn back, with accus. ἵππους, Il. 5, 581. 2) Intrans. to turn about, to turn back, Il. 5, 505. 12, 71; φύγαδε, to turn oneself to flight, Il. 11, 446. \* Οὐλύπον, to return to Olympus, Il. 3, 407. Mid. and aor. pass. to turn back, ἐς μέγαρον, Od. 19, 23. Il. 11, 567.

ὑποσχεθεῖν, a lengthened ep. aor., see ὑπέχω.

ὑποσχέσθαι, see ὑπισχνόμαι.

ὑποσχέσις, η, ep. = ὑπόσχεσις, a promise, Il. 13, 369. †

ὑπόσχεσις, ιος, ἡ (ὑπισχνόμαι), a promise, Il. 2, 286. 349. Od. 10, 483.

\* ὑποταμόν, τό (τέμνω), an herb cut off; for magic purposes, h. Cer. 228.

ὑποτανύω, poet. = ὑποτείνω, only by tmesis, see τανύω.

ὑποταρβέω (ταρβίω), to frighten somewhat; τινά, only part. aor. ὑποταρβήσαντες, Il. 17, 533. †

ὑποταρτάριος, or (Τάρταρος), dwelling beneath in Tartarus, Τιτίνης, Il. 14, 279. †

ὑποτίθηναι (τίθηναι), only mid. fut. ὑποθήσομαι, aor. 2 ὑπέθην, imper. ὑπόθεν, infin. ὑποθίσθαι, to put under, to lay under, act. only in tmesis, Il. 18, 375. Mid. to put any thing under any one, always metaph. to give any thing to any one, to grant, to counsel, (with reference to the subject), βουλὴν τινί, to give counsel to any one, Il. 8, 36; ἔπος ἢ ἐργον τινί, to suggest a word to any one, Od. 4, 163. b) Without accus. τινί, to advise any one, to remind, to exhort, Od. 2, 194. Il. 21, 293.

ὑποτρέμω, only in tmesis, Il. 10, 390; see τρέμω.

ὑποτρέχω (τρέχω), aor. ὑπέδραμον, perf. 2

ὑποδιδρῶμα, 1) *to run under*, metaph. ὑπο-  
δέδρῳμε βῆσσα, a valley extended beneath,  
h. Ap. 254. 2) *to run to under*, ὁ δ' ὑπιδράμε  
καὶ λάβε γοίνων κῦψας, he ran up to him be-  
neath his arm and spear, and clasped his  
knees, Il. 21, 68. Od. 10, 323. (Others ex-  
plain, *to run to*.)

ὑποτρέω (τρέω), aor. 1 ὑπέτρεσα, *to retire  
trembling, to retreat, to fly*, Il. 7, 217. 15, 636.  
2) Trans. with accus. *to flee trembling from,  
to run away from*, \* Il. 17, 587.

ὑποτρομέω (τρομέω), ep. iterat. imperf.  
ὑποτρομέσκον, *to tremble thereupon, to quake*,  
Il. 22, 211. 2) Trans. with accus. *to flee from  
any one*, \* Il. 22, 241.

ὑπότροπος, ον (ὑποτρέπω), *turning back,  
returning home*, always adverbial, with ἰκνεύ-  
σθαι, Il. 6, 367. 501. Od. 21, 211; and εἶναι,  
h. Ap. 476.

ὑποτράνιος, ον (οὐρανός), *under the hea-  
ven, πετεηνά*, Il. 17, 675; metaph. extending  
to heaven, i. e. very great, κλέος, Il. 10, 212.  
Od. 9, 264.

ὑποφαίνω (φαίνω), aor. ὑπέφηνα, *to make  
visible or to show any thing under, τί, θρήνην  
τραπέζης*, to show the footstool under the  
table, Od. 17, 409. †

ὑποφέρω (φέρω), aor. 1 ὑπέρεικα, Ion. *to  
bear away from under*, espec. *to deliver from  
danger*, τινά, Il. 5, 895. †

ὑποφρεύω (φρεύω), *to flee from under, to  
flee from, to escape*, τινά, Il. 22, 200. †

ὑποφήτης, αο, ὁ (ὑπόφημι), prop. that  
speaks under any one, or as the servant of  
any one; hence, *a diviner, an interpreter*  
of the divine will, epith. of the Selli, Il. 16,  
235. †

ὑποφθάνω (φθάνω), only in the part. aor.  
2 ὑποφθύς, and part. aor. mid. ὑποφθύμενος,  
*to be beforehand, to do before, to anticipate*,  
ὑποφθύς πύρρονσιν, Il. 7, 144. Od. 4, 547;  
and with accus., *to anticipate one*, Od. 15,  
171; (in the aor. ᾶ).

ὑποχάζομαι, always in tmesis, see χάζομαι.  
ὑποχείριος, ον (χείρ), *under the hand, in  
the hand*, χρυσός, Od. 15, 448. †

ὑποχέω (χέω), aor. 1 ep. ὑπέχευα, *to pour  
under, to strew under*, spoken of dry things,  
ῥώπας, Od. 14, 49; *to spread out*, βοίας, Il.  
11, 843.

ὑποχωρέω (χωρέω), imperf. and aor. ὑπε-  
χώρησα, *to retire, to retreat, to go back*, \* Il.  
6, 107. 13, 476; also in tmesis, Il. 4, 505.

ὑπόψιος, ον, ep. (ὑποπτος), *looked upon  
from beneath*, i. e. with angry, contemptuous  
look; hence, *despised, odious*, ὑπόψιος ἄλλων.  
Il. 3, 42; † ed. Wolf. (Others read: ἐπόψιος,  
V. 'a spectacle' to all.' This word which  
elsewhere occurs in good sense, the connec-  
tion will not admit.)

ὑπτίος, η, ον (ὑπό), *bent backwards, su-  
pine, backwards*, opposed to πρηγίς, Il. 11,  
179; often with πίσσε, Il. 15, 434. Od. 9, 371;  
ἐρείσθῃ, Il. 12, 192.

ὑπώπιον, τό (ὤψ), the part of the face be-  
low the eyes; gener. *countenance, aspect*.  
(since anger and displeasure are expressed  
in the region of the eyes), Il. 12, 463. †

ὑπώρεια, ἡ (ὄρος), the region at the foot  
of a mountain, *the foot or declivity of a moun-  
tain*, Il. 20, 218; † (prop. fem. from adj. ὑπώ-  
ρειος).

ὑπώρορε, see ὑπόρρμι.

ὑπωρόφιος, ον (ὀροφή), *under the roof, in  
the house*, ὑπωρόφιοι δὲ τοὶ εἶμεν, we are un-  
der the roof with thee, i. e. table-friends, Il. 9,  
640. †

Ἐρίη, ἡ, a little town in Boeotia on the  
Euripus, in the time of Strabo destroyed, Il.  
2, 837.

Ἐρμίνη, ἡ, a town in Elis, prob. near the  
cape Hyrmina or Hormina, Il. 2, 616.

Ἐρτακίδης, ον, ὁ, son of Hyrtacus =  
Asius, Il. 2, 837.

Ἐρτακος, ὁ, a Trojan, husband of Arisbe,  
Apd. 3, 12, 5.

Ἐρτιος, ὁ son of Gyrtius, a Mysian, Il.  
14, 511.

ῥς, ῥός, ὁ and ἡ (ῥ in the obliq. cases),  
accus. ῖν, dat. plur. ep. only ῥσσι for ῖσσι,  
*a swine, a hog*, both the boar and the sow;  
comm. the tame hog. Hom. uses ῥς and σῖς  
accord. to the necessity of the metre, Il. 10,  
264. 23, 32. Od. 15, 556; see Thiersch Gram.  
§ 158. 12; and 197. 59.

ῥσμήνη, ἡ, ep. also metaplast. dat. ῥσμήνι,  
*a contest, a fight, a battle*, ῥσμήνηδε ἵκναι, *to  
go into the battle*, Il. 2, 477; the ep. dat.  
ῥσμήνι μάχεσθαι, Il. 2, 863. 8, 56.

ῥσμήνι, see ῥσμήνη.

ῥστάτιος, η, ον, poet. = ῥστατος, Il. 15,  
634; the neut. as adv. ῥστάτιον, *at last*, Il. 8,  
353. Od. 9, 14.

ῥστατος, η, ον, superl. of ῥστερος (ῥπό),  
*the last, the extreme*, spoken of space, ῥστατος;  
ὁμίλου, Il. 13, 459; of time, Il. 5, 703. 11, 299;

connected with πύματος, Il. 22, 203; neut. sing. as adv. *at last*; also πύματος καὶ ὕστατον, Od. 20, 116; ὕστατα καὶ πύματα, at the very last, Od. 4, 685.

ὕστερος, η, ον, compar. (prob. from ὑπό), *that follows, next behind*, Il. 5, 17; comm. spoken of time: *later, next, posterior*, with gen. σεῦ ὕστερος, Il. 18, 333; γένει ὕστερος, Il. 3, 215. The neut. sing. as adv. ὕστερον, *afterwards, in future*, also plur. ὕστερα, Od. 16, 319.

ὑφαίνω, aor. ὑφηναι, iterat. imperf. ὑφαλ-  
ναι, and also from an ep. form ὑφάω, the 3 plur. pres. ὑφώσιν, Od. 7, 105; *to weave*, with accus. ἱστόν, Il. 3, 125; and often φάρεα, Od. 13, 108. 2) Metaph. spoken of crafty plots or discourse: *to weave, to plot, to devise, to plan*, μήτιν, Il. 7, 324. Od. 4, 678; δόλον, Il. 6, 187; often with ἐν φρεσὶ; δόλους καὶ μήτιν, Od. 9, 422; μύθους καὶ μῆδεα πῦσιν, *to present words and counsels before all*, Il. 3, 212.

ὑφαίρειν, *to take away from under*, only in tmesis, Il. 2, 154; see αἰρέειν.

ὑφαντός, ἡ, όν, verb adj. (from ὑφαίνω), *woven*, ἱσθής, εἶμα, \*Od. 13, 136. 218. 16, 231.

ὑφασμα, ατος, τό (ὑφαίνω), *a web, that which is woven*, Od. 3, 247. †

ὑφάω, poet. shortened for ὑφαίνω, from which ὑφώσιν, ep. expanded for ὑφῶσι, Od. 7, 105. †

ὑφέλκω (ἔλκω), *to draw from under*, τινά ποδοῦν, *to drag away any one by the feet*, Il. 14, 477. †

ὑφηνίοχος, ό (ἡνίοχος), prop. the servant of the warrior in the chariot, gener. *a charioteer*, Il. 6, 19; cf. θεράπων. †

ὑφίημι (ἵημι), aor. 2 part. ὑφέντες, Il. 1, 434; elsewhere in tmesis. 1) *to take down, to let down*, ἱστόν, Il. 1, 434. h. Ap. 504. 2) *to bring or lay under, τί τινι*, in tmesis, Il. 14, 140. Od. 9, 309.

ὑψικάνω, only in tmesis, Il. 11, 117; † see ἱκάνω.

ὑπίστημι (ἵστημι), aor. 2 ὑπέστην, 3 plur. ep. ὑπέστησαν, part. ὑποστάς, only in the aor. 2 in intrans. signif. 1) *to place oneself under, to take upon oneself, to undertake, to attempt*, (Schol. τλῆναι), with infin. σαῶσαι, Il. 21, 273; hence: 2) *to promise, to covenant, to vow*, with accus. Il. 9, 519; τινί τι, Il. 5, 715. 13, 375; with κατανεύσαι, Il. 4, 267; with

infin. fut. Il. 9, 415. 19, 195; ὑπόσχεσθαι, *to make a promise*, Il. 2, 286. Od. 10, 493. 3) *to put oneself under one, to yield to one, τινί*, Il. 9, 160.

ὑφορβός, ό (ῦς, φέβω), accord. to the necessity of the metre, for σίφορβος, *a swine-herd*, espec. δῖος ὑφορβός, Od. 14, 3; often ἀνέρες ὑφορβοί, \*Od. 14, 410.

ὑγῶα, see ἱφάω.

ὑψαγόρης, ον, ό (ὑγορεύω), voc. *speaking loftily, speaking proudly, boasting*, \*Od. 1, 385. 2, 85. 303.

ὑψηρεφής, ἑς (ἐρέφω), ep. also ὑψηρεφής, ἑς, from which only gen. ὑψηρεφείος, Il. 9, 582. h. Merc. 23; *having a high roof, ὑψηρεφές δῶμα*, Il. 5, 213. Od. 4, 15; δῶματα ὑψηρεφέα, Od. 4, 757; and often (εα with synizesis.)

ὑψηλός, ἡ, όν (ὑψος), *high, lofty*, spoken of trees, mountains, buildings, etc., Il. 3, 384. 5, 560. 12, 282. Od. 1, 426.

Ὑψηλῶρ, ορος, ό (from ἀνῆρ, *courageous*). 1) son of Dolopion, a Trojan, Il. 5, 76. 2) son of Hippasus, [a Greek slain by Deiphobus,] Il. 13, 411.

ὑψηρεφής, ἑς, see ὑψηρεφής.

ὑψηλός, ἑς (ῦχος), gen. ἑος, *high or loud sounding, epith. of horses, loud neighing, or loud stamping*, \*Il. 5, 772. 23, 27.

ὑψι, adv. *high*, on high, ἥμενος, Il. 20, 155. Od. 16, 264. 2) *high, up*, on high, ἀναθρόωσκειν, Il. 13, 140; βιβύς, *high striding*, i. e. with great steps, Il. 13, 371. h. Ap. 202.

\*Τυμβόας, ον, ό, poet. (βοάω), *high or loud crier*, name of a frog, Batr. 205.

ὑψιβρεμέτης, ον, ό, poet. (βρέμω), *high roaring, high or loud-thundering*, epith. of Jupiter, Il. 5, 51. 12, 68. Od. 5, 4.

ὑψίζυγος, ον, poet. (ζυγόν), prop. that sits high upon the rower's seat or at the helm; metaph. *high-sitting, high-ruling*, epith. of Jupiter, \*Il. 4, 166. 7, 69. = ὑψιμέδων.

ὑψικάρηνος, ον, poet. (κάρηνον), *having a lofty head or summit, having a lofty top*, δρύς, Il. 12, 132. † h. Ven. 265.

ὑψίκερως, ον, poet. (κέρας), *high-horned*, with lofty antlers, ἔλαφος, Od. 10, 158. †

ὑψίκομος, ον (κόμη), prop. *high-haired, high-leaved*, δρύς, Il. 14, 398. Od. 12, 357.

\*ὑψίκρητος, ον, poet. (κρημνός), with high precipices, *high-projecting*, Ep. 6, 5.

\*ὑψιμέδων, οντος, ό (μέδω) *high-ruling*, Ep. 7, 3.

\*Ὑψιμέλαθρος, *ον*, poet. (μέλαθρον), *high-built*, αὐλίον, *h. Merc.* 103. 134.

ὑψιπετείης, *εσσα, εν*, poet. = ὑψιπέτης, αἰετός, *Il.* 22, 308. *Od.* 24, 538.

ὑψιπέτης, *ον*, ep. for ὑψιπέταλος (πέταλον) *high-leaved*, δένδρεον, *Il.* 13, 437. *Od.* 4, 459.

ὑψιπέτης, *ου, ό*, poet. (πέτομαι) *high-flying, high-soaring*, αἰετός, *Il.* 12, 201. 209. *Od.* 20, 243.

Ῥυπιύλη, *ή*, ep. Ῥυπιύλη, daughter of Thoas, king of Lemnos, wife of Jason, see Ῥήσων, *Il.* 7, 469.

ὑρίπυλος, *ον*, poet. (πύλη) *having high gales, high-gated*, Θίβη, *Il.* 6, 416. *Τροίη*, \* *Il.* 16, 693.

ὑρόθεν, *adv.* (ὑψος), *from on high, from above*, *Il.* 11, 53. 12, 383. *Od.* 2, 147.

ὑρόθι, *adv.* poet. (ὑψος) *high, on high*, εἶναι, \* *Il.* 10, 16. ὑρόθ' ὄρεσφι, *Il.* 19, 376.

ὑπόροφος, *ον*, poet. (ὄροφή) = ὑπερεφής, *having a lofty roof*, θάλαμος, *Il.* 3, 423. *Od.* 2, 337.

ὑπόσε, *adv.* poet. (ὑψος), *on high, up, upward*, *Il.* 10, 461. *Od.* 8, 375, and often.

ὑψοῦ, *adv.* poet. (ὑψος), *high, above, up, on high*, *Il.* 1, 496. 6, 509. *Od.* 4, 785.

\* ὑψώω (ὑψος), *part. aor.* ὑψώσας, *to elevate, to lift up*, δέμας, *Batr.* 80.

ῥω (ῥ) only imperf. and *part. pres. pass.*, *prop. to make wet, espec. to cause to rain*, Ζεὺς ῥε, *Jupiter sends rain*, *Il.* 12, 25. *Od.* 14, 457. Hence *pass. λέων ῥόμενος καὶ ἀήμερος*, a lion that goes through rain and tempest, *Od.* 6, 131.

# Φ.

Φ, the twenty-first letter of the Greek alphabet; hence the sign of the twenty-first rhapsody.

φάανθεν, see φαίνω.

φαιάντατος, *η, ον*, ep. irreg. superl. from φαεινός, or from φαεινός, *the brightest*, ἀστήρ, *Od.* 13, 93. †

φαγεῖν, ep. φαγέμεν, *infin.* of the defect. *aor.* ἔφαγον, poet. φάγον, subj. ep. 3 sing. φαγῆσι, for φάγη; *to eat, to consume*; belonging to ἐσθίω or ἔδω, with accus. *Il.* 24, 411. *Od.* 9, 94; with gen. *Od.* 9, 102.

φάε, 3 sing. imperf., see φάω.

Φαέθουσα, *ή* (the shining), daughter of Helios and Neaina, *Od.* 12, 132.

φαέθων, *οντος, ό* (poet. lengthened from φάων), *luminous, shining, beaming, bright*, epith. of Helios, *Il.* 11, 735. *Od.* 11, 16.

Φαέθων, *οντος, ό*, proper name, a horse of Aurora, *Od.* 23, 246.

φαεινός, *ή, ον*, ep. comp. φαεινότερος, *Il.* 18, 610. *h. Ven.* 86; superl. φαιάντατος, ep., resolved from the contr. φαεινότητος, *luminous, shining, beaming, gleaming*, often spoken of metal; again, of fire, *Il.* 5, 215; of the moon, *Il.* 8, 554; of the eyes, *Il.* 13, 3; of Aurora, *Od.* 4, 188; φοίνικι, with purple, *Il.* 6, 219; of splendid clothes, *Il.* 5, 315.

φαεῖω, poet. = φαίνω, only pres.; *prop. trans., to make light, to feed the light*, *Od.*

18, 243. *Comm.* intrans. signif. *to shine, to beam, to gleam*, spoken of Helios, *Od.* 12, 383. 385; of fire vessels, \* *Od.* 18, 308.

φαισίμβροτος, *ον*, poet. (φάω, βροτός), *enlightening or bringing light to mortals*, epith. of Aurora, *Il.* 24, 785; of Helios, *Od.* 10, 139. 191.

Φαίαξ, *ακος, ό*, see Φαίηκες.

φαιδιόμοις, *ό*, poet. a rare form of φαιδμος, *ον* (φαίνω), *prop. shining, beaming*, still never spoken of the external brightness of arms, but always metaph. *noble, glorious, beautiful*; spoken of the limbs of the body, γνῖα, ὤμος, *Il.* 6, 27. *Od.* 11, 128. *b) glorious, illustrious, famous*, spoken of heroes, *Il.* 4, 505. *Od.* 2, 380, and often.

Φαίδιμος, *ό*, a king of the Sidonians, who hospitably entertained Menelaus, *Od.* 4, 617. 15, 117.

Φαίδρη, *ή*, ep. for Φαίδρα, daughter of king Minos in Crete, wife of Theseus. She loved her step-son, Hippolytus, and being slighted by him, was the cause of his death, *Od.* 11, 321. *Apd.* 3, 1. 4.

φαινέσχετο, see φαίνω.

φαιρολής, *ή* (φαίνω), *light-bringing*, epith. of Aurora, *h. Ap.* 51.

Φαίηκες, *οί*, the Phaeacians, the fabulous blessed inhabitants of Scheria; see Σχερίη. At an earlier period they dwelt in Hyperia,

near the Cyclopes, and emigrated under Nausithous to Scheria, Od. 6, 7, 8. Twelve princes ruled over them, whose chief was Alcinous, Od. 8, 390 seq. They were occupied with navigation, and engaged also in piracy, although not otherwise warlike, Od. 7, 20. Their fleet vessels are described by Homer, Od. 7, 34 seq. He further describes them as a people at peace, fortunate, industrious, and happy: they love the pleasures of the table, the song, and the dance, Od. 8, 244 seq. cf. Nitzsch ad Od. 6, 3, 8, 248. Voss, Mythol. Briefe III. p. 173. Uckert, and Mannert, believe that they originated in an obscure rumour in regard to the Tyrrhenians. Welcker in the Abhandlg. im Rhein. Mus., die Homerischen Phäaken, etc. II. 1833, p. 1, regards them as the ferry-men of death, borrowed from a foreign religion. The name he derives from φαῖος, dusky, dark: *the dark men*.

φαινομένηφι (ν), ep. for φαινομένη.

Φαίνοψ, οπος, ό, son of Asius, from Abydus, father of Xanthus and Thoon, Il. 5, 152. 17, 312. 583.

φαίνω (for φάω), ep. infin. φαινέμεν, aor. ἔφηναι, infin. φῆναι, fut. mid. φανοῦμαι, infin. Od. 12, 230; aor. 2 pass. ἐφάνην, poet. φάνην, 3 plur. φάνεν for ἐφάνησαν, subj. 3 sing. ep. φανῆη for φανῇ, infin. ep. φανόμεναι, ep. aor. 1 ἐφάνθη expanded from φάνθη, 3 plur. φάνθηεν for ἐφάνθησαν, Il. 1, 200; perf. pass. πέφασμαι, 3 sing. πέφασται, Il. 2, 122; fut. 3 πεφήσομαι, Il. 17, 155; (not to be confounded with the similar form from ΦΕΝΩ) φάνεσκεν, Il. 11, 64, is accord to Buttm. Gr. p. 306, and Thiersch Gr. § 210. c. more prob. to be derived from ἐφάνην. Prim. signif. 1) Transit. *to bring to light, to cause to appear, to make visible, to shew*, with accus. ἐπιγουνίδα, μηρούς, Od. 18, 67. 74; αὐτὸν Ἄρην, Batr. 265; ὁδόν τινα, Od. 12, 334; spoken of the gods, τέρας τινί, to cause a sign to appear, Il. 2, 324. Od. 3, 173; σήματα, Il. 2, 353; γόνον τινί, to give offspring to any one, Od. 4, 12. b) Gener. *to shew, to disclose, to express, νοήματα*, Il. 18, 295; ἀοιδῆν, to begin a song, Od. 8, 499; αἰκείας, Od. 20, 309. 2) Intrans. *to shine, to be clear, τινί*, Od. 7, 102. 19, 28. Mid. with aor. pass. 1) *to come to the light, to appear, to shine, to become visible, to shew oneself, τινί*, Il. 1, 198. 7, 7. Od. 7, 201; also τί, where: φαί-

νιτο (sc. ἔκτωρ or ὁ χροῖς), he was visible at the neck, i. e. his neck was unshielded, Il. 22, 325; hence part. φαινόμενοι, those present, Il. 10, 236, and often; where also belongs the ep. aor. ἐφάνεσκα, Il. 11, 64. Od. 11, 587. 12, 241, 242. With infin. Od. 11, 336. 14, 355; and with part. Il. 5, 867. 2) Espec. spoken of the appearance of the heavenly bodies, Il. 1, 477. 8, 556; often, ἅμα ἡοὶ φαινομένηφι, as soon as Aurora appeared, Il. 9, 618. Od. 4, 407. b) *to shine, to be bright*, spoken of fire, Il. 8, 562; δεινὸς οἱ ὅσσε φάνθεν, terribly beamed his eyes [her eyes, Felton and Heyne], Il. 1, 200. [Accord. to Jahrb. J. and Klotz, p. 285. 286, φαίνεσθαι never means *to shine*, but always *to appear*; hence οἱ is referred to Achilles, and ὅσσε to Minerva, 'terrible to him appeared her eyes.']

\* Φαινὼ, οὗς, ἡ, a nymph, a playmate of Proserpina, h. Cer. 418.

Φαίνωψ, οπος, ό, = Φαίνοψ.

Φαῖστός, ό (adj. φαιστός, clear) son of Borus of Tarne im Mæonia, an ally of the Trojans, slain by Idomeneus, Il. 5, 43.

Φαιστός, ἡ, a town in the island of Crete, near Gortyna, founded by Minos, Il. 2, 648. Od. 3, 296.

φαλαγγιδόν, adv. (φαλάγξ), *by troops, in squadrons*, Il. 15, 360. †

φάλαγξ, αγρος, ό, *a line of battle, a troop, a phalanx, a band*, Il. 6, 6, elsewhere in the plur. φάλαγγες Τρώων, Il. 3, 77; ἀνδρῶν, Il. 19, 158; φάλαγγες ἐλπόμενοι, construct κατὰ σύνεσιν, Il. 16, 281; cf. Kühner § 365. a. \* Il.

φάλαρα, τά, Il. 16, 106. † βάλλετο (πήληξ) δ' αἰὲ κατὰ φάλαρ' εὐποίηθ'—ed. Wolf; on the other hand, Spitzn. after Aristarch., καὶ φάλαρα εὐπ., which must be connected with δεινῶν—καναχὴν ἔχε, v. 104; φάλαρα, ep. shortened for φαληρά; accord. to the comm. explanation = φάλοι, *shining studs or plates* in front of the helmet as an ornament; (Schol. A. τὰ κατὰ τὸ μέσος τῆς περιεφαλαίας μικρὰ ἀσπίδια.) More correctly are they, accord. to Buttm. Lexil. II. p. 243, with a Schol. ad Il. 5, 743, (οἱ ἐν ταῖς παραγναθίσιν κρικοὶ, *apputi s. fibulae*), to be distinguished from φάλοι, and considered as the *squamous*, or metal-covered bands of the helmet, which held it fast.

φαληριάω (φαληρός), only part. φαληριό-

ον, ep. for φαληριῶν, prop. to be white, spoken of waves, to foam, Il. 13, 799. †

Φάληξ, ον, ὁ (the plank of a vessel), a Trojan, slain by Antilochus, Il. 14, 513.

φάλος, ὁ (adj. φάλος, clear), according to the old Gramm. metal studs or knobs on the helmet (Schol. ἱλοι, ἀσπιδίσκοι), for protection and ornament. Accord. to Buttm. Lexil. Il. p. 240 seq., more correctly, a metallic ring, or conical elevation (later πῶνος), running over the helmet from the forehead to the neck, and in which the crest was inserted. It terminated, both before and behind, in a small kind of brim. Voss translates, the cone of the helmet, conf. Köpke Kriegswesen der Griechen p. 93. Comm. the helmet had one φάλον, Il. 3, 362. 4, 459. 6, 9. etc. That the φάλος was closely connected with the crest, is shown by Il. 10, 258, and 13, 614; cf. ἄφαλος, ἀμφίφαλος, τετράφαλος. \* Il.

φάν, see φημί.

φάνεν, φάνεσκε, see φαίνω.

φανήη, φανήμεναι, see φαίνω.

φάος, εος, τό (φάω), an older poet. form for φῶς, ep. φῶας, dat. sing. φάει, Od. 21, 429; accus. φάος, φῶας, φῶαςδε, plur. φάαι, Od. 16, 15, 17, 39. (conf. Thiersch § 189. 19. b.) 1) light, e. g. of candles, Od. 19, 24. 34. 18, 317; light, in distinction from ἀχλύς, Il. 15, 669; espec. day-light, day, day-break, Il. 1, 605. 2, 49. 3, 485; often ὄρεν [or ὄρεσθαι] φάος ἱελοιο for ζῆν, Il. 5, 120; and λείπειν φάος ἱελοιο for θνήσκειν, Il. 18, 11. ἵαναι φῶαςδε, to send to the light, Il. 2, 309. ἐν φάει, in the light, in the day, Il. 17, 647. Od. 21, 429. 2) Poet. a) the light of the eyes, only nom. plur. φάαι, Od. 16, 15. 17, 39. b) Metaph. light, as the image of joy, aid, happiness, victory: welfare, happiness, victory, Il. 6, 6. 8, 282. 11, 797. 15, 741. 16, 39; in the address γλυκερὸν φάος (sweet life, V.), Od. 16, 23. 17, 41.

φαρήτηρ, ἡ (φέρω), a quiver, Il. 1, 45. ἰδόκος, Od. 21, 11; and often.

Φᾶρις, ιος, ἡ, an old town in Laconia, on the river Phellias, south of Amyclæ, Il. 2, 582.

φάρμακον, τό (akin to φέρω, prop. a mixture), any artificial means of effecting physical changes; both in a good and a bad sense. 1) a remedy, both external and internal; espec. medicinal herbs for wounds, Il. 4, 191. 218. 5, 401. 900. 11, 515. 831. 2) poison, espec. poisonous herbs, a poisoned draught, κακά, ἀνδροφόνα, θυμοφθόρα, Il.

22, 94. Od. 1, 261. 2, 329; for poisoning arrows, Od. 1, 261. 3) a charm, a magic drug, a magic drink, Il. 11, 741. Od. 4, 220; and espec. spoken of the charms of Circe, Od. 10, 236. 292. 392. 394; and of Mercury, Od. 10, 287. 302.

φαρμάσσω (φάρμακον), to apply an artificial means, spoken of working in metals: to harden, πέλειον ἐν ἰδατι, Od. 9, 393. †

φᾶρος, εος, τό, gener. any large piece of cloth, cloth, linen, for covering any thing; espec. φᾶρ. ταφίον, a shroud, Od. 2, 97. 24, 132; also φᾶρος alone, Il. 18, 353; sail-cloth, Od. 5, 258. 2) a mantle, a cloak, which was worn over the other clothing, Il. 2, 43. 8, 221. Od. 3, 467. It was worn also by women, Od. 5, 230. 10, 543; h. 6, 5.

Φᾶρος, ἡ, a little island, before the coast of Egypt, where at a later day Alexander the Great founded Alexandria. It was subsequently connected with the main land by a dike, and had a famous light-house, Od. 4, 355.

φάρυγξ, γγος, ὁ, poet. gen. φάρυγος, the gullet, Od. 9, 373; hence gener. the throat, the neck, \* Od. 19, 480.

φάσγανον, τό (σφάζω for σφάγανον), prop. an edged tool, a death-steel, a sword, the weapon which the ancient Greeks always wore; it is called ἄμφηκες, two-edged, perhaps rather a dagger, and probably distinguished from ξίφος, in that the latter was the longer, Il. 10, 256. 15, 713. Od. 22, 74; Θρήκιον, either distinguished by its size, or the present of a Thracian, Il. 23, 808.

φάσθαι, see φημί.

φάσκω (φημί), only imperf. ἔφασκον, ες, ε, etc., in the signif. to declare, to affirm, to allege, with infin. fut. Il. 13, 100. Od. 5, 135; and often.

φασσοφόνος, ον (πέφρον, ΦΕΝΩ), slaying wild doves (φύσσα), ἔφηξ, Il. 15, 238; † (dove-falcon, palumbarius Linn.)

φάτις, ιος, ἡ (φημί) = φημή, discourse, report, fame, that circulates amongst the multitude, Od. 21, 323; μυηστήρων, Od. 23, 362. 2) rumor, report, in a bad sense, δήμου, Il. 9, 460; in a good sense, ἐσθλή, Od. 6, 29.

φάττη, ἡ (from παίεμαι), a manger, a crib, ἱππίη, Il. 10, 568. Od. 4, 535.

Φανσιάδης, ον, ὁ, son of Phausius, Il. 11, 578.

φάω, a theme, 1) Of φαίνω, of which

occurs the 3 sing. imperf. with the signif. of the aor. *γάε Ἰώης*, Aurora appeared, Od. 14, 502; † and fut. 3 *περήσομαι*, see *φαίνω*, conf. Buttm. Gr. Gram. § 114. Thiersch § 232. 150. 2) From *φημί*, to say.

ΦΑΩ, theme of *περήσομαι*, *πέφται*, see ΦΕΝΩ.

Φεαί, αἱ, see Φεαία.

φέβομαι, depon. poet. = φοβέομαι, only pres. and imperf. with and without augment, in Hom. to become terrified, *to flee, to retreat hastily*, opposed to *διώκειν*, Il. 5, 223. Od. 22, 299; *ὑπὸ τινι*, before any one, Il. 11, 121. 2) Trans. with accus. *τινά*, to flee from any one. Il. 5, 232. (*φέβομαι*, the theme of φόβος; *φοβέω*.)

\* φέγγω, εἰς, τό (φάος), *light, splendor, brightness*, h. Cer. 279.

Φεαία, ἡ, Il. 7, 135; and *Φεαί, αἱ*, Od. 15, 297; a town in Elis on the river Jardanus, on the borders of Elis Pisatis. According to Strab. VIII. p. 342, there was also, at a later day, a small town named Pheia on the promontory Pheia, now *Castell Tornese*. He remarks, however, VIII. p. 348, that the monument of the hero is near the town Chaa; hence some ancient critics read *Χαᾶς πυρὶ τεύχεσσιν*.

Φεΐδας, αὐτός, ὁ (from *φείδομαι*, one who spares), a leader of the Athenians, Il. 13, 691.

Φεΐδιππος, ὁ, *Phidippus*, son of Thessalus, grandson of Hercules, a leader of the Greeks from the Sporades, Il. 2, 678.

φείδομαι, depon. mid. aor. 1 ep. *φείσαμην*; also ep. aor. with redupl. *πεφιδόμην*, optat. *πεφιδόμην*, infin. *πεφιδέσθαι*, and from this the ep. fut. *πεφιδήσομαι*, Il. 15, 215. 24, 158; *to spare, to save*, with gen. Il. 5, 202. 15, 215. Od. 9, 277; *δέπας*, Il. 24, 236.

φειδῶ, ὅς, contr. οὐς, ἡ (*φείδομαι*), *the act of sparing, covetousness, penuriousness, parsimony*. οὐ γὰρ τις φειδῶ νεκῶν—*γίγνεται* *πυρὸς μελλισσόμεν ὤκα*, for sparing in respect to the dead does not exist, i. e. it may not be omitted to pacify them quickly by fire, Il. 7, 409. Od. 14, 92. 16, 315.

φειδωλή, ἡ = φειδῶ, *δούρων*, Il. 22, 244. † Φεΐδων, ὄνος, ὁ (sparing), king of the Thesprotians, Od. 14, 316. 19, 287.

Φένεος, ἡ, comm. Φενεός, a town in Arcadia upon a lake of the same name, now *Phoenaea*, Il. 2, 605.

ΦΕΝΩ, obsol. theme of the ep. syncop.

aor. 2, with redupl. *ἔφερον* and *πέφνον*, part. *πέφνων*, with the accent of the pres. Il. 16, 827. Also from the theme ΦΑΩ, the perf. pass. *πέφαμαι*, Il. 5, 531. O.I. 22, 54; infin. *πεφύσθαι*, and fut. 3 *πεφύσομαι*, Il. 15, 140; *to slay, to kill*, with accus. Il. 4, 397. 6, 12. On Il. 13, 447, see *ἔσχω*.

Φεραί, ὦν, αἱ, dat. *Φερῆς*, 1) the chief town in Thessaly Pelasgiotis, the residence of Admetus, with a port, Pagasæ, Il. 2, 713. Od. 4, 798. 2) Perhaps = *Φαραί*, h. Ap. 427, if the reading as in Od. 15, 247, should not be *Φεῦς*. (Accord. to Eust. th. ad Od. 3, 458, *Φεραί* is a town in Thessaly, *Φηραί* a town in Messenia.)

\* *φέρασις*, ἰδος, ὁ, ἡ (*ἄσπις*), *shield-bearing*, h. 7, 2.

\* *φέρβω*, poet. pluperf. 3 sing. *ἔπεφόρβει*, h. Merc. 105; *to pasture, to feed, to nourish*, with accus. h. 30, 2; *τινός*, with any thing, h. Merc. 105. Pass. *τάδε φέρβεται ἐκ σέθεν ὄλβου*, that derive happiness from thee, h. 30, 4.

\* *φερέσβιος*, ὄν (βίος), *bringing life, giving nourishment*, γαῖα, h. Ap. 341; *ἄρουρα*, h. 30, 9.

Φέρεκλος, ὁ, son of Harmonides, architect of the ship in which Paris bore off Helen, Il. 5, 59.

φέρετρον, τό (φέρω), ep. contr. *φέτρων*, τό, a bier, only ep. *ἐν φέτρῳ*, Il. 18, 236. † *φέριστος*, ἡ, ὄν, ep. = *φέρτατος*, Il. 9, 110. Od. [1, 405].

Φέρης, ἡτος, ὁ, son of Cretheus and Tyro, father of Admetus, founder of Phere in Thessaly, Od. 11, 259.

Φέρουσα, ἡ, daughter of Nereus and Doris, Il. 18, 43.

*φέρτατος*, ἡ, ὄν, superl. to *φέρτερος*.

*φέρτερος*, ἡ, ὄν, compar. ep. (*φέρω*), superl. *φέρτατος* and *φέριστος*, ἡ, ὄν, *better*; espec. spoken of external qualities: *more powerful, stronger*, Il. 2, 201; with dat. *βίῃ φέρτερος*, Il. 3, 431. Od. 18, 234. *ἔγχει φέρτατος*, Il. 7, 289; also with infin. Od. 5, 170. *πολὺ φέρτερόν ἐστι*, it is far better, Il. 4, 307. *κακῶν δὲ καὶ φέρτατον εἶη*, of evils that would be the best, Il. 17, 105; *φέρτατος*, most noble, as an address, Il. 6, 123. Od. 9, 269.

*φέρτε*, ep. for *φέρετε*, see *φέρω*.

*φέρτρον*, τό, see *φέρετρον*.

*φέρω*, from this ep. pres. indic. 3 sing. *φέρεισι* (as if from *φέρημι*), Od. 19, 111 (for



which others read φέρησι for φέρη); imperat. ep. φέρετε for φέρετε, Il. 9, 171; imperf. iterat. φέρεσκον, ες, ε, fut. οἶσω (th. *οἶΩ*), aor. 1 ep. and Ion. ἤνειακα and ἔνειακα, infin. ἐνείκαι and forms of the aor. 2 optat. 3 sing. ἐνείκον, Il. 18, 147; infin. ἐνεικέμεν, Il. 19, 194; also ep. aor. 2 merely imperat. οἶσε, Il. 3, 103. Od. 22, 106; infin. οἰσέμεν and οἰσέμεναι, Il. 3, 120. Od. 3, 429; mid. fut. οἰσομαι, aor. 1 ἠνειακάμην; primar. signif. *to bear (ferre)*, 1) *to bear*, to take or to have any thing upon oneself, σάκος, λῦαν, Il. 7, 219. 12, 445; τὶ ἐν ἀγκυλίδεσσι, to have any thing in the arms, Il. 18, 555; δράκοντα δυνύχουσι, Il. 12, 202; metaph. *to bear*, *to endure*, *to suffer*, λυγρῷ, Od. 18, 135. 2) *to bear*, with the implied idea of motion, poet. spoken of the feet and knees, Il. 6, 511. 15, 405; again: *to convey*, *to draw*, *to carry*, *to drive*, spoken of horses and other draught-animals, τινά, Il. 2, 838. 11, 283; ἄρμα, to draw a chariot, Il. 5, 232; of ships, Il. 9, 306. 15, 705; of winds, κλύσσην οὐρανὸν εἶσω, Il. 8, 549. Pass. φέρεσθαι θυέλλῃ, to be driven by a storm, Od. 10, 54. 14, 314. Espec. according to the relations indicated by the prep. and the context: a) *to bear away*, *to convey away*, *to bring*, *to present*, *to offer*, often δῶρά τινι, τεύχεά τινι, Il. 18, 147; τὶ προτὶ Ἴλιον, Il. 7, 82; τινὰ ἐπὶ νῆας, Il. 13, 423; τινὰ ἐς Τροίην, Il. 15, 705; μῦθον or ἀγγελίην τινί, to bring word or a message to any one, Il. 10, 288. Od. 1, 408; metaph. χάριν τινί, to confer a favor upon any one, to gratify one, Il. 5, 211. Od. 5, 307; ἦρα and ἐπήρα φέρειν, see these words; φόως τινί, Il. 11, 2; μένος χειρῶν ἰθὺς φέρειν, to bring strength of hands, i. e. to lift up powerful hands, Il. 5, 506; φόνον καὶ Κῆρά τινι, to bring death and destruction upon any one, Il. 2, 352. Od. 4, 273; κακόν or κακά τινι, Il. 2, 304; κακότητα, Il. 12, 332; δηϊοτήτά τινι, Od. 6, 203. b) *to bear off*, *to bear away*, *to take away*, τὶ παρά τινος, Il. 18, 137. 191; τινὰ ἐκ πολέμοιο, πόνον, Il. 13, 515. 14, 429; ἀπάνευθε μάχης, Il. 11, 283; proverbial: ἔπος φέροιεν ἀναρπάξασαι αἰελλαι, may the blasts snatching up bear away the word, Od. 8, 409; espec. in war: *to bear away as spoil*, *to plunder*, often, Il. 2, 302. Od. 12, 99; to bear away and lead away, Il. 5, 484, see ἄγω; gener. *to bear off*, *to acquire*, *to obtain by effort*, κράτος, Il. 18, 308. c) *to bear around*, Il. 7, 163. 3) *to bear*, *to produce*, spoken of

the earth and of plants, Od. 4, 229. 9, 110; τρύγην, h. Ap. 55; of a mother: τινὰ γαστέρι φέρ., to bear any one in the womb, Il. 6, 58. 4) The part. stands often with verbs: ἔδωκε φέρων, he brought and gave, Il. 7, 302; ἔσθησε φέρων, Od. 1, 127. Mid. 1) *to bear oneself forth*, *to move forth*; for the most part spoken of a violent movement occasioned by external force; *to fall*, *to plunge*, *to rush*, *to fly*, *to shoot away*, Il. 1, 592. ἦκε ποταμόνδε φέρεσθαι, he hurled him, so that he fell into the river, Il. 21, 121. ἦκα πόδας καὶ χεῖρας φέρεσθαι, I let feet and hands fall, Od. 12, 442. ἰθὺς φέρεσθαι, to rush on, Il. 20, 172; ἐπὶ νηυσιν, Il. 15, 743. 2) *to bear away for oneself*, also *to bear or bring by or with oneself*, δῶρα παρά τινος, Il. 4, 97. Od. 2, 410; δόρυ, to bring for oneself, Il. 13, 168; often, *to acquire for oneself*, *to obtain by effort*, ἔναρα, Il. 22, 245; ἄεθλα, Il. 9, 127; τὰ πρῶτα, to bear off the first prize, Il. 23, 275. 538; οἰχόνδε, Il. 23, 856; κράτος, κύδος, Il. 13, 486. 22, 17.

φεύγω, pres. infin. ep. φευγόμεν, iterat. imperf. φεύγεσκεν, fut. φεύξομαι, aor. 2 ἔφυγον, ep. φύγον, ep. iterat. φύγεσκε, Od. 17, 316; infin. φυγέειν, ep. for φυγείν, perf. πέφυγα, in the optat. Il. 21, 609; part. πεφυγότες, Od. 1, 12; also the ep. form πεφυγότες, Il. 21, 6; and ep. perf. mid. πεφυγμένος, η, ον, *escaped*. 1) Intrans. *to fly*, *to escape*, *to run away*, often absol. ὑπὸ τινος, to fly before any one, Il. 18, 150; ἐκ πολέμοιο, Il. 7, 118; or ὑπὲν κακοῦ, Il. 13, 89; ἐς πατρίδα, Il. 2, 140; and often πρὸς ἄστυ, Il. 14, 146. 2) Trans. with accus. *to flee from*, *to shun*, *to avoid*, to escape from any one, τινά, Il. 11, 327; often θάνατον, πόλεμον, κακόν, Il. 1, 60. 12, 322. 14, 80; Κῆρα, Il. 18, 117. b) Metaph. Νέστορα ἐκ χειρῶν φύγον ἦνλα, the reins fell from the hands of Nestor, Il. 8, 137. 23, 465; with double accus. ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, Il. 4, 330; and often. The part. perf. πεφυγμένος, *having escaped*, has comm. the accus. μοῖραν, ὄλεθρον, Il. 6, 488. Od. 9, 455; only Od. 1, 18; with gen. αἰθλῶν, in the signif. released from labors, where the gen. indicates the idea of deliverance, see Nitzsch ad Od. 1, 18.

φή, Ion. and ep. for φη, see φημι.

φή or φῆ, accord. to the Schol. an old ep. particle, said to signify *as, as if*. Thus wrote Zenodot. φῆ κύματα for ὡς κύμα, Il. 2, 144;

and ὁ δὲ φῆ κώδειαν, κ. τ. λ., Il. 14, 499; and Herm. has adopted it h. Merc. 241. Buttm. (Lexil. I. p. 236), Thiersch § 158. 14, and Voss defend it. The passage φῆ κώδειαν ἀνασχών, πέφραδε τε Τρῳέεσσι, Il. 14, 499, Voss translates: then he raised it (the head) like the poppy head, and showed it to the Trojans. Buttm. would derive it from ῆ, πῆ, as; Voss in the Anm. z. Il. p. 39, compares it with the German syllabic ending *sam* or the Lat. *ceu*, and considers it an original subst. fr. φάω (cf. *instar*). Aristarch. takes it in Il. 14, 499, as a verb φῆ, and strikes out the following verse. The reading of Zenod. is shown to be inadmissible by Spitzn. Exc. 25.

Φηγεύς, ἦος, ὁ, son of Dares, priest of Vulcan in Troy, slain by Diomedes, Il. 5, 11. φήγινος, η, ον (φηγός), of beech-wood, beechen or oaken, ἄζων, Il. 5, 838. †

φηγός, ἡ (φαγεῖν), a tree which bore an edible fruit similar to the acorn, prob. *Quercus esculus* Linn., an oak (red beech is wrong). Espec. the poet makes mention of a lofty, beautiful oak at the Scæan gate, \* Il. 5, 623. 6, 237. 9, 354. [See Mitford I. p. 8, 9, for proof that the φηγός, Lat. *fagus*, was not the beech.]

\* φηλητεύω (φηλητής), fut. σω, to deceive, to rob, h. Merc. 159.

\* φηλητής, ον, ὁ, a deceiver, h. Merc. 67, 446. φηλήτης, Hesiod.

φήμη, ἡ (φημί), prop. *speech, rumor, discourse*, espec. a human voice, a word or sound in which there is casually contained a good omen (*omen*), like κληδών, a favorable word, an omen, \* Od. 2, 35. 20, 100. 105.

φημί, pres. ep. 2 sing. φῆσθα, Il. 21, 186. Od. 14, 149; subj. 2 sing. φῆῃ, ep. for φῆ, Od. 11, 128; 1 plur. optat. φαίμεν for φαίμεν, Il. 2, 81; imperf. ἔφην, with aor. signif., ep. φῆν, 2 sing. φῆς, Il. 5, 473; and ἔφησθα, φῆσθα, Il. 1, 397; 3 plur. ἔφω, φάν for ἔφασαν, also infin. φάσαι, fut. φήσω, Il. 8, 148. Mid. pres. φάμαι, imperat. φάο, infin. φάσθαι, imperf. ἐφάμην, often 3 sing. φάτο, φάντο, perf. pass. part. πεφασμένος, Il. 14, 127; also the iterat. imperf. ep. ἔφασκον, ες, ε, plur. Od. 22, 35. The imperf. ἔφην has an aor. signif.; in like manner φάσαι. Here belongs as fut. ἐφείω (see εἶρω); as aor. εἶπον. On the inclination of the pres. except the 2 sing. φῆς, see the grammars. Prim. signif. from the

theme ΦΑΣΩ (from which also φαίνω), to disclose any thing by language; hence 1) *to tell, to say, to speak, to relate*, both absol. and with accus., often ἔπος; again μῦθον, ἀγγελίην, Il. 18, 17; ψεύδος, Il. 2, 81; τινὰ κακόν, to call any one cowardly, Il. 8, 153; also in a more decided sense, *to affirm, to allege, to assure*. 2) Prop. to speak in the mind, i. e. *to mean, to think, to believe, to imagine*, Il. 1, 521. 2, 37. 3, 220. 8, 238; and often. In both significations follows a) The simple infin. when it has the same subject with the main clause, Il. 4, 351. 8, 229. b) With accus. and infin. when the subject of the infin. is different from that of the main clause, οἷδέ κε φαίης ἀνδρὶ μαχησάμενον τόνγ' εἰλθεῖν, ἀλλὰ χορόνδε ἔρχεσθαι, thou wouldst not suppose he was just come from the battle, but that he was come to a dance, Il. 3, 392. cf. Il. 2, 129. 350. 5, 103. Of the pass. only the perf. part. occurs. The mid. has the same signif. with the act. ἴσον ἐμοὶ φάσθαι, to think himself equal to me, Il. 1, 287. 15, 167.

Φήμιος, ὁ (φήμη), son of Terpis, a famous singer of Ithaca, who, by compulsion, was obliged to entertain the suitors by his songs, in the house of Ulysses, Od. 1, 154. 22, 330.

φήμις, ιος, ἡ, poet. = φήμη, *speech, rumor, discourse*, Il. 10, 207. 2) *talk, conference, report, fame*, Od. 6, 273. δήμου φήμις, the talk, i. e. the judgment of the people, Od. 14, 239. conf. 16, 75. οἱ μὲν ἐς θῶπον πρόμολον, δήμοιό τε φῆμιν, these went to the assembly and the conference of the people, Od. 15, 468. (Accord. to the Schol. φήμις is = ἐκκλησία, συνέδριον, hence Voss: to the deliberation in the assembly of the people.)

φῆν, Ion. and ep. for ἔφην, see φημί.

φῆναι, φήνεις, see φαίνω.

φήνη, ἡ, a kind of eagle, according to Billerbeck Dissertat. de Avibus ab Aristot. Plinioque Commemor., a sea-eagle, an osprey (*osifraga*), Od. 3, 372; plur. \* Od. 16, 217.

φήρ, gen. φηρός, ὁ, Æol. for θῆρ (hence the Lat. *fera*), a beast, a wild animal, then gener. a monster, a prodigy; espec. were the Centaurs so called, \* Il. 1, 268. 2, 733. [Mitford I. p. 58, 59, denies that these passages refer to the Centaurs. Hesiod and Homer, he affirms, never speak of them as a savage race, and know nothing of their equine form.

In Od. 21, 295, the Centaur Eurytion receives as an epith. ἀγακλυτός.]

Φηραί, αἱ, Ion. for Φαραί, ep. also ἡ Φηρή, Il. 5, 543; a town in Messenia, on the river Nedon, in the vicinity of the present Kalamata. In the time of Homer it belonged to the Laconian dominions, Il. 9, 151. 293. Od. 3, 488. cf. Φεραί.

Φηρητιάδης, ου, ό, ep. for Φερητιάδης, son of Pheres or grandson = *Eumelus*, Il. 2, 763. 23, 376.

φῆς, φῆς, φῆσθα, see φημί.

φθάν, see φθάνω.

φθάνω, fut. φθήσομαι, Il. 23, 444; aor. 2 ἔφθην, ep. φθῆν, 3 plur. φθάν, ep. for ἔφθασαν, subj. φθῶ, ep. 3 sing. φθήη and φθήσιν for φθῆ, Il. 16, 861. 23, 805; 1 plur. φθίσωμεν for φθῶμεν, 3 plur. φθίσωσι for φθῶσι, Od. 24, 437; optat. φθαίην, infin. φθήναι, part. φθάς, also the ep. part. aor. mid. φθάμενος, η, ου. 1) to anticipate, to do before, to come before, to be before, absol. spoken of Ate, φθάνει πῦσαν ἐπ' αἶαν, βλάπτουσ' ἀνθρώπους, she goes first over the whole earth, injuring men, Il. 9, 506; thus Wolf and Voss. It is better with Heyne and Bothe to erase the comma, and connect φθάνει βλάπτουσα, i. e. πρὶν βλάπτει, which also Koppen and Spitzner prefer; τινά, to anticipate one, Il. 21, 262. 2) Comm. with part. of the action in which one is first. In English, the verb φθάνω may be best translated by the adv. first, sooner, before, etc., φθῆς σε τέλος θανάτω κυήμενον, the end of death first overtook, Il. 11, 451. ἀλλ' ἄρα μιν φθῆ Τελέμαχος βαλὼν, but Telemachus hit him first (μιν depends upon βάλλω), Od. 22, 91. cf. Il. 9, 506. 10, 368. 16, 314. 23, 805. Od. 16, 383; with πρὶν following, Il. 16, 322. On account of the implied comparat. ἢ sometimes follows, Il. 23, 444. Od. 11, 58; and also the gen. φθάν δὲ μὲγ' ἱππῶν ἐπὶ τάφῳ κοσμηθέντες, they were arranged at the trench far before the horsemen, Il. 11, 51. Thus Voss, conf. κοσμέω; more rarely with the part. pass. ἢ κε πολὺ φθαίῃ πόλις ἀλούσα, surely, the city would have been captured before, Il. 13, 815. εἴ κε—φθήῃ ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι, whether he may not, smitten by my spear, first loose his life, Il. 16, 861; (the infin. is here to be explained as the consequence of τυπείς, for ὥστε ὀλέσσαι θυμὸν), cf. Od. 24, 437. 3) The part. mid. φθάμενος is on the

other hand used as a supplement of the main verb, ὅς μ' ἔβαλε φθάμενος, he hit me first, Il. 5, 119. 13, 387. 21, 576. Od. 19, 449. (Herm. ad Viger. p. 764, takes as a ground signif. *cesso, desino*, and explains these passages accordingly).

φθέγγομαι, depon. mid. (φέγγος), fut. φθέγξομαι, aor. ἐφθεγξάμην, ep. 3 sing. φθέγξατο, subj. φθέγξομαι, with a shortened vowel, Il. 21, 341; to utter a sound or a tone; hence, 1) to speak, to call, to cry, in Hom. spoken only of men, Il. 10, 67. 139. Od. 10, 228; also ὀλλῆν ὅπι, Od. 14, 492. 2) to sing, h. Ap. 164; spoken of the lyre, to sound, h. Merc. 486; φωνήν, Batr. 272.

Φθειρῶν ὄρος, τό (the pine-mountain, from φθειρ, the fruit of a species of pine), a mountain of Caria, accord. to Strab. the mountain *Latmus* or *Grion*, Il. 2, 688.

φθείρω (φθείω, φθίλω), only pres. to corrupt, to spoil, to destroy, with accus. μῆλα, Od. 17, 246. Mid. to perish, to be unfortunate, Il. 21, 128.

φθίσωμεν, φθίσωσιν, see φθάνω.

φθῆ, φθῆη, φθῆσιν, see φθάνω.

Φθίη, ἡ, Ion. for Φθία, ep. dat. Φθίῃφι.

1) Prop. a very ancient town in Thessaly on the river Sperchius, chief city of the Myrmidons, residence of Peleus, Il. 2, 683. 2) the district about the town Phthia, hence often in connection with Hellas for the kingdom of Achilles, Il. 1, 155. 9, 395. Od. 11, 496; Φθίηνδε, Il. 1, 169.

Φθίος, ό, a *Phthian*, an inhabitant of the town and district of Phthia, Il. 13, 686.

φθίμενος, see φθίνω.

φθινύθω, poet. form of φθίνω, only pres. and imperf.; iterat. imperf. φθινύθεισκε, Il. 1, 491; both intrans. and transit. 1) Intrans. to pine away, to waste away, to vanish away, Il. 6, 327. 17, 364. 21, 466. Od. 8, 530; φθινύθει δ' ἀμφ' ὅστέοφιν χρώς, Od. 16, 145; τοὺςδε δ' ἔα φθινύθειν, let these perish, Il. 2, 346. 2) to cause to vanish, to destroy, with accus. οἶκον, οἶνον, Od. 1, 250. 14, 95; κῆρ, (with grief), Il. 1, 491. 10, 485; αἰῶνα, to consume the life, Od. 18, 204.

φθίνω, ep. form φθίω, only Il. 18, 446. Od. 2, 368; fut. φθίσω, aor. ἔφθισα, ep. φθίσα, infin. φθίσαι, mid. intrans. fut. φθίσσομαι, perf. ἔφθίμην, Od. 20, 340; pluperf. ἐφθίμην, 3 plur. ἐφθιασθ', ep. for ἐφθιντο, Il. 1, 251; of the same form is the aor. 2

syncop. *ἐφθίμην*, subj. *φθίωμαι*, ep. shortened *φθίωμαι*, *φθίεται*, for *φθίωμαι*, *φθίηται*, Il. 20, 173; *φθιόμεσθα* for *φθιώμεσθα*, Il. 14, 67; optat. *φθίμην*, Od. 10, 51; 3 sing. *φθίτ* for *φθίτο*, Od. 11, 330, (elsewhere *φθείτο*); imperat. *φθίσθω*, infin. *φθίσθαι*, part. *φθίμενος*. (The *ι* is long ep. both in *φθίνω* and *φθίω*, but in the perf. and aor. 2 always short.) The trans. and intrans. signif. is divided amongst these forms as follows: 1) Intrans.: in Hom. the pres. *φθίνω* always, *φθίω* sometimes, Od. 2, 368; and the middle forms, *to vanish away*, *to waste away*, *to dwindle*, *to consume oneself*, a) Spoken of men, *εὐχεται, θυμὸν ἀπὸ μελίων φθίσθαι*, that the spirit departs from the limbs, Od. 15, 354; gener. *to perish*, *to die*, Il. 1, 251, 9, 246, 11, 821, 19, 329; hence, *φθίμενος*, one dead, Il. 16, 581. Od. 11, 558; *δόλοι φθίειν*, Od. 2, 368; *ὑπὸ νόσῳ φθίσθαι*, Il. 13, 667; *φθίσσασθαι κακὸν οἶτον*, to perish a wretched death, Od. 13, 384. b) Spoken of time: espec. the pres. *φθίνω*: *νύκτες καὶ ἡμέραι φθίνουσι*, Od. 11, 185, 13, 338; also *νῦν φθίτο*, Od. 11, 330; *μηνῶν φθινόντων*, the months wasting, Od. 10, 470; *τοῦ φθίνοντος μηνός*, this month expiring, see *μέλις*, Od. 14, 162, 19, 307. 2) Trans.: in the pres. *φθίω*, Il. 18, 446; † fut. and aor. act. *to cause to vanish*, *to destroy*, *to annihilate*, *to kill*, *τινά*, Il. 6, 407, 16, 471, 22, 61. Od. 4, 741, 16, 369, 428. h. Cer. 352; metaph. *φθίειν φρένας*, to consume one's heart, Il. 18, 446.

*φθισήνωρ*, ορος, ὁ, ἡ (ἀνὴρ), *man-destroying* or *slaying*, πόλεμος, \*Il. 2, 833, 9, 604; and elsewhere.

*φθισίμβροτος*, ον (φθίω, βροτός), *man-destroying*, *man-slaying*, μάχη, Il. 13, 339. Od. 22, 297.

*φθόγγη*, ἡ (φθέγγομαι) = *φθόγγος*, Il. 2, 791, 13, 216, 16, 509; of beasts, Od. 9, 167.

*φθόγγος*, ὁ (φθέγγομαι), *a voice*, *a sound*, *a call*, espec. of men, Il. 5, 234; of the Cyclopes, Od. 9, 257; of the Sirens, Od. 12, 41, 159; *noise*, Od. 18, 199.

*φθονέω*, only pres. (φθόνος), 1) *to be envious*, *to envy*, *to deny*, absol. Il. 4, 55, 56. 2) With dat. of the pers. and gen. of the thing, *to envy one any thing*, *to grudge*, *to refuse*, *to deny*, *τινὶ ἡμίωνων*, Od. 6, 68, 17, 100. 3) With infin. *to envy*, *to deny*, *to be unwilling*, Od. 11, 381; with accus. and infin. Od. 1, 346, 18, 16, 19, 348.

φι and φιν, a syllabic ending common in the ep. language, in forming the gen. and dat. both in the sing. and plur.: e. g. *εὐνήφι* for *εὐνής*; *ἀγέληφι* for *ἀγέλη*; *δακρύοφιν* for *δακρύων*; *θεόφιν* for *θεοῖς*. We find an example of the accus. in *ἐπὶ δεξιόφιν . . . ἢ ἐπὶ ἀριστερόφιν*, Il. 13, 308. conf. Thiersch § 177, 16. Buttm. § 56. not. 9. Roist Dial. 23. p. 396. Kühner § 236.

*φιάλη*, ἡ, a vessel with a flat bottom, *a bowl*, espec. for drinking, Il. 23, 270, 616; for preserving the ashes of the dead, *an urn*, \* Il. 23, 243, 253.

*φῖλαι*, *φῖλατο*, see *φιλέω*.

*φιλέω* (φίλος), fut. ἴσω, infin. ep. *φιλήσμεν*, aor. *ἐφίλησα*, ep. *φίλησα*, fut. mid. *φιλήσομαι*, Od. 1, 123; aor. pass. *ἐφίλησθην*, 3 plur. ep. *ἐφίληθεν*; pecul. ep. infin. pres. *φιλήμεναι*, Il. 22, 265; (cf. Thiersch. Gram. § 217.) ep. aor. mid. *ἐφίλάμην* (as if from *φίλω*), 3 sing. *ἐφίλατο*, *φίλατο*, Il. 5, 61, 20, 304; imperat. *φῖλαι* (Wolf *φῖλαι*), Il. 5, 117; subj. *φίλωνται*, h. Cer. 117; iterat. imperf. *φιλέσκε*. 1) *to love*, *to hold dear*, to exhibit love and good will towards, *τινά*, often with *περὶ κῆρι*, *ἐκ θυμοῦ*, Il. 9, 486, 13, 420; also spoken of things: *σχέτλια ἔργα*, Od. 14, 83; with double accus. *τινά παντοίην φιλότητα*, to show every regard to any one, Od. 15, 245; hence pass. *ἐκ τινος*, *to be beloved* by any one, Il. 2, 668. 2) Espec. a) *to treat any one in a kind and friendly manner*, *to receive kindly*, *to entertain hospitably and courteously*, spoken of hosts, Il. 3, 207, 6, 15, Od. 4, 29, 171, 5, 135, and often; hence pass. *φιλεῖσθαι παρὰ τινι*, to be hospitably entertained by any one, Il. 13, 627; and *παρ' ἅμμι φιλήσεται* (fut. mid. intrans.), thou wilt be welcomed by us, Od. 1, 123, 15, 281. b) Spoken of sensual love, Il. 9, 450. Od. 18, 325. Mid. only in the ep. aor. *to love any one*, like the act. *τινά*, Il. 5, 61, 117, 10, 290; (spoken only of the gods), *περὶ πάντων*, Il. 20, 304. h. Cer. 117.

*φιλήρετμος*, ον (ἐρετμός), *oar-loving*, epith. of the Taphians and Phæaces, \* Od. 1, 181, 8, 96.

*Φιλητοριδης*, ον, ὁ, son of Philetor = *Demochius*, Il. 20, 457.

*Φιλοίτιος*, ὁ (lengthened from *φίλος*), a faithful herdsman of Ulysses, Od. 20, 185, 21, 189 seq.

*φιλοκέρτομος*, ον (κέρτομος), *delighting in jeers* or *mockery*, Od. 22, 287. †.

\* φιλόκροτος, *ον* (κροτέω), *noise-loving*, epith. of Pan, h. 18, 2.

φιλοκτέανος, *ον*, poet. (κτέανον), superl. φιλοκτεανώτατος, *loving possessions or gain*, hence, *covetous, avaricious*, Il. 1, 122. †

Φιλοκτίτης, *ον, ό*, son of Poas, of Melibœa in Thessaly, an excellent archer, who possessed the bow and the arrows of Hercules, without which Troy could not be taken. On the island of Lemnos he was dangerously wounded by a poisonous snake, so that the Greeks left him there, Il. 2, 718 seq. Od. 3, 190. 8, 219. Accord. to a later tradition, he was brought to Troy by Ulysses, after having been cured by Machaon, Pind.

\* φιλοκῦδής, *ές* (κῦδος), *loving fame, loving joy, joyful*, ἦβη, κῶμος, h. Merc. 375. 481.

\* φιλολήϊος, *ον* (ληΐη, λεία), *loving booty, desirous of plunder*, h. Merc. 335.

Φιλομέδουσα, *ή*, ed. Wolf; Φυλομέδουσα, ed. Spitz., wife of the mace-bearer Areithous, of Arne in Bœotia, Il. 7, 10.

φιλομειδής, *ές* (μειδάω) comm. poet. φιλομειδής, *laughter-loving, sweetly smiling*, epith. of Venus, Il. 3, 424. 5, 375. Od. 8, 362, and often.

Φιλομηλείδης, *ον, ό*, accord. to Eustath. a king of Lesbos, who challenged passers by to wrestling combats, and so also the Greeks landing there, Od. 4, 343. 17, 134. Another explanation takes the word improb. to mean the son of Philomela = *Patroclus*. [Accord. to Jahrb. J. and Klotz, the last explanation is prob., since no other proper names in -ίδης and -άδης occur in Hom.]

φιλόξεινος, *ον*, Ion. and poet. for φιλόξενος (ξένος) *loving guests or strangers, hospitable*, \* Od. 6, 121. 8, 576.

φιλοπαίγμων, *ον*, gen. ονος (παίζω) *loving play or sport, sportive, όρχηθμός*, Od. 23, 134. †

φιλοπτόλεμος, *ον*, poet. for φιλοπόλεμος (πόλεμος) *loving war, warlike*, \* Il. 16, 65. 90. 17, 224.

φίλος, *η, ον*, compar. φίλτερος, *η, ον*, ep. φίλων, *ον*, Od. 19, 351; superl. φίλτατος, *η, ον*. 1) *dear, valued; beloved, grateful, agreeable*, spoken of persons and things, τινί Il. 1, 381. 3, 402; espec. in a case of address, φίλε έκυρά, Il. 3, 172; also τέκνον, Od. 2, 363. 2) As subst. *a friend, a female friend*, often in the address, φίλε and φίλος, as vocat. Il. 4, 189. Od. 1, 301; espec. a)

In the neut. sing., φίλον *έστί τινι*, it is dear to any one, it is agreeable, it is pleasing. μη τοῦτο φίλον Διὶ πατρὶ γένοιτο, Od. 7, 316; cf. Il. 7, 387, and φ. ἔπλετο θυμῷ, Od. 13, 145. 335; sometimes with the infin. Od. 1, 82; and in the neut. plur. ἔσθα φίλ' όπταλία κρέα *έδμεναι*, there it is dear to you to eat roasted meat, Il. 4, 345. b) Often poet. as a periphrasis of the possessive pronoun, because that is dear to any one which belongs to him; prim. spoken of the nearest relatives, Il. 1, 345. 9, 555. 22, 408. Od. 2, 17; then of parts of the human body, Il. 7, 271. Od. 8, 233; also φίλα εἴματα, Il. 2, 261. c) The neut. plur. φίλα as adv. φίλα φρονεῖν τινι, to cherish friendly feelings towards one, to be kind to him, Il. 4, 219. 5, 116; in like manner φίλα εἰδέναι, Od. 3, 477. 2) Act. *loving, kind*; thus has Od. 1, 313, φίλοι ξένοι, been explained, but without necessity, it means simply: dear guests; in like manner, φίλα μήδεα εἰδέναι, to cherish friendly sentiments, Il. 17, 325. (ε is short, but in φίλε, at the commencement of a verse, also long, Il. 4, 155. 5, 359.)

\* φιλοστήφανος, *ον* (στήφανος), *garland-loving*, epith. of Venus, h. Cer. 102.

φιλότης, *ητος, ή* (φίλος), 1) *love, friendship*, also between nations, φιλότητα τάμναι, Il. 3, 73; βάλλειν, Il. 4, 16; espec. 2) *hospitality, hospitable reception*, Il. 3, 354. Od. 15, 55. 197. b) *coition, sexual intercourse*, connected with εὐνή, Il. 3, 445. 14, 209. Od. 8, 267.

φιλοτήσιος, *ίη, ιον* (φιλότης), *belonging to love, φιλοτήσια έργα*, works of love, Od. 11, 246. †

φιλοφρονέω, an old reading, Od. 16, 17; now φίλα φρονέων, Wolf.

φιλοφροσύνη, *ή* (φιλόφρων), a friendly, kind disposition, *kindness, affection*, Il. 9, 256. †

φιλοψευδής, *ές*, gen. έος (ψεῦδος), *loving lies*, a friend of deception, Il. 12, 164. †

φίλτατος, φίλτερος, see φίλος.

\* Φιλητραῖος, *ό* (φίλτρον), *that eats love-potions*, a name of a mouse, Batr. 229.

φίλως, adv. *with love, gladly, όρῶν*, Il. 4, 347. †

φίτρος, *ό*, a log, a billet of wood, Il. 12, 29. 21, 314. Od. 12, 11; (accord. to Damm, syncopat. from φίτρος, φῑνω, φεινω.)

φλεγέθω, poet. form of φλέγω, only in the

pres. 1) Transit. *to burn, to consume*, with accus. πόλιν, Il. 17, 738. 2) Intrans. *to burn, to be in flames*, Il. 18, 211; in like manner mid. \* Il. 23, 197.

φλέγμα, ατος, τό (φλέγω), *a conflagration, a flame, a fire*, Il. 21, 237. †

Φλεγύαι and Φλέγνες, οἱ (from which φλεγύων, h. Ap. 278), *the Phlegyes*, a warlike and predatory people, who dwelt, accord. to Strab., Steph., and the Schol. Ven., near Gyrtion in Thessaly; from hence they subsequently emigrated to Boeotia, Il. 13, 302.

\* Φλεγύας, ου, ό, son of Mars, king of the Lapithæ, father of Coronis, Il. 15, 8.

φλέγω, poet. φλεγέθω. 1) Trans. *to burn, to scinge, to scorch*, πῦρ φλέγει, sc. ἀκρίδας, Il. 21, 13. 2) Pass. πυρὶ φλέγεσθαι, *to burn in the fire*, \* Il. 21, 365: aor. pass. optat. φλεχθεῖη, Ep. 14, 13.

φλέψ, βός, ή (φλίω), *a vein, a blood-vessel*, Il. 13, 546. †

φλιά, ή, ep. *a door-pillar, a door-post*, elsewhere σταθμός, Od. 17, 221. †

φλόγεος, η, ου (φλόξ), *flaming, sparkling, shining*, accord. to Eustath. = όξία, rapid, όχρα, \* Il. 5, 745. 8, 389.

φλοιός, ό (φλίω), *bark*, the bark of a tree, Il. 1, 237. † h. Ven. 272.

φλοῖστος, ό (φλίω, φλοῖω), *roaring, noise*, espec. *the tumult of battle*, (the storm of battle, V.), \* Il. 5, 322. 469. 10, 416. 20, 377.

φλόξ, φλογός, ή (φλίγω), *a flame, fire*, Ἡφαιστοιο, the flame of Vulcan, i. e. a great fire, in oppos. to the flame of Vesta, Il. 17, 88. 23, 33; and often as an image of swiftness, Il. 13, 39. 20, 423; in Od. 24, 71; often in the Il., only once in the Od.

φλίω, *to overflow*, in tmesis, see ἀναφλίω.

φοβέω (φόβος) aor. ἐφόβησα, poet. φόβησα, fut. mid. φοβήσομαι, aor. pass. ἐφοβήθην, 3 plur. ἐφοβήθεν, perf. pass. πεφοβήμαι, 3 plur. pluperf. ep. and Ion. πεφοβήατο. 1) Act. *to scare away, to put to flight, (fugare)*, (so always in Hom. accord. to Aristarch.), τινά, Il. 11, 173. 406. 13, 300. 16, 689; δουρὶ, Il. 20, 187; and often. b) *to terrify, to put in fear*, Il. 15, 91; αἰγίλῃ, v. 230, cf. Il. 17, 547. 2) Mid. with aor. pass. *to be frightened, to flee in terror*, Il. 5, 140; ὑπό τινος, Il. 8, 149; and ὑπό τινι Il. 15, 637; also τινά, *to flee any one*, Il. 22, 250. In the Od. it occurs only once, 16, 163. (The signif. *to fear*, is un-

known to Hom., hence μή never follows it, cf. Lehrs Aristarch. p. 90.)

φόβονδε, adv. for εἰς φόβον, see φόβος.

φόβος, ό (φέβομαι), *terror, fright*, Il. 9, 2; [see the close], espec. *flight from terror*, oft. Il., in Od. only 24, 57. μήστωρ φόβοιο, Il. 5, 272. 8, 108. φόβον Ἀρης φορέειν, *to excite the flight of Mars*, Il. 2, 767. φόβον ποιῆν Ἀχαιῶν, Il. 12, 438. φόβονδε ἔχειν ἵππους, *to direct to flight*, Il. 8, 139; τρωπᾶσθαι, Il. 15, 666. φόβονδε ἀγορεύειν, *to advise to flight, to speak of flight*, Il. 5, 252. [Accord. to Jahrb. J. and Klotz, p. 286, φόβος always means *flight*. So in Il. 9, 2, where φύζα means *terror*.]

Φόβος, ό, personified: son and companion of Mars, brother of Terror [Δείμος], Il. 4, 440. 13, 299; mentioned as his charioteer, Il. 15, 119.

Φοῖβος, ό, epith. of Apollo, comm. Φοῖβος Ἀπόλλων, sometimes Ἀπόλλων Φοῖβος, Il. 20, 68. Accord. to the Schol. *pure, beaming* (καθαρός) akin to φάος, on account of his bright youthful beauty; accord. to others, *the enlightened*, in regard to prophetic gifts. The more correct deriv. is prob. from φέβω, *Febrius*, i. e. *removens noxia*, Hermann de Myth. Græc. Op. II. p. 376. cf. Κοῖος.

φοινίεις, εσσα, εν (φαινός) *blood-red, blood-coloured* = δαιφονός, epith. of a serpent, \* Il. 12, 202. 220.

Φοινίκες, ό, sing. Φοίνιξ, ἱκος, ό, *the Phœnicians*, inhabitants of the country of Phœnicia in Asia, Il. 23, 744. Hom. even knows them as a trafficking people, distinguished by navigation, art, and piracy, Od. 4, 84. 13, 272 seq. 14, 388.

Φοινίκη, ή, (φοίνιξ, prop. Date-land) Phœnicia, a maritime country in Asia, between the river Eleutherus and Mount Carmel, with Sidon as capital, Od. 4, 83. 14, 291.

φοινικέεις, εσσα, εν, = φοινίκεος, (φοίνις), *purple, shining with purple*, χλαῖνα, Il. 10, 133. Od. 14, 500; σμώδιγγες αἵματι φοινικόεσσαι, Il. 23, 717.

φωινικοπάρηος, ου (παρεῖα), *having purple cheeks*, with red sides, νῆς, \* Od. 11, 124. 23, 271; cf. μυτιοπάρηος; (V. red-beaked.)

Φοῖνιξ, ἱκος, ό, *a Phœnician*, see Φοίνις. 2) son of Agenor, brother of Cadmus and Europa; accord. to Hom. Il. 14, 321, the father of Europa, if it is not rather to be taken as the name of a people. 3) son of

Amyntor, the foster-father and faithful companion of Achilles before Troy. Being cursed by his father on account of a forbidden passion, he fled to Peleus in Phthia, who named him as ruler of the Dolopians, Il. 9, 448 seq. 16, 196. 17, 555 seq. 19, 311.

φοίνιξ, ἵκος, ὁ, as appell. 1) *purple*, the color of purple, because the discovery of this was ascribed to the Phœnicians, Il. 4, 141. 6, 219. 7, 305. Od. 23, 201. 2) *the palm, the date-palm*, Od. 6, 163. h. Ap. 117. 3) As adj. *purple-red*, gener. *dark-red, brownish-red*, spoken of a horse, Il. 23, 454.

φοίνιος, ἡ, ον, poet. (φοινός), *blood-red, dark-red*, αἷμα, Od. 18, 97. †

Φοίνισσα, ἡ, a Phœnician woman, Od. 15, 416. 425.

φοινός, ἡ, ὅν (φόνος), *bloody, dark-red*, αἷμα, Il. 16, 159. † b) *murderous*, h. Ap. 362.

φοιτάω (φοῖτος), aor. 1 ἐφοίτησα, ep. 3 dual imperf. φοιτήτην for ἐφοιτάτην, Il. 12, 266; *to go here and there, to stride*, always with the implied idea of a frequent, restless or rapid movement, Il. 2, 779. 12, 266. 13, 760. Od. 10, 119; διὰ νηός, *to walk through the ship*, Od. 12, 420; also spoken of birds: *to move about*, ὑπ' αὐγὰς Ἥλαιοιο, Od. 2, 181.

\* φοιτίζω, poet. = φοιτάω, h. 25, 8.

φολκός, ὁ, Il. 2, 217; † epith. of Thersites, accord. to the old Gramm. *squinting*, in deriv. from φάεα and ἔλκειν; hence φάολκος, φολκός. More correct, if we may judge from the connection, is the signif. given by Buttm. Lexil. I. p. 246; *crooked-legged* (valgus), since the poet commences the description with the feet. He derives it from ἔλκω, prop. ὀλκός and with the digamma φολκός, as φοῖτος and οἶτος.

φονεύς, ἦος, ὁ (φονεύω), *a slayer, a murderer*, κασιγνήτοιο φονῆος; Wolf elsewhere φόναιο, cf. κασιγνήτος, Il. 9, 632. 18, 335. Od. 24, 434.

φονή, ἡ (ΦΕΝΩ), *slaughter, homicide*, only plur. dat. φονῆσι, \* Il. 10, 521. 15, 633; (the Gramm., see Ven. Schol., explain it in part: *a place of slaughter*; this is contradicted by Heyne, it being only a form of φόνος).

φόνος, ὁ (ΦΕΝΩ), 1) *slaughter, homicide*, in connect. with Κήρ, Il. 2, 352. Od. 4, 273; hence, *bloodshed, massacre, promiscuous slaughter*, in connection with νέκυες, Il.

10, 298; plur. Il. 11, 612. Od. 22, 376. 2) Poet. it stands, a) for the instrument of slaughter, spoken of the spear, Il. 16, 144. 19, 391; and for the cause, Od. 21, 24. b) For blood shed in slaughter, *gore*, κείσθαι ἐν φόνῳ, Il. 24, 610; like φόνος αἵματος, *bloody slaughter*, Il. 16, 162.

φοξός, ἡ, ὅν, Il. 2, 219. † φοξός ἐπιν κεφαλῇν, *having a conical head*, accord. to the Gramm. i. q. ὀξυκέφαλος. The nat. deriv. is from ὀξύς with the digamma; accord. to Buttm. Lexil. I. p. 242, with Etym. Mag. from φάγειν, *to dry*, prop. φωξός, that which is warped by the fire.

Φόρβας, αὐτός, ὁ, 1) king of the island Lesbos, father of Diomedes, Il. 9, 665. 2) The father of Ilioneus, a Trojan, Il. 14, 490. 3) Son of Triopas, father of Pellen, h. Ap. 211. Paus. 7, 26.

φορβή, ἡ (φέρβω), *pasturage, food, nourishment*, \* Il. 5, 202. 11, 562.

φορεύς, ἦος, ὁ (φέρω), *a carrier* in the harvest, Il. 18, 566. †

φορέω, a form of φέρω, aor. 1 ἐφόρησα, ep. φόρησα, pres. subj. ep. 3 sing. φορέῃσι for φορῇ, infin. optat. 3 sing. φοροίη, Od. 9, 320; pres. infin. φορῆναι, φορέμεναι for φορεῖν, prop. *to bear continually or commonly*; then gener. *to bear, to bring*, with accus., often spoken of clothes, arms, etc., Il. 4, 137. 144. 7, 149. Od. 9, 10. a) Impropr. of horses, of wind, and of ships, Il. 5, 499. 8, 89. Od. 2, 390. b) Metaph. ἀγλαῖας φορέειν, *to cherish ostentation or pride*, Od. 17, 245.

φορέμεναι, φορῆναι, see φορέω.

Φόρκυχος λιμήν, ὁ, *Phorcys-port* in Ithaca, according to most critics, it lay on the eastern coast of the island, in the middle of it, Od. 13, 96. 17, 35; see Ἰθάκη.

Φόρκυς, υἱός and υἱος, 1) son of Pontus, and Gæa [Terra]; by his sister Ceto he begat the Grææ and Gorgons, father of Thoosa, Od. 1, 72. 2) Son of Phænops, a Phrygian, Il. 2, 862. 17, 312 seq.

φόρμιγξ, ἡ, ἡ γῆρας, ἡ, a lute, a lyre, a harp, a stringed instrument, differing from the cithara perhaps only in size, see κίθαρις. Hom. mentions Il. 9, 187, the cross-bar (ζυγόν), by which the two arms were connected, and Od. 21, 406. 407, the pegs by which it was tuned, (κόλλοις). He calls it γλαφυρή, Od. 23, 144. It is pre-eminently the instrument of Apollo, Il. 1, 603. 24, 63. h. Ap. 185.

505; Achilles uses it, Il. 9, 186; and the minstrel, Od. 8, 67 seq. (accord. to Hesych. from φορέω: κίθαρα τοῖς ὤμοις φορομένη, the portable lute.)

φορμίζω (φόρμιγξ), to play upon the lyre or cithara, Il. 18, 605; spoken of the κίθαρς, Od. 1, 155. 4, 18.

φορτίς, ἴδος, ἡ (φόρτος), sc. ρηῦς, a transport ship, a freight ship, \* Od. 5, 250. 9, 323.

φόρτος, ὁ (φέρω), a load, a burden, espec. a cargo, \* Od. 8, 163. 14, 296.

φορῶνω (φύρω), prop. to stir or knead together, comm. to stain, to defile, pass. Od. 22, 21. †

φορύσσω = a form of φορύνω, aor. 1 φορύσας αἵματι, having stained him with blood, Od. 18, 336. †

φῶς, τό, ep. expanded from φῶς = φάος, q. v.

φῶςδε, adv. to the light, see φάος.

φραδής, ἔς, gen. ἰός, poet. (φράζω), intelligent, wise, discreet, νόος, Il. 24, 354. †

\* φραδμοσύνη, ἡ (φράδμων), understanding, prudence, intelligence, h. Ap. 99.

φράδμων, ον, gen. ονος, poet. (φράζω), intelligent, sagacious, wise, skilful. Thus Voss, accord. to the Schol. Ven. ὁ ἐμπειρος; accord. to Eustath. ἐπιστήμων, γνωστός, an acquaintance, Il. 16, 638. †

φράζω, mostly poet, aor. 1 ἔφρασα, Od. 11, 22. † h. Ven. 122. h. Merc. 442; ep. aor. 2 πέφραδον and ἐπέφραδον (the last accord. to Thiersch. Gram. § 232. p. 406, from ἐπιφράζω), often 3 sing. πέφραδε and ἐπέφραδε, opt. πεφράδοι, infin. πεφραδεῖν and πεφραδέμεν, Od. 7, 49. (Of the act Hom. never uses the pres.), mid. fut. φράσομαι, aor. 1 ἐφρασάμην (σσ), and φρασάμην (σσ), aor. pass. ἐφράσθην, Od. 19, 485. 23, 260; ep. iterat. imperf. φραζέσκειτο, h. Ap. 346. I) Act. accord. to Aristarch. in Apoll. Lex. always, to indicate, to show, to cause to observe, to point out, (never prop. to say, although it sometimes inclines to that sense, as Od. 1, 273. cf. Lehrs de Aristarch. p. 93. Thiersch Gram. § 232. p. 406.), τί τινι, Il. 14, 335; to show any thing to any one, Il. 14, 500; ὁδόν, Od. 1, 444. 11, 22; μῦθον πᾶσι, to lay the word before all, Od. 1, 273; ἀοιδόν, h. Merc. 442. b) to indicate, δόμον, Od. 7, 49; σήματα, Od. 19, 250. 23, 206; to signify, to bid, with infin. Il. 10, 127. Od. 8, 68. II) Mid. prop. to show any thing to oneself, hence: 1) to consider, to

contemplate, to deliberate upon, often with the adjuncts, θυμῷ, ἐνὶ φρεσίν, κατὰ φρένα, κατὰ θυμόν; with accus. and with a following εἰ, whether, Il. 1, 84; ἦ, ἦ, Il. 9, 619; for the most part with ὅπως, Il. 4, 14. 9, 680; with ὥς, Od. 1, 205; φράζεσθαι, with μή following, like the Lat. videre ne, Il. 5, 411. 15, 163. 16, 446; ἀμφὶς φράζεσθαι, to be of different opinions, Il. 2, 14. 2) to devise, to project, to plan, to resolve, to machinate, with accus. ἐσθλά, Il. 12, 212; βουλῇν, μῆτιν, Il. 18, 313. 17, 634; or, κακά τινι, Od. 2, 367; ὀλεθρον, Od. 13, 373. 16, 371; θάνατον, Od. 3, 242; τινὶ ἥριον, to think to prepare a monument for any one, Il. 23, 75. 3) Gener. to observe, to perceive, to regard, to understand, with accus. Il. 10, 339. 15, 671. 23, 450. Od. 4, 71. 17, 161; also ὀφθαλμοῖσιν, Od. 24, 217; in connection with ἰδεῖν, ιδέσθαι and εἶσθαι, Od. 19, 501. 21, 222. h. Ap. 415; λανρῇν, to keep the street in the eye, Od. 22, 129. With infin. οὐ γὰρ εἴ' ἄλλον φράζετο τοῦδε τί μοι χαλεπώτερον εἶναι ἄεθλον, for he perceived, there is no contest more difficult than this, Od. 11, 624.

φράσσω, aor. 1 ep. φράξα, part. φράζας, aor. mid. ἐφραξάμην, ep. φραξάμην, aor. pass. ἐφράχθην; (Hom. has only the aor.), to encompass, to inclose, to shut in, espec. for protection, to shelter, σχεδίην ῥέπεισι, a raft with osier-work, Od. 3, 256; ἐπάλξεις ῥινόισι βούων, to encompass the battlements with shields, so that they formed, as it were, shelter; (Ernesti strangely imagines that they were, according to a later custom, real ox-hides stretched out), Il. 12, 263; hence pass. φραχθέντες σάκεισιν, encompassed with shields, Il. 17, 268; φράσσειν δόρυ δουρὶ, to crowd spear upon spear, Il. 13, 130. Mid. with reference to the subject, ρῆας ἐρκεῖ, to inclose the ships with a wall, Il. 15, 566.

φρέαρ, ατος, τό, ep. φρεῖαρ, a well, φρεῖατα, Il. 21, 197; † the prose form, h. Cer. 99.

φρεῖαρ, see φρέαρ.

φρήν, gen. φρένος, plur. φρένες, 1) in Hom. and the earliest writers, the diaphragm, the midriff (præcordia), which separated the heart and lungs from the remaining entrails, comm. plur. Il. 10, 10. 16 481. 504. Od. 9, 301; because the most ancient Greeks regarded this as the seat of the collected spiritual life; it signifies, 2) soul, spirit, often like our heart, still closely bordering on



the first signif.: θυμός, ἦτορ, καρδίη ἐν φρεσίν, Il. 8, 202. 413. 16, 242. 435. a) Spoken of the faculty of thought, often: φρεσὶ νοεῖν, φράζεσθαι, κατὰ φρένα εἰδέναι, μετὰ φρεσὶ βάλλεσθαι, μερμηρίζειν, ἐν φρεσὶ γνῶναι, θέναι τι ἐν φρεσὶ and ἐπὶ φρεσὶ, to put any thing into any one's mind, Il. 8, 2. 18. 16, 83. Od. 1, 89. φρένες ἐσθλαί, wise thoughts, an intelligent mind, Il. 17, 470; wise invention, spoken of female works, Od. 2, 117. 7, 111. φρένας βλάπτειν τινί, to injure one's understanding, to infatuate him, Il. 15, 724; also ελεῖν, Il. 16, 805; ἐξελεῖσθαι, Il. 6, 234. b) Spoken of the will: mind, resolution, will, φρένας τρέπειν and πείθειν. Διὸς ἐτράπετο φρήν, the mind of Jupiter changed, Il. 10, 45. κερήσθαι φρεσὶν ἀγαθῆσιν, Od. 3, 266; c) Spoken of the feelings: the heart, feelings, φρεσὶ χαίρειν, κατὰ φρένα διδοικέναι, ἄχος μιν φρένας ἀμφιβέβηκε, Od. 8, 541. 3) Gener. the principle of life, the vital power, vis vitalis (Voss, recollection), which the shades lacked, Il. 23, 104. Od. 10, 493; also the brutes have φρένες, Il. 4, 245. 16, 157.

φρήτηρ, ἡ, Ion. for φράτρα, ep. dat. φρήτηρ, a division of a people by the relationship of families, a family, a clan, a race, a subdivision of the φύλον, \* Il. 2, 362. 363. (Accord. to the ancient critics, κατὰ φρήτας, according to their localities.) Later, it was a mere political subdivision of the φύλη.

Φρύκων, ὠνος, ὁ, the founder of Cyme in Æolia (Asia), Ep. 4.

φρίξ, φρίκος, ἡ, prop. the roughening of a smooth surface, espec. [always in Hom.] of the sea, or of water, a restless wave, the crisp-wave, Βορέω, Il. 23, 692. μέλαινα φρίξ, Il. 21, 126. Od. 4, 402. οἷη Ζεφύροιο χέυατο πόντον ἐπὶ φρίξ, as under the Zephyr the crisp-wave spreads itself upon the sea, Il. 7, 63.

φρίσσω (akin to ῥίγος), aor. 1 ἐφρίξα, perf. πέφρικα, 1) to be rough and uneven, to be stiff, to bristle (horre), τινί, with any thing, or τί, in any thing; gener. spoken of the motion of the surface of an agitated body, thus of a corn-field, φρίσσουσιν ἄρουραι, the corn-fields bristle up, Il. 23, 599; spoken of warlike troops: μάχη ἐφρίξεν ἔγχελισιν, Il. 13, 339; ἔγχεσι καὶ σάκεσι, Il. 4, 282. 7, 62. b) With accus. as if trans. in the pres. and aor. 1, spoken of a raging boar: ῥῶτον, to bristle on the back, Il. 13, 473; λοφίην, Od. 19, 446. 2) Metaph. to shiver from cold; to

shudder, to tremble at, to fear, τινά, Il. 11, 383. 24, 775.

φρονέω (φρήν), only in the pres. and imperf.; it indicates the various operations of the mind, espec. of the faculties of thought and desire; hence 1) to think, i. e. to have understanding, intelligence, to be wise, intelligent, discreet, in Hom. rarely; opposed to μάχεσθαι, Il. 6, 79; absol. φρονέων, intelligent, Il. 23, 343, and v. 305; (accord. to Wolf, εἰς ἀγαθὰ φρονέων, considerate in regard to good things;) poet. = ζῆν. ἐμὲ ἔτι φρονέοντι ἐλέησον, while I yet have sense, Il. 22, 59.

b) With accus. to comprehend, to understand, Od. 16, 136. 17, 193. 281. 2) to think, i. e. to have an opinion or sentiment, to mean, to have an opinion, to think, to will, often with ἀνὰ θυμόν, ἐν θυμῷ, ἐν φρεσὶ. a) With infin. Il. 9, 608. 17, 286; to be of opinion, to hope, with accus. and infin. Il. 3, 98. b) τί τινι, to have any thing in mind in regard to any one; ἀγαθὰ τινι, to be well disposed toward any one, also to have a noble soul, Il. 6, 162; φιλά, to cherish friendly sentiments, Il. 4, 219. 15, 116. Od. 6, 313; κακά τινι, to cherish evil thoughts against any one, Il. 10, 486. 22, 264; ὀλοά, Il. 16, 701; ἀταλά, to have a child-like, joyous disposition, Il. 18, 567; πύκα, to be intelligent, wise, Il. 14, 217. Od. 9, 445; ἴσόν τινι, to be like minded, to have the same mind with any one, Il. 15, 50. τὰ φρ., to think that, often, Il. 4, 361. τὰ ἃ φρονέων, sua cogitans, following his own opinion, Il. 8, 430; μέγα, to be proud, Il. 8, 553. c) With adv. εὖ φρονεῖν τινι, to be well disposed to any one, in opposition to κακῶς, Od. 18, 168; ἀμφίς, to think differently, Il. 13, 345; ἄλλῃ, h. Ap. 469; ἰθύς, to think straight on, Il. 12, 124. 13, 135. (Accord. to Voss, ἰθύς is to be construed with ἔχε, cf. ἰθύς.) d) Poet. spoken of animals: μέγα φρονεῖν, to be spirited, proud, Il. 11, 325. 16, 758. 22, 264.

Φρόνιος, ὁ (the observer), father of Noëmon, Od. 2, 386. 4, 630.

φρόνις, ιος, ἡ = φρόνησις, 1) prudence, intelligence, Od. 3, 244. 2) knowledge, information, κατὰ δὲ φρόνιν ἤγαγε πολλήν, he brought back much information (viz. from Troy, into which he had gone by stealth), \* Od. 4, 258.

Φρόντις, ιδος, ἡ, wife of Panthous, Il. 17, 40.

**Φρόντις**, ιος, ὁ (appell. *φορτίς*), son of Onetor, pilot of Menelaus, Od. 3, 279 seq.

**Φρύγες**, *ων*, οἱ, sing. *Φρύξ*, υγός, ὁ, a *Phrygian*; they resided, in the time of Homer, on the river Sangarius in Asia Minor, Il. 2, 862. 3, 185. Accord. to Hdt. 7, 73, they had emigrated from Thrace.

**Φρυγίη**, ἡ, *Phrygia*, a country in Asia Minor; it embraced in part a district on the Hellespont (*Φρυγίη καθ' ὑπέρθε*, Il. 24, 545), and in part a portion of the later Bithynia, on the river Sangarius, and of the greater Phrygia, Il. 3, 184. 16, 719. 18, 291. It was subsequently divided into Great Phrygia, a country in the interior of Asia Minor, and Lesser Phrygia, a district on the Hellespont.

\* *φρύγω*, fut. *ξω*, aor. 1 pass. *ἐφρύξαθην*, to dry, to bake, spoken of potters' vessels: to burn, Ep. 14, 4.

*φύ*, ep. for *ἔφν*, see *φύω*.

**φύγαδε**, adv. (*φυγή*), into flight, in flight, as if from *φτξ*, like *οἰκαδε*, Il. 8, 157. 11, 446. 16, 697.

**φυγή**, ἡ (*φεύγω*), flight, \* Od. 10, 117. 22, 306; in the Il. *φύξα*, except *φύγαδε*.

**φυγοπόλεμος**, *ων*, ep. for *φυγοπόλεμος* (*πόλεμος*), flying war, cowardly, Od. 14, 213. †

**φύξα**, ἡ, poet. for *φυγή* (Wolf, less correctly, *φύξα*), flight, Il. 9, 2 [see close], *φύξαν ἐφορύναι*, Il. 15, 62; *ἐμβάλλειν*, Od. 14, 289. (Accord. to Aristarch. in Apoll. Lex., *φύξα* and *φόβος* are distinguished by the circumstance that the former has the implied idea of cowardice.) [Accord. to Jahrb. J. and K., p. 286, *φύξα* in Il. 9, 2, means terror, panic; see *φόβος*.]

**φυζανικός**, ἡ, *όν*, poet. (*φύξα*), fugitive, timorous, *ἔλαφος*, Il. 13, 102. †

**ΦΤΖΑΩ** or **ΦΤΖΩ**, from which *πεφυζότες*, q. v.

**φυή**, ἡ (*φύω*), the growth, the shape, the form of the body, the appearance, connected with *δέμας*, Il. 1, 115. Od. 5, 212; *μείγθος*, Il. 2, 58; *εἶδος*, Il. 22, 370. Od. 6, 16.

**φυνκίδει**, *εσσα*, *εν* (*φύνκιν*), abounding in sea-grass or sea-weed, *θις*, Il. 23, 693. †

**φύνκος**, *εος*, *τό*, sea-weed, sea-grass (*φυκω*), Il. 9, 7. †

**φυνκτός**, ἡ, *όν*, verb. adj. (*φεύγω*), prop. fled; then, that may be fled. *οὐκίτι φυνκτά πύλονται*, it is no longer to be escaped, Il. 16, 128. Od. 8, 299. 14, 489.

[*φυλαδόν*, see *καταφυλαδόν*, by some separated.]

**φυλακή**, ἡ (*φυλάσσω*), a watch, a guard.

1) As an action, *φυλακᾶς ἔχειν*, Il. 9, 1; espec. the night watch, Il. 7, 371. 18, 299. 2) Spoken of persons, Il. 10, 416. b) Spoken of place, Il. 10, 416.

**Φυλάκη**, ἡ, pr. n. of a town in Thessaly Phthiotis on mount Othrya, belonging to the dominion of Protesilaus, Il. 2, 695. Od. 11, 289.

**Φυλακίδης**, *ων*, ὁ, son of Phylacus = *Iphiclus*, Il. 2, 705.

**φύλακος**, ὁ, a form of *φύλαξ*, accus. plur. Il. 24, 566; † (accord. to Aristarch. *φυλακός*.)

**Φύλακος**, ὁ, son of Deion and Diomedes, father of Iphiclus, founder of the town Phylace in Thessaly, Il. 2, 705. Od. 15, 231. 2) a noble Trojan, Il. 6, 35.

**φυλακτιῆρ**, *ἦρος*, ὁ = *φύλαξ*, \* Il. 9, 66. 80, 24, 444. 445; always plur. *φυλακτιῆρες*.

**φύλαξ**, *ακος*, ὁ (*φυλάσσω*), dat. plur. poet. *φυλάκισσι*, a watch, a guard, in the plur. οἱ *φύλακες*, the watchers in war, also *φύλακες ἄνδρες*, \* Il. 9, 477.

**Φύλας**, *αντος*, ὁ, father of Polymele and Astyoche, king of Ephrya in Thesprotia, Il. 16, 180 seq.

**φυλάσσω**, ep. infin. pres. *φυλασσόμεναι*, fut. *ξω*, aor. 1 poet. *φύλαξα*, subj. 1 plur. *φυλάξομεν*, with shortened vowel, perf. pass. *πεφύλαγμαι*, Il. 23, 343; aor. 1 mid. imperat. *φύλαξαι*, h. Ap. 544. 1) Intrana. to watch, to keep watch, to be sleepless, Il. 10, 192. Od. 20, 53; *περὶ μῆλα*, Il. 12, 304. *νύκτα φυλάσσειν*, to watch through the night, Od. 5, 466; espec. in war, *εγκυβίας ἀγερῆ*, Il. 10, 312. 399.

2) Trans. to watch, to guard, to keep, to preserve, with accus. *στράτορ*, Il. 10, 417; pass. Il. 10, 309; *τινά*, Il. 5, 809. Od. 13, 301; *οἶνον*, to preserve the wine, Od. 2, 350. cf. 346.

b) to observe, to watch for, *τινά*, Od. 4, 670; *νίστον*, to watch for the return, Il. 2, 251; metaph. to keep, to preserve, *χόλον*, Il. 16, 30; *ἄρκια*, Il. 3, 280; *ἔπος*, Il. 16, 686. Mid. to watch for oneself, i. q. *φυλάσσω*, Il. 10, 188; *φρεσὶ*, h. Ap. 544. 2) to be on one's guard, to take care. *πεφύλαγμένος εἶναι*, to be careful, Il. 23, 343.

**Φυλειδής**, *ων*, ὁ, daughter of Phyleus = *Meges*, Il. 2, 628. 15, 528.

**Φυλεύς**, *ἦος*, and **Φυλέος**, ὁ, Il. 10, 110, son of Augeas and father of Meges of Elis.

When his father would not give to Hercules the reward for cleaning the stables, he, as the selected arbiter, decided in favor of Hercules. For this reason, he was banished by his father from Elis and fled to Dulichium, Il. 2, 628. 23, 637.

φυλίη, ἡ, *the wild olive-tree*, Apoll. ἀγριό-  
λαιος, accord. to others *lentiscus* or *rhamnus*  
*alaternus* Linn., Od. 5, 477. †

φύλλον, τό (φύω), *a leaf*, always in the  
plur. φύλλον γενεή, Il. 6, 146. 21, 464. Od. 5,  
483; and often.

Φυλομέδουσα, see Φιλομήδουσα.

φῦλον, τό (φύω), 1) *a stock, a race, a species*, in the broader sense, φῦλον θιῶν, Il. 5, 441; mostly in the plur. spoken of a mul-  
titude belonging to the same race, φύλα  
θιῶν, ἀνθρώπων, γυναικῶν, Il. 9, 130. 14,  
361. 15, 54. Od. 3, 282; spoken of insects:  
φύλα μυίας, Il. 19, 30. 2) In a stricter  
sense, *a nation, a people*, Πελασγῶν, Il. 2,  
480; Γιγάντων, Od. 7, 206. 3) In the strictest  
sense, *a tribe, a clan, a family*, κατὰ φύλα, Il.  
2, 362; φῦλον Ἑλλήνης, Od. 14, 68.

φύλοπις, ἰδος, ἡ, ep. accus. φυλόπιδα, Od.  
11, 364, † and φύλοπιν, 1) *the battle-cry*,  
*the tumult of battle, a battle*, also φύλοπις  
πολέμοιο, Il. 13, 635. Od. 11, 314; elsewhere  
πόλεμος τε καὶ φύλοπις, Il. 4, 379. 2) an  
army equipped for battle, Il. 4, 65. (Accord.  
to the Gramm. from φῦλον and ὤψ, cry.)

Φυλώ, οὗς, ἡ, *a handmaid of Helen*, Od.  
4, 125. 133.

φύγῃς, ἰος, ὁ, ἡ, poet. (φύξις), *fugitive*,  
*fearful, cowardly*, Il. 17, 143. †

φύξιμος, ον, poet. (φύξις), *to which one*  
*may fly*, τὸ φύξιμον, *an asylum, a refuge*,  
Od. 5, 359. †

φύξις, ἰος, ἡ, poet. form for φυγή, *flight*,  
\*Il. 10, 311. 398. 447.

φύρω, fut. φύσρω, perf. pass. πέφυρμαι, *to*  
*minge together, to stir*; espec. *to mingle*  
with a fluid, hence *to moisten, to defile*, τί  
τις, any thing with any thing, δάκρυον εἴ-  
ματα, Il. 24, 162; also τί τινος; στήθος αἵμα-  
τος, Od. 18, 21; and pass. πεφυρμένος αἵματι,  
Od. 9, 397; δάκρυον, Od. 17, 103. 18, 173.

φῦσα, ἡ (φύω), prop. *wind, breath*; hence  
*a bellows*, \*Il. 18, 372. 409. 412. 468. 470.

φῦσάω (φύσα), only in the pres. and im-  
perf. *to blow*, spoken of the bellows, Il. 18,  
470; of the wind, \*Il. 23, 218.

φυσιάω (φυσίω), *to blow vehemently, to*

*pant, to puff*, spoken of steeds, only part. φυ-  
σιόωτες, ep. for φυσιῶτες, \*Il. 4, 227. 16, 508.

\*Φυσίγναθος, ον (γνάθος), *Cheek-blower*,  
*Puff-cheek*, a frog's name, Batr. 17.

φῦσιζοος, ον, poet. (ζωή), *life-producing*,  
*life-giving or supporting*, γαία, Il. 3, 243. Od.  
11, 301.

φῦσις, ἰος, ἡ, prop. *production, comm. na-*  
*ture*, i. e. the natural quality of a thing, φέφ-  
μακον, Od. 10, 303. † Batr. 32.

φῦταλιή, ἡ (φυτόν), *a plantation*, a place  
where trees and grapes are planted, in dis-  
tinction from arable land, \*Il. 6, 195. 12, 314.  
20, 185.

φυνέω (φυτόν), aor. 1 ἐφύτευσα, *to plant*,  
prop. spoken of plants, πελέας, δένδρεα, Il. 6,  
419. Od. 9, 108. 18, 359. 2) Metaph. *to pro-*  
*duce, to procure, to prepare*, κακόν, πῖμά τινα,  
Il. 15, 124. Od. 4, 668; φόνον καὶ Κῆρρά τινα,  
Od. 2, 165; κακά τινα, Od. 5, 340.

φντόν, τό (φύω), *a plant, a tree*, Il. 14,  
123. Od. 9, 106; and elsewhere.

φίω, fut. φέσω, aor. 1 ἐφῦσα, aor. 2 ἐφῦν,  
3 sing. φῦ for ἐφν, and 3 plur. ἐφην, perf. πέ-  
φῦκα, 3 plur. πεφύησι, Od. 7, 128; part. fem.  
πεφυνῖα, Il. 14, 288; πεφυνῖας for πεφυνῖας,  
Od. 5, 477; pluperf. πεφύκειν. 1) Trans.:  
pres. (once intrans. Il. 6, 149), fut. and aor.  
1, *to beget, to produce, to let grow, to put*  
*forth*, with accus. φύλλα, ποιήν, Il. 1, 235.  
6, 148. 14, 347. Od. 7, 119; τρίχας, *to let*  
*the hair grow*, Od. 10, 393; hence also, ὁ  
φύσας, *the begetter*, Batr. 23; φύσαι τινα  
δόλον, h. Cer. 8. 2) Intrans.: mid. together  
with aor. 2 and perf. *to be produced, to*  
*grow, to spring*, primar. spoken of plants, Od.  
9, 109; once pres. act. intrans. ἀνδρῶν γενεή  
ἣ μὲν φύνει (nascitur), Il. 6, 149; espec. perf.  
and pluperf. Il. 4, 483. 484. 14, 288. cf. Od. 5,  
63. 7, 114. 128; also κέρα πεφύκει, Il. 4, 109;  
the aor. 2 only Od. 5, 461. 23, 190; metaph.  
often in the phrases, ἐν δ' ἄρα οἱ φῦ χιρῆ, and  
ἐν χιρῆσσι φύνοντο; ὁδὲ ἐν χιρῆσσι φύντας,  
see ἐμφύω.

\*Φωκαία, ἡ, *a town in Ionia (Asia)*, on  
the river Hernus, famed for traffic and navi-  
gation, now in ruins, Φυκία, h. Ap. 35.

Φωκεῖς, οἱ, sing. Φωκεύς, ἦος, ὁ, *the Pho-*  
*cians*, inhabitants of the country Phocis in  
Hellas, Il. 2, 517. 15, 516.

φώκη, ἡ, *a seal, a sea-calf*, \*Od. 4, 436.  
448. h. Ap. 77.

φωνέω (φωνή), aor. 1 ἐφώνησα, ep. φάω-

σα, to utter or sound a tone, spoken espec. of men: *to speak, to discourse*, commonly [see close] intrans. Il. 1, 333; and often connected with other similar words, *ἔπος φάτο φωνησέν τε*, Od. 4, 370; or *ἀμείβετο*, Od. 7, 298; *καὶ μὲν φωνήσας ἔπειτα προσηύδα*, Il. 1, 201; and *προέφη*, Il. 14, 41. (The accus. belong to the other verb.) 2) *to cause to sound, to raise*, ὄπα, Il. 2, 182. 10, 512. Od. 24, 535. [Accord. to Jahrb. J. and Klotz, p. 287, always intrans; cf. *συνήμι* 2), and Jahrb. J. and K., l. c.]

φωνή, ἡ (φάω), *a sound, a tone*, comm. spoken of men, *a voice, speech, discourse*, espec. a loud voice, *a cry*, Il. 14, 400. 15, 686.

b) Of animals, Od. 10, 239. 12, 86, 396; *the song of the nightingale*, Od. 19, 521.

\* φωρή, ἡ (φῶρ), *theft*, h. Merc. 136.

\* φῶρης, ον, ὁ, poet. for φῶρ, *a thief*, h. Merc. 385.

φωριαμός, ὁ (φίρω), *a chest, a coffer, a box*, for keeping clothes, Il. 24, 228. Od. 15, 104.

φῶς, gen. φωτός, ὁ, poet. for ἀνὴρ, plur. φῶτες, *a man*, Il. 2, 164; *παλαιός*, Il. 14, 136; *δέκτης*, Od. 4, 247; *κακός*, Od. 6, 186; also in opposit. to the gods, Il. 17, 98. b) Often, *a brave man, a hero*, Il. 4, 194. 5, 572. Od. 21, 26. (Prob. from ΦΑΩ, φημί, one who speaks.)

## X.

X, the twenty-second letter of the Greek alphabet, hence the sign of the twenty-second rhapsody.

Χάα, see Φυά.

χάδε, χαδεῖν, see χανδάνω.

χάζομαι, depon. mid. fut. χάσομαι, ep. σσ, aor. έχασάμην, ep. χάσσαμην, ep. aor. 2 with reduplic. κεκάδοντο for κεχάδοντο, also from the act. form χάζω, ep. aor. 2 κέκαδον, and fut. κεκαδήσω, 1) *to retreat, to retire, to yield, to go back, to withdraw* (never in the Od.), with ἄψ, ὅπισθω, Il. 3, 32. 5, 702; with gen. of the thing, *κελεύθου, πυλάων*, Il. 11, 504. 12, 172; *νεκροῦ*, Il. 17, 357; also with prep. ἐκ βελίων, without the cast of weapons, Il. 16, 122; ὑπ' ἔγχεος, *to retire from the spear*, Il. 13, 153; often *ἐτάρων εἰς ἔθνος*, Il. 3, 32; οὐδὲ δὴν χάζετο φωτός, and not long did the stone remain removed from the man, i. e. it smote quickly, Il. 16, 736. (V., and not slowly flew it to the man.) In this passage, accord. to Kōppen, Voss, and Spitzner, the stone is the subject; accord. to Heyne, but by a forced construction, Patroclus. 2) *Gener. to cease, to remove, to rest*, with gen. μάχης, Il. 15, 426. *μίνυνθα χάζετο δουρός*, he rested little from the spear, i. e. he fought continually, Il. 11, 539; only Il. 3) The ep. aor. 2 κέκαδον and the fut. κεκαδήσω have a trans. signif., prop. *to cause one to retreat from a thing, to deprive one of a thing*, τινὰ θυμοῦ καὶ ψυχῆς, Il. 11, 334. Od. 21, 153.

170. (Passow refers it to κήδω;) cf. Buttm. p. 307.

χάζω, see χαζόμαι.

χαίνω or χάσχω (ΧΑΩ), in Hom. only aor. 2 ἔχανον, h. Cer. 16; optat. χάνοι and part. χανών, of the perf. only the part. accus. κεχηνότα, 1) *to yawn, to gape, to open*, h. Cer. 16. τότε μοι χάνοι χδών, then may the earth yawn for me, i. e. engulf me, Il. 4, 182; 6, 281. 8, 150. 2) *Espec. to open the mouth wide, to gape*, spoken of men and animals, Il. 16, 350. 409. 20, 169; hence πρὸς κύμα, *to gape at the wave*, i. e. to drink it, Od. 12, 350.

χαίρω, fut. χαίρῃσω, Il. 20, 363; aor. ἐχάρην, ep. χάρην, optat. χαρείη, Il. 6, 481; part. χαρύντες, Il. 10, 451; perf. κεχάρηκα, only in the ep. part. κεχαρηώς, Il. 7, 312; perf. mid. κεχάρημαι, h. 7, 10; also the ep. forms fut. κεχαρήσω, infin. κεχαρησέμεν and κεχαρήσομαι, aor. 1 mid. χήρατο, Il. 14, 270; aor. 2 with reduplicat. κεχάροντο, optat. κεχάροιτο and κεχαροίλατο, and iterat. imperf. χαίρεισκε, 1) *to rejoice, to be cheerful, gay*, often with θυμῷ, ἐν θυμῷ, φρεσὶν and φρένα, also χαίρει μοι ἦτορ, Il. 23, 347; but νόῳ χαίρειν, *to rejoice at heart*, Od. 8, 78. 2) *With dat. to rejoice at any thing, to delight oneself in, to be pleased at*, νίκη, ὄφρυδι, φήμη, Il. 7, 312. 10, 277. Od. 2, 35; with accus. χαίρει δὲ μιν (ἁλώην) ὅστις ἐθείλεν, he rejoices in it who cultivates it, according to Wolf and Passow

(V. joyfully the cultivator beholds it), Il. 21, 347. (Heyne refers *μιν* to *ἐθείρη*, but cf. Il. 9, 77, and *γηθείω*.) 3) With part. instead of infin. *χαίρω ἀκούσας*, I rejoice to hear, Il. 19, 185, 18, 259. Od. 14, 377. Dat. and part. for accus. and infin. Il. 7, 54. Od. 19, 463. The part. with its prop. signif. Il. 11, 73. Od. 3, 76, 12, 380. A peculiar use is a) The fut. with the negat. *οὐ χαρήσεις*, thou wilt not rejoice, i. e. thou wilt rue it, Il. 20, 363. Od. 2, 249. b) The imperat. *χαῖρε* is a common formula of greeting: *hail to thee, health to thee, joy to thee*, at meeting, Il. 9, 107. Od. 1, 123; at departure, *farewell*, Od. 5, 205, 13, 59; to the gods, *χαῖρε ἀοιδῶν*, praise be to thee in the song, h. 8, 7.

*χαίτη*, ἡ (*χάω*) the disheveled hair, the streaming hair, the hair, spoken of gods and men, Il. 10, 15, 14, 175. Od. 4, 150; spoken of horses, the mane, Il. 6, 509.

*χάλαζα*, ἡ (*χαλάω*), hail, hail-stones, \* Il. 10, 6, 15, 170.

\* *χαλάω* (*χάω*), aor. *ἐχάλασε*, ep. σσ, to unbind, to relax, βιόν, τόξα, h. Ap. 6. h. 27, 12.

*χαλεπαίνω* (*χαλεπός*), aor. *ἐχαλέπηνα*, infin. *χαλεπῆναι*, in Hom. only intrans., prop. to be severe, *ingravescere*, to burst severely, to roar, spoken of storms, Il. 14, 344. Od. 5, 485; for the most part of gods and men, to be angry, to be displeased, to rage, to chide, espec. to treat in a severe or hostile manner; absol. Il. 14, 256. Od. 16, 72; ὅτε ἀνδρῶσσι κοτεσάμενος *χαλεπήτη*, when he rages, angry with men, Il. 16, 386. Od. 5, 147, 19, 83. οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος *χαλεπαίνει* (μοί belongs to ἀπεχθόμενος), the whole people is not angry, being odious to me, i. e. because I hated them, Od. 16, 114. cf. 10, 75. Accord. to the critics ἀπεχθόσθαι is here transitive, (V. prefers ἀπεχθόμενῳ, and translates: nor has the whole people risen against me hated); ἐπὶ τινί, about any thing, Od. 18, 415, 20, 323.

*χαλεπός*, ἡ, ὅς, comp. *χαλεπώτερος*, hard, difficult, i. e. 1) connected with pains and danger in the execution, *troublesome, dangerous*, τινί, to any one, Il. 1, 546. Often in the neut. with infin. *χαλεπὸν τοι, παισὶν ἐρίζεσθαι*, Il. 21, 184. Od. 4, 651: with accus. and infin. Il. 16, 620. Od. 20, 313; *χαλεπὸν γὰρ, ἐπιστάμενον περ ἔοντα*, supply from the preceding, ὑββάλλειν τινά, it is always vexatious, although one very experienced does

it, Il. 19, 80. 2) making trouble and danger, *burdensome, oppressive, hard, cruel, grievous*, *πειρανός*, *θύελλα*, *γῆρας*, *δυσμός*, *ἄλγος*, *ἔπος*, hard, threatening speech or discourse, Il. 2, 245. *χαλεπὴ φῆμις*, an injurious report, Od. 14, 239. b) Spoken of persons: *severe, violent, angry, displeased*, Od. 1, 198; τινί, with any one, Od. 17, 388. *χαλεποὶ θεοὶ ἐναργεῖς φαίνεσθαι*, it is dangerous, when the gods appear visibly, Il. 20, 131. h. Cer. 111.

*χαλέπτω*, poet. = *χαλεπαίνω*, to oppress, to press, to persecute, τινά, Od. 4, 433. †

*χαλεπῶς*, adv. in a severe, harsh, or difficult manner, \* Il. 7, 424, 20, 186.

*χαλῖνός*, ὁ, (*χαλάω*), a bridle, a check, a rein. comm. plur. Il. 19, 393. †

*χαλιφρονέω*, (*χαλιφρων*), to be frivolous, simple, foolish, in opposition to *σοφρῶν*, Od. 23, 13. †

*χαλιφροσύνη*, ἡ, *frivolity, simplicity, folly*, plur. Od. 16, 310. †

*χαλιφρων*, ὢν (*χαλάω, φρήν*), prop. to be of a slack, negligent mind, hence, *frivolous, simple, foolish*, connected with *νήπιος*, \* Od. 4, 371, 19, 530.

*χάλκεος*, ἡ, ὢν, poet. for *χάλκεος*, Il. 3, 380, 4, 461, and often.

*χαλκεοθώραξ*, ηκος, ὁ, ἡ, poet. (*θώραξ*), having a brazen cuirass, \* Il. 4, 448, 8, 62.

*χάλκεος* η, ὢν, poet. (*χαλκός*), *χάλκεος*, η, ὢν, and the Ion. form *χαλκήϊος*, only Od. 3, 433, 18, 328, (ὅψ *χάλκεος*, of two endings. Il. 18, 222. †) 1) *brazen, copper*, often spoken of arms: *θώραξ, χιτών, ἔγχος, ἔντεα*; also *σῶδος, ἄξων, πυκλὸν, ὄπλα*, Od. 3, 433; also, covered with brass, *σάκος*, or coming from brass, *χαλκεὶ ἀνθή*, the splendour of brass, Il. 13, 341. 2) Metaph. as if of brass, i. e. *hard, firm, immovable, strong*, ἦτορ, Il. 2, 490. *χάλκεος Ἄρης*, imperishable Mars, Il. 5, 704; or having a brazen cuirass; ὄψ, a strong voice, Il. 18, 222; ὕπνος, the sleep of death, Il. 11, 241. Also some explain, *οὐρανὸς χάλκεος*, metaph.; others, however, with Voss, take it literally, Il. 17, 425. cf. Volcker Hom. Geog. p. 5.

*χαλκεόφωνος*, ὢν (*φωνή*), having a brazen voice, epith. of Stentor, Il. 5, 785. †

*χαλκεύς*, ῥος, ὁ (*χαλκός*) prop. an artist in brass, a copper-smith, connected with *ἀνίρ*, Il. 4, 187, 216, 15, 309; gener. a worker in metal, i. q. *χρυσοκόπος*, Od. 3, 432; an iron-smith, Od. 9, 391.

χαλκεύω (χαλκεύς), to work in brass or metal, τί, Il. 18, 400. †

χαλκεῖον, ὄνος, ὅ, ep. for χαλκεῖον, a smith's forge, a smith's shop, Od. 8, 273. †

χαλκήϊος, η, ον, Ion. for χάλκειος, δόμος = χαλκείον, a smith's dwelling, Od. 18, 328; ὀπ-  
λα, Od. 3, 433; see χάλκειος. \* Od.

χαλκήρης, ες, gen. ιος (ἄρω), joined or furnished with brass, brass-covered, brazen, epithet of various weapons, Il. 3, 316. 13, 714. Od. 1, 262.

χαλκίς, ἴδος, ἡ, an unknown bird of prey. Accord. to Il. 14, 291, † it is called χαλκίς, in the language of the gods, and amongst men κύμινδις, q. v.

Χαλκίς, ἴδος, ἡ, 1) the chief town of the island Eubœa, subsequently connected with the mainland by a bridge; an important commercial town, now *Egripo*, Il. 2, 537. 2) a town in Ætolia, at the mouth of the Euenus, at the foot of Mount Chalcia, now *Galata*, Il. 2, 640; in Strab. also, *Ἰπποχαικίς*. 3) a place in Elis, not far from the fountain Krunoio, h. Ap. 425; cf. Strab. VIII. p. 350. 4) a small river in southern Elis, near the village of the same name, Od. 15, 295.

χαλκοβαρής, ἐς, gen. ιος, poet. (βαρὺς), heavy with brass, brazen, ἴος, Il. 15, 465. Od. 21, 423.

χαλκοβαρὺς, εια, v = χαλκοβαρής, of this Hom. uses the fem. χαλκοβαρεία, στεφάνη, Il. 11, 96; μέλλη, Il. 22, 328. Od. 22, 259. 276.

χαλκοβατής, ἐς, gen. ιος, poet. (βαίνω), going upon brass; hence, founded or standing upon brass, brazen, comm. an epith. of the dwelling of Jupiter, Il. 1, 426. Od. 8, 321; and of Alcinous, Od. 13, 4. It has also been explained, having a brazen floor, cf. Od. 7, 83.

χαλκογλώχιν, ἴνος, ὅ, ἡ (γλῶχιν), brazen-pointed, (brazen-armed, V.), μέλλη, Il. 22, 255. †

χαλκοκνήμις, ἴδος, ὅ, ἡ (κνήμις), having brazen greaves, (brazen-booted, V.), epith. of the Greeks, Il. 7, 41. †

χαλκοκορυστής, οὔ, ὅ (κορύσσω), voc. χαλκοκορυστά, having brazen armor, armed with brass (brazen-mailed, V.), epith. of heroes, \* Il. 5, 699; and of Mars, h. 7, 4.

χαλκοπάρης, ον, ep. for χαλκοπάρειος (παριῶ), having brazen cheeks (brazen-cheeked, V.), epith. of the helmet, Il. 12, 183. Od. 24, 523.

χαλκόπους, ὅ, ἡ, neut. πονν, gen. ποδος, (πούς), brazen-footed, having brazen hoofs, (brazen-hoofed, V.), epith. of horses, \* Il. 8, 11. 13, 23.

χαλκός, ὅ, ep. gen. χαλκόφιν. 1) brass, metal, espec. copper. Copper, compounded with zinc, tin, and lead, is called brass, which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for iron. But Hom. carefully distinguishes iron and brass, cf. Il. 4, 510. 5, 723. 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf. Köpke Kriegsw. der Gr. p. 55 seq. It is called χαλκός ἐρυθρός, Il. 9, 365; it is mentioned with iron, Il. 6, 48; as a purchase-price, Il. 7, 473. 2) all furniture, weapons, equipments, made of brass, Il. 1, 236. 5, 75.

χαλκόντυπος, ον (τύπτω), smitten with a brazen weapon, ὠτειλαί, Il. 19, 25. †

χαλκοχίτων, ὄνος, ὅ (χιτών), having a brazen cuirass, epith. of heroes, Il. 1, 371. 2, 47. Od. 1, 286.

Χαλκωδοontiᾶδης, ον, son of Chalcodon = Elephenor, Il. 2, 541.

Χαλκωίδων, οντος, ὅ (having brazen teeth, ὀδόνς), king of the Abantes, in Eubœa, father of Elephenor, who was slain in a battle with Amphitryon, Il. 2, 541. 4, 464.

Χάλκων, ὄνος, ὅ, a Myrmidon, father of Bathycles, Il. 16, 595 seq.

χαμάδις, adv. (χαμαί), poet. for χαμᾶζε, upon the earth, to the ground, Il. 3, 300. 6, 147. Od. 4, 114.

χαμᾶζε, adv. (χαμαί), upon the earth, to the earth, ἄλλισθαι, Il. 3, 29. 4, 419. Od. 16, 191.

χαμαί, adv. 1) upon the earth, on the ground, ἔρχισθαι, Il. 5, 442. Od. 7, 160. 2) to the earth, πίπτειν, Il. 4, 482. Od. 17, 490; and often, (from an obsol. word χαμός, χαμή.)

\* χαμαιγενής, ἐς (γίνος), produced upon or from the earth, earth-born, h. Ven. 108. Cer. 353.

χαμαιεννάς, ἄδος, ἡ fem. of χαμαιεννής; χαμ. σῖες, \* Od. 10, 243. 14, 15. (In both places αι is used as short.)

χαμαιέννης, ον, ὅ (ἐννή), lying upon the ground, sleeping upon the earth, epith. of the Selli, Il. 16, 235. †

χανδάνω, poet. (χέω), fut. χέσομαι, aor.

ἐχάδον, ep. infin. aor. χαδεῖν for χαδεῖν, perf. κίχανδα, with pres. signif. part. κίχανδώς, 3 pluperf. κίχάνδει, to embrace, to encompass, to hold, to contain, with accus. spoken of vessels, ἔξ μέτρα, Il. 23, 742; λέβης τέσσαρα μέτρα κίχανδώς, Il. 23, 268; ὡς οἱ χεῖρες ἐχάνδανον, Od. 17, 344; of the coast, νῆας, Il. 14, 34; of the threshold, Od. 18, 17; improp. ἦυσεν, ὅσον κεφαλὴ χάδε φωτός, he cried as much as the head of the man held, i. e. as loud as he could, Il. 11, 462. "Ἥρη οὐκ ἔχαδε στῆθος χόλον, the breast of Juno did not contain her anger, i. e. she could not restrain it, Il. 4, 24; (old reading: "Ἥρη), also οὐκίτε μοι στόμα χέλειται, my mouth will not be able, h. Ven. 253.

χανδόν, adv. (χαλῶ), yawning, opening the mouth, metaph. greedy, ἐλὺν ὄλον, Od. 21, 294. †

χάνοι, see χαλῶ.

χαράδρη, ἡ (χαράσσω), a cleft, a chasm or gorge in the earth, espec. formed by rushing water, κοιλὴ, Il. 4, 459; hence also the stream itself, a torrent, a rapid stream, \* Il. 16, 390.

χαρεῖν, χάρη, see χαλῶ.

\* χαριδότης, ου, ὁ, poet. (διδωμι), the giver of joy, epith. of Mercury, h. 17, 2.

χαρίεις, εσσα, εν (χάρις), superl. χαρμίστατος, η, ον, charming, sweet, beautiful, pleasing, spoken of parts of the human body, Il. 16, 793. 18, 24. 22, 403; of clothes, Il. 5, 905. Od. 5, 211; gener. agreeable, lovely, joyous, dear; of things: δῶρα, ἔργα, αἰοδή, ἀμοιβή, grateful requital [see ἀμοιβή], Od. 3, 58; χαρμίστατη ἦβη, most lovely youth, Od. 10, 279. The neut. plur. as adv. χαρίεντα, gratefully, Il. 1, 39; and as subst. Od. 8, 167.

χαρίζομαι, depon. mid. (χάρις), aor. 1 ἐχαρυσάμην, perf. pass. κηχάρισμαι, often part. 1) to show something agreeable to any one, to show a favor, to be agreeable, to gratify, τινί, often in the part. Il. 5, 71. 11, 23. Od. 8, 538; espec. to gratify a deity by sacrifice, Od. 1, 61; with double dat. τινι ψεύδει, to please one with lies, Od. 14, 387. 2) With accus. of the thing, to give freely, to distribute, to bestow, δῶρα, Od. 24, 283; ἀποιρά τινι, Il. 6, 49. 11, 139; and with gen. of the thing, to impart freely, to give a share of, ἀλλοτρίων, Od. 17, 452; espec. often, παρσύντων, Od. 1, 140. 4, 56; absol. Od. 13, 15; cf. προικός. 3) In the perf. and pluperf. pass.

to be agreeable, lovely, pleasing, grateful, with dat. θυμῷ, Od. 6, 23; often part. Il. 5, 243; κηχαρισμένος ἦλθεν, he came desired, or welcome, Od. 2, 54; κηχαρισμένα θείναι τινι, to show kindness to any one, Od. 24, 661; or εἰδέναι, Od. 8, 581.

χάρις, ιος, ἡ (χαλῶ), acc. χάριν, 1) grace, fascination, loveliness, agreeableness, beauty, espec. spoken of persons, χάριν καταχευαί τινι, Od. 2, 12. 6, 235. 8, 19; also χάριτες, charms, Od. 6, 237. b) Spoken sometimes of things, of an ear-ring, Il. 14, 183. Od. 18, 298; of words, Od. 18, 175; ἐργουσα χάριν καὶ κῦδος ὀπάζειν, Od. 15, 320. 2) favor, kindness. a) In sentiment: benevolence, good-will, affection, espec. thanks, gratitude, obligation for favor received, χάριν ἀρεσθαι τινί, to receive thanks from any one, Il. 4, 95; χάρις τινός, thanks for any thing, Od. 4, 695. 22, 319; also with infin. οὐ τις χάρις ἦεν μάργασθαι, it was no thanks that there was fighting, Il. 9, 316. 17, 147; δοῦναι χάριν ἀντί τιος, to give thanks for any thing, to make requital for any thing, Il. 23, 650; χάριν εἰδέναι τινί, to feel gratitude, Il. 14, 235. b) In actions: kindness, beneficence, favor; often χάριν φέρειν τινί, to show favor to any one, Il. 9, 613. 5, 211. 874. Od. 5, 307; espec. also, the pleasures of love, Il. 11, 243; conf. EIAΣ A. 3) Phrases: accus. χάριν, with gen. for one's sake, for one's pleasure, Il. 15, 744. Batr. 184.

Χάρις, ιος, ἡ, prop. n., more frequently plur., αἱ Χάριτες, dat. ep. Χαρίτεσσιν. 1) Hom. mentions a Charis, Il. 18, 382, as wife of Vulcan; in Hes. Theog. Aglaia is named as such. In the Od. 8, 267, Venus is his wife; in both fictions the same idea lies at the bottom, that a goddess of grace is wedded to a god skilled in art. 2) More frequently in the plur. the Graces, the goddesses of grace, and espec. of grateful companionship, Il. 17, 51. Od. 6, 18. Homer mentions no definite number of them, and names but one, Pasithea, Il. 14, 269. In v. 267, younger Graces are mentioned; he recognizes, consequently, several classes; or this epith. may, accord. to Heyne, be a mere indication of perpetual youth. Hesiod (Th. 997), mentions three as daughters of Jupiter, Aglaia, Euphrosyne, and Thalia. They are prim. companions and handmaids of Venus, Od. 8, 364. 18, 194. h. Ven. 98; still Juno has them

in her train, Il. 5, 338. [The last citation not in point.]

χάρμα, ατος, τό (χαίρω), joy, rapture, enjoyment. a) The cause of joy, χάρμα τι, Il. 14, 325. 17, 636. h. 15, 4; plur. Od. 6, 195; espec. a scandalous joy, a scuff, χάρμα γίγνεσθαι τι, Il. 3, 51. 6, 82. 10, 193. 2) Gener. joy, pleasure, Od. 19, 471. h. Cer. 372.

χάρμη, ἡ, ep. (χαίρω), prop. joy, espec. the love of contest, the love of battle, battle, often μνήσασθαι χάρμης. Il. 4, 222. 8, 252. Od. 22, 73; λίθισθαι χάρμης, Il. 12, 203; χάρμην ἐμβάλλειν τι, Il. 13, 82. 2) Gener. contest, battle, Il. 14, 101. 17, 161.

\*χαρμόσρων, ωνος, ὁ, ἡ (φρήν), glad at heart, joyful, h. Merc. 227.

χαροπός, ἡ, ὄν, prob. (χαρά, ὦψ), prop. glad-looking, spoken of the bright look of a joyful mind; hence, bright-looking, clear-eyed, spoken of the brightness of the eyes, λῶντες, Od. 11, 611. h. Merc. 569; κίρες, h. Merc. 194; later borrowed to indicate the common color of the eyes, light-brown, (Schol. φοβερός; accord. to Eustath. spoken of the color of the eyes.)

Χάροπος, ὁ, with accent changed, prop. name, king of the island Syme, father of Nireus, Il. 2, 672.

Χάροψ, οπος, ὁ, son of Hippasus, a Trojan, slain by Ulysses, Il. 11, 426.

Χάρυβδις, ιος, ἡ, a dangerous whirlpool in the Sicilian straits, and on the coast of Sicily, opposite Scylla, which swallowed up every thing, that approached it, Od. 12, 104 seq. 411. 23, 327. Later also a whirlpool was so called near the present Capo di Faro, Now it is called Churilla, Remo, or Curofalo. Accord. to a later tradition, Charybdis was the daughter of Neptune and the Earth, Serv. ad Virg. A. 111. 420. Modern travellers find no whirlpool in the above vicinity, but merely a great agitation of the waves setting from the north towards the west, which is not dangerous.

χατέω, poet. (ΧΑΩ), only pres. prop. to snap at any thing; hence: 1) to desire, to covet, to wish, absol. Il. 9, 518. Od. 2, 249; with infin. Od. 13, 280. 15, 376. 2) to want, to have need, with gen. πάντες θεῶν χατέουσ' ἀνθρώποι, all men stand in need of the gods, (accord. to Melancthon, the most beautiful verse in Homer), Od. 3, 48.

χατέω, ep. = χατέω, 1) to desire, to long

for, with gen. Il. 2, 225. Od. 8, 156. 11, 350. 2) to need, τινός, Il. 17, 221. 18, 392.

ΧΑΩ, obsol. theme of χαίρω, χαράναι.

χείη, ἡ (χάω), a hole, a cavity, a cleft, espec. of snakes, \* Il. 22, 93, 95.

χεῖλος, εος, τό (prob. from ΧΑΩ), a lip, χεῖλεσι γελᾶν, Il. 15, 102; see γελᾶω; proverb. spoken of a miser, χεῖλα μιν ἴ' ἰδίην, ὑπαρμένη δ' οὐκ ἔδιδιγεν, the lips he wet, but not the palate, Il. 22, 485. 2) Metaph. the rim, the margin of a thing, Od. 4, 132. 616. Il. 12, 52.

χεῖμα, ατος, τό (χέω), prop. what is poured out, a tempest, a rain-storm, and because in the southern countries winter consists in this, winter, winter-cold, Od. 11, 190. 14, 487; as a season of the year in oppos. to θερος, Od. 7, 118.

χειμάρροος, ον (χέω), contr. χειμάρρους, Il. 11, 493; and ep. shortened, χεῖμαρρος, Il. 4, 452. 5, 88; flowing or swollen with wintry waters, i. e. with rain and melted snow, a torrent, epith. of rapid rivers, ποταμός, \* Il. 13, 138.

χειμάρρος, ep. shortened for χειμάρρους.

χειμέριος, η, ον (χεῖμα), pertaining to winter, wintry, ἄελλα, a winter storm, Il. 2, 294; νίφαδες, winter snow-flakes, Il. 3, 222; ἡμαρ, a winter day, Il. 12, 279; ὕδαρ, Il. 23, 420; ὦρη, Od. 5, 485.

χειμῶν, ὦνος, ὁ (χεῖμα), stormy, rainy weather, a storm, ruin, winter-weather, Od. 4, 566; comm. winter, Il. 3, 4. 21, 283.

χεῖρ, ἡ, gen. χειρός. Besides the regular forms, there occur the Ion. forms: dat. χερῖ, thrice; χεῖρα, h. 18, 40, and dat. plur. χεῖραι and χεῖρεσι (see Thiersch § 187. 11.). 1) the hand, the fist, often χεῖρες καὶ πόδες, Il. 5, 422. 15, 364; the forefoot, poet. spoken of animals, Batr. 88; also as in English for side, ἐν' ἀριστερὰ χειρός, to the left hand, Od. 5, 277; often pleonastic, χεῖρὶ λαβεῖν, χειρὶν ἰλίσθαι; on the phrases: χεῖρας ἀνασχεῖν θεοῖς, χεῖρας ἀτίρειν, ὀρεῖται and πατάσαι τι, see these verbs. 2) Espec. in the plur. activity, strength, power, force, often connected with μένος, βίη, Il. 6, 502. 12, 135. a) In a good sense, ἔπαιον καὶ χειρὶν ἀφίγειν, to help with word and deed, Il. 1, 77; χεῖρα ἐπιτάχειν τι, to hold the hand over one for protection, Il. 4, 249; χεῖρες ὑμῖν ἐστὶ καὶ ἡμῖν, we also have hands for protection, Il. 13, 814. b) In a hostile signif. χεῖρα ἐπιφέρειν τι, to lay the hand on any one, Il. 1, 89; χεῖρας ἐπιμέναι τι, Od. 1, 254; εἰς χεῖρας ἐλθεῖν or



ἰκίεσθαι τινί, to fall into any one's hands, Il. 10, 448; poet. also χεῖρας ἰκίεσθαι, Od. 12, 331.

χειρίς, ἴδος, ἡ (χείρ), a covering for the hand, a glove, Od. 24, 230. †

\* χειροτέων, οντος, ὁ, ἡ (τεῖνω), stretching out the hand, long-armed, Batr. 299.

χειρότερος, η, ον, poet. for χείρων, \* Il. 15, 513. 20, 436.

χείρων, ον, gen. ονος, prop. compar. of χεῖρη; conim. irreg. comp. of κακός, (ep. form χειρότερος, and χειριότερος, χειρίων,) meaner, smaller, worse, inferior, in worth, Il. 15, 641. 14, 377; opposed to μείζων, in rank and race, Od. 21, 325.

Χείρων, ωνος, ὁ, Chiron, son of Saturn and Philura, a centaur, famed for his skill in medicine and prophecy, celebrated as the teacher of Æsculapius, Hercules, and Achilles, Il. 4, 219. 11, 831.

χεῖσθαι, see χανθάνω.

χεῖιδώρ, ὄνος, ἡ, a swallow, \* Od. 21, 411. 22, 240. Ep. 15, 11.

\* χίλυς, νος, ἡ, a turtle, a tortoise, from the shell of which Mercury constructed the first lyre, by drawing strings over it, h. Merc. 33. 2) the lyre itself, v. 25, 153.

\* χελώνη, ἡ = χίλυς, a tortoise, h. Merc. 42. 48.

χίραδος, εος, τό, poet. for the comm. χεῖρας, ἄδως, ἡ, dirty sand, gravel, pebbles, that swollen rivers bring down, χίρας μύλον, Il. 21, 319. † (Some Gramm. accented it as gen. and connected it with ἄλις, cf. Apoll. Lex.)

χειριότερος, η, ον, ep. compar. for χείρων, \* Il. 2, 248. 12, 270.

χερίων, ον, gen. ονος, ep. for χείρων, inferior, worse, opposed to ὑρίων, Il. 10, 237; with accus. δέμας, φύην, Il. 1, 114. Od. 5, 411. Neut. plur. τὰ χερίονα, Il. 1, 576. In the neut. with infin., in which case the idea of comparison does not appear, οὐ τι χερίον ἐν ᾧρη δειπνον ἐλίσθαι, it is not at all bad to take food at the proper time, Od. 17, 176.

ΧΕΡΙΣ, an ep. defect. adj. only used in the sing. gen. χερίος, dat. χερίϊ, accus. χερίη, nom. plur. χερίες, accus. neut. χερίη, in the Od. χερίη, 18, 229. 20, 310. This word, which is positive only in form, is the theme of the ep. compar. χερίων, χειριότερος, pros. χείρων, but always has the signif. of the compar. inferior, worse, weaker, espec. εἰς χερίη μάχῃ, worse in the battle than he, Il. 4, 400; χερίϊ opposed to κρείσσων, Il. 1, 80. Od. 15,

324; in like manner, χερίη χειρόν, Il. 14, 382. (Accord. to Passow, it is to be derived from χεῖρ, and in signif. = χείριος, under any one's power. The form χερίη, in the Od. seems incorrect, see Thiersch § 202. 23, and Buttm. Gram. § 68.)

χερμάδιον (χείρ), a stone, prop. as large as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121.

χερνήτης, ἴδος, ἡ, fem. of χερνήτης (χείρ), prop. living by the labor of the hands, γυνή, a female who spins for wages, Il. 12, 433. † χερνιβον, τό (νίπτω), a wash-basin, a wash-vessel, for washing the hands before sacrifice, Il. 24, 304. †

χερνίπτομαι, depon. mid. (νίπτω), aor. ep. to wash one's hands, espec. before a sacrifice, Il. 1, 449. †

χέρνιψ, ἴβος, ἡ (νίπτω), washing-water, sacred water, with which the hands were washed before eating, and before religious ceremonies, always accus. χερίβη, \* Od. 1, 136. 3, 445, and often.

Χερσιδάμας, ατος, ὁ, son of Priam, slain by Ulysses, Il. 11, 423.

χέρσοιδε, adv. (χέρσος), on or to the mainland, Il. 21, 238. † h. Ap. 29.

χέρσος, ἡ (ukin to σχῆρος, ξερός), the shore, the firm land, in oppos. to water, Il. 4, 425. Od. 10, 459; ποτὶ χέρσον, to the shore, Od. 9, 147. Il. 14, 394. (Od. 6, 95, Nitzsch reads as adj. ποτὶ χέρσος θύλασσα.)

χεύει, χεύω, χεῖν, see χέω.

χεῦμα, ατος, τό (χέω), that which is poured out, a casting, καυστήροιο, a casting of tin, Il. 23, 561. †

χέω, fut. χείσω, χεῖω, Od. 2, 222; aor. 1 Au. ἔχεα, only ἔχεαν, Il. 24, 799; † elsewhere ep. ἔχιναι and χεῖναι, infin. χεῖται, subj. χέτομεν, for χεῖομεν, Il. 7, 336; aor. 1 mid. ἐχέομεν, always 3 sing. χεῖατο, perf. pass. κέχρημαι, aor. pass. ἐχέσθην, only opt. χυθείη. Also the ep. syncop. nor. 2 mid. ἐχίμην, from which χύτω, ἔχυντο, Od. 10, 415; χίμενος, Od. 8, 527. The pres. and imperf. always uncontr. except infin. χεῖσθαι, Od. 10, 518. Prim. signif. to pour; 1) Prop. spoken of fluids: to pour, to pour out, to shed, with accus. ἕδωρ, δάκρυ; spoken of Jupiter, χεῖε ἕδωρ, pours out water, i. e. causes it to rain, Il. 16, 385; absol. χεῖε sc. χιόνα, Il. 12, 231. 2) Spoken of things dry: to pour out, to shed, to scutter, κρείας ἐν ἐλαιοῖσιν, Il. 9, 215; spoken of wind, φέλλω,

φῦκος, καρπός, Il. 6, 147. 9, 7. Od. 11, 588; espec. σῆμα, to heap up a mound, Il. 7, 86. Od. 1, 291; and τύμβον, Il. 7, 336. Od. 4, 584; poet. καλάμην χθονί, to stretch the stalks upon the ground, Il. 19, 222; ἥνια ἔραζε, to let the reins fall to the earth, Il. 17, 619; δάσματα ἀπὸ κρατός, Il. 22, 468. 3) to pour out, to emit, metaph. φωνήν, to let the voice resound, Od. 19, 521; αὐτμένα κατὰ τινος, to emit the breath upon any one, Il. 23, 765; poet. often = to spread, ἀχλὺν κατ' ὀφθαλμῶν, to pour darkness over the eyes, Il. 20, 321; ὕπνον ἐπὶ βλεφάροισιν, Il. 14, 165. Od. 2, 395; κάλλος καὶ κεφαλῆς, Od. 23, 156. Mid. 1) with aor. 1 to pour out for oneself, with accus. χοὴν χεῖσθαι νεκύσσειν, to pour out a grief-offering to the dead, Od. 10, 518. 11, 26; κόνιν καὶ κεφαλῆς, to scatter dust upon the head, Il. 18, 24. Od. 24, 317; βέλεα, to pour out his missiles, i. e. to shoot in a multitude, Il. 8, 159; ἀμφὶ υἱὸν ἐγέυατο πύχει, she threw her arms about her son, Il. 5, 314. 2) Mid. with perf. pass. and the syncop. aor. a) to pour itself out, to stream, prop. spoken of tears, Od. 4, 523. Il. 23, 385; of things dry; to be poured out in abundance, χίων, Il. 12, 285; κοπρος, Od. 17, 298; to lie extended, Od. 19, 539; ἀγχι-στῖναι κέχυνται, Il. 5, 141; (cf. ἀγχιστῖναι); metaph. spoken of living beings, to pour out, to stream forth, to issue, ἐκ νῶν Il. 16, 267. 19, 356. Od. 10, 415; in the sense, to spread, to extend, to spread itself, κατ' ὀφθαλμῶν κέχυντ' ἀχλὺς, Il. 5, 696; spoken of death, Il. 16, 344; of sleep, Od. 19, 590; and ἀμφ' αὐτῷ χυμένη, poured about him, i. e. embracing him, Il. 19, 284. Od. 8, 527.

χηλός, ἡ (ΧΑΩ), a chest, a box, for the preservation of clothes, Il. 16, 221. Od. 2, 339. 8, 424.

χῆν, χηνός, ὁ, ἡ (ΧΑΩ), a goose, Il. 2, 460; masc. Od. 19, 552; fem. Od. 15, 161. 174.

χηραμός, ὁ, poet. (ΧΑΩ), a cleft, a cavity, Il. 21, 495. †

χῆρατο, see χαιρώ.

χηρεῖω (χῆρος), intrans. to be emptied, bereft, deprived of, with gen. ἀνδρῶν, Od. 9, 124. †

χῆρη, ἡ, a widow, prop. fem. of χῆρος, as adj. widowed, μήτηρ, Il. 20, 499; γυναῖκες, Il. 2, 289; as subst. χῆρη σευ ἔσομαι, \* Il. 6, 408. 432. 22, 484.

χῆρος, ἡ, on (ΧΑΩ), bereft, see χῆρη.

χηρῶω (χῆρος), aor. 1 ep. χηρῶσα, trans. to

make empty, desolate, bare, ἀγυνίās, Il. 5, 642; espec. to deprive of a husband, to reduce to widowhood, γυναῖκα, Il. 17, 36.

χηρῶστίς, οὐ, ὁ, collateral relatives who succeed to the property of one who dies childless, only plur. Il. 5, 158. †

χῆτος, εος, τό (χατέω), want, need, only in the dat. χῆτει or χῆτεϊ, from want, from desire, with gen. Il. 6, 463. 19, 324. Od. 16, 35. h. Ap. 78.

χθαμαλός, ἡ, ὄν, compar. χθαμαλώτερος, superl. χθαμαλώτατος, Il. 13, 683; lying on the earth; gener. low, flat, τεῖχος, Il. 13, 683; νῆσος, Od. 9, 25. 10, 196; (from χαμαί with epenthetic θ), εὐνή, Od. 11, 194.

\*χθές, adv. yesterday, h. Merc. 273.

χθιζά, neut. plur. from χθιζός.

χθιζός, ἡ, ὄν (χθίς), appertaining to yesterday, on yesterday, χθιζὸν χθίς, Il. 13, 745; often instead of the adv. χθιζός ἔβη, he went yesterday, Il. 1, 424. The neut. sing. and plur. as adv. χθιζόν, yesterday, Il. 19, 195. Od. 4, 656; χθιζά τε καὶ πρόϊζα, yesterday and day before, i. e. formerly, Il. 2, 303; an indefinite expression of the old language for any past time, like nuper in Lat., cf. Cic. de Divin. 1, 39. 86. Thus Herod. uses χθίς καὶ προῆν (Il. 53), for a time long past; and so often in the Bible, cf. Exod. 2, 10. If we construct these words, accord. to Wolf, with ὅτ' ἐς—ἡγερέθοντο, the sense is: Formerly, when the ships of the Greeks assembled, and the apodosis v. 307, ἐνθ' ἐφάνη. Others deny this usus loqu. to Hom., and connect these words with Κῆρες—φέρουσαι, v. 304, i. e. ye are all witnesses, who have not recently perished. Nägelsb. explains the passage by supplying ἦν: it was since yesterday or the day before, i. e. it was at the time of the sacrifice now some days, that the ships were gradually gathering; but τε καὶ can never be translated by or. [Cf. however, Jahrb. J. and K. p. 268.]

χθών, χθονός, ἡ, poet. earth, ground, ἐπὶ χθονὶ δόρυσσάθαι=ζῆν, Il. 1, 88; σῖτον ἔδοντες, Od. 8, 222. χθόνα δύναι, to go under the earth, i. e. to die, Il. 6, 411.

χίλιοι, αἱ, α, a thousand, χίλι' ὑπέστη αἰγας, \* Il. 11, 244; neut. with fem.

Χίμαιρα, ἡ, Chimera, a frightful monster, of divine origin, in Lycia (according to Hes. Th. 321, daughter of Typhon and Echidna), which above had the form of a lion, in the

middle of a goat, and below of a dragon. From its mouth issued fire; it was slain by Bellerophon, Il. 6, 179 seq. 16, 328. h. Ap. 368. Accord. to Scylax, a volcano in Lycia, not far from Phaselis, or according to Strabo, a volcanic rocky valley in the Crægus, gave rise to the fable of the Chimæra.

Χίος, ἡ, an island of the Ægean sea, on the coast of Ionia, famed for its excellent wine, now *Scio* or *Saki Andassi* (mastic-island), Od. 3, 170.

χιτών, ὄνος, ὁ, a tunic, the under garment of the ancients; it was a woollen garment, without sleeves, similar to our shirts, which was worn next to the body, both by men and women, and confined by a girdle, Il. 10, 21. Od. 15, 60. 14, 72; above the cloak was worn, Il. 2, 42. 2) Gener. a garment, espec. the coat of mail, the cuirass, Il. 2, 416. 5, 736; χάλκεος, Il. 13, 439; στρεπτός, Il. 5, 113 (cf. that word); proverbial: λαῖνον χιτῶνα ἐννυθεῖν, see λαῖνος.

χιών, ὄνος, ἡ (χίω), snow, Il. 10, 7. Od. 6, 44. νιφάδες χιονος, snow-flakes, Il. 12, 278.

χλαῖνα, ἡ, the upper garment, the mantle of the men; accord. to Hase Gr. Alterthums-kunde p. 66, a piece of cloth, cut square or round, which was commonly passed from the left arm backwards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle, Il. 2, 183. 10, 133. This garment was worn chiefly as a protection against cold and stormy weather, hence ἀνεμοσκεπής and ἀλεξάνεμος, Il. 16, 224. Od. 14, 529. It was of wool, and thick, οὐλή, πυκνή, Od. 4, 50. 14, 520; often purple, Od. 14, 500; double or single, διπλή, ἀπλοῦς. 2) Gener. a robe, a covering, a carpet, to wrap around oneself in sleep, Od. 3, 349. 351. 4, 299. Il. 24, 646.

\*χλεύνη, ἡ, jesting, jeer, mockery, in the plur. h. Cer. 202.

\*χλωρός, ἡ, ὄν, poet. for χλωρός, green, Batr. 161.

χλούνης, ον, ὁ, ep. epith. of the boar, οὗς ἄγριος, Il. 9, 539; † a word whose deriv. and signif. was not known even by the ancients. Most prob. accord. to Eustath., Apoll., and Hesych., from χλόη and εἰνή, prop. χλοεύνης, ὁ ἐν χλόῃ εἰναζόμενος, lying in the grass, hence = εὐτραφής, well-fed; accord. to Aristarchus = μονιός, solitary; according to the Ven. Schol. = ἀφριστής, the foaming; ac-

cord. to Aristot. = τομίλας, castrated, whence ἡ χλούνις, castration.

χλωρῆς, ἴδος, ἡ, pecul. poet. fem. of χλωρός, pale-green, yellowish, as an epith. of the nightingale, Od. 19, 518; † according to the Schol. Vulg. prob. from its pale color, or 'which lives in the green fields.'

Χλωρίς, ἴδος, ἡ, daughter of Amphion the son of Iasius, king of Orchomenus, wife of Neleus, who bore him Nestor, Chromius, Periclymenus, and Pero, Od. 11, 281. (Accord. to Apd. 3, 5, 6, Χλωρίς, daughter of the Theban Amphion.)

χλωρός, ἡ, ὄν, poet. χλωρός (χλόη), 1) greenish, a yellowish green, yellowish, of the color of young shrubbery, φάπες, Od. 16, 47; of honey, Il. 11, 631. Od. 10, 234; gener. pale, white, χλωρός ὑπαι δέλους, Il. 10, 376. 15, 4; espec. δέος, Il. 10, 479. 8, 77. Od. 11, 43. 450. h. Cer. 190. 2) Metaph. green, i. e. fresh, in oppos. to dry, μοχλός, φόπαλον, Od. 9, 320. 379.

χρός, ὁ, contr. χρούς (πρώ), that is upon the surface and may be scraped off, e. g. the down upon fruits; poet. ἄλός χρός, the foam of the sea, Od. 6, 226. †

χόαντος, ὁ (χίω), the cavity (before the bellows' pipe) in which the metal to be melted was put (the smelting-oven, V.), Il. 18, 470. † Hesych. κολλῶμα; Köpke Kriegswes. d. Gr. p. 51, understands by it a kind of crucible, of fire-proof clay, in which was put the metallic ore.

χοή, ἡ (χίω), that which is poured out, espec. a libation, a drink-offering, in sacrifices for the dead, \* Od. 10, 528. 11, 28.

χοῖνιξ, ικος, ἡ, a corn-measure, containing four κοτύλαι, or as much as a man uses in a day; hence food, bread. ἀπισθεῖν χοῖνικόν τινος, to touch any one's corn-measure, i. e. to eat of any one's bread, Od. 19, 28. †

χοίρεος, ἐη, εον, poet. for χοίρειος (χοῖρος), belonging to young swine. χοίρεα, sc. κρέατα, swine's flesh, pork, Od. 14, 81. †

χοῖρος, ὁ, prop. a porker, a pig, Od. 14, 73. †

χολάς, ἄδος, ἡ, comm. plur. αἱ χολάδες, the entrails, the bowels, \* Il. 4, 528. 21, 161. h. Merc. 123.

χόλος, ὁ, poet. for χολή (χίω, prop. that pours itself out), the gall, Il. 16, 203. 2) Metaph. anger, hatred, wrath, connected with μῆνις, Il. 15, 122. χόλος τινός, enmity

which any one cherishes, *ἥρης*, Il. 18, 119. Od. 1, 433. 4, 583; but *τινί*, against any one, h. Cer. 351. 410; also spoken of animals: *rage*, Il. 22, 94.

*χολόω* (*χόλος*), fut. *χολώσω*, infin. ep. *χολώσμεν*, aor. *ἐχόλωσα*, fut. mid. *χολώσομαι*, more frequently *πεχολώσομαι*, aor. 1 *ἐχολώσάμην*, perf. pass. *πεχόλωμαι*, aor. pass. *ἐχολώλειθην*, to provoke one's gall, i. e. to make angry, to enrage, to irritate, to incense, *τινά*, Il. 1, 78. 18, 111. Od. 8, 205. Mid. and pass. to become angry, to be enraged, to be irritated, to be incensed, often with the adjuncts *θυμῷ*, *ἐν φόβῳ*, *κηρόθι*, also with accus. *θυμόν*, *ἦταρ*, a) With dat. of the pers. *τινί*, at any one, Il. 1, 9. 2, 629. Od. 8, 276. b) With gen. *τινός*, on account of a person or thing, Il. 4, 494. 501. 11, 703. 21, 146. Od. 1, 69; and with prep. *ἐνεκα νίκης*, Od. 11, 544; *ἀμφί τινι*, Il. 23, 89; *ἐκ ἀρίων μητρός*, Il. 9, 566; *ἐπὶ τινι*, Batr. 109.

*χολωτός*, ἡ, ὄν, adj. from *χολόω*, enraged, angry, *ἔπειτα*, Il. 4, 241. Od. 22, 26. 225.

*χορδή*, ἡ, a gut, Batr. 225; a string of a musical instrument, Od. 21, 407. † Merc. 51.

\* *χοροήθης*, ες, gen. εος (*ῥήθος*), accustomed to the choir or the dance, h. 18, 3.

*χοροινυμία*, ἡ (*τύπτω*), the stamping of the ground in dancing, a choral dance, a dance, plur. Il. 24, 261. †

\* *χοροίτυπος*, struck or played for a dance, *λύρα*, h. Merc. 31.

*χορόνδε*, adv. (*χορός*), to a dance, Il. 3, 393. †

*χορός*, ὁ, 1) a choral dance, a circular dance, a dance, espec. a festal dance connected with singing, *χορόνδε ἔχεσθαι* or *εἰς χορόν*, Il. 3, 393. 15, 508. Od. 6, 65. *χορῶ καλή*, beautiful in the dance, Il. 16, 180; *ἐν χορῶ μέλπεσθαι*, Il. 16, 182. On *χορόν ποιῶν* and *ἀσκέειν*, to represent a dance, see these words. b) a choir, a troop of dancers, h. Ven. 118. h. 5, 13. 2) a dancing-place, Od. 8, 260. 264. 12, 4. 318.

*χόρτος*, ὁ (akin to *χορός*), prop. an inclosed place, an inclosure, an interior place (Schol. *περίφραγμα, τείχος*), αὐλῆς ἐν χόρτῳ, Il. 11, 774. Plur. Il. 24, 640. \* Il. (Köppen: *grass*, is a later signif.)

*ΧΡΑΙΣΜΕΩ*, ep. an obsol. pres.; from which aor. 2 *ἐχραισμι* and *χραιῖμι*, subj. *χραισμη, χραισμωσι*, infin. *χραισμεῖν*, fut. *χραισμήσω* (*χραισμήσει* and infin. *χραισμησῶμεν*), aor. 1 only *χραισμήσει* and infin. *χραισμήσῃσι*, 1)

Prop. to repel or ward off any thing from any one; espec. *ἄλεθρόν τινι*, Il. 7, 144. 11, 120. 20, 296. 2) to help, to assist, to aid, to be of use, with the idea of protection, with dat. of the person, Il. 1, 28. 3, 54; and often. In the passage Il. 1, 566, *μή νύ τοι οὐ χραισμωσιν—ἄσσον ἰόνθ'*, the Schol. and Eustath. with Zenodot. explain *ἰόντε*, and as dual for plur., all the gods, coming, could not aid thee, cf. Il. 5, 487. Thus Buttm. Lexil. I. p. 3, and Nägelsbach. Eustath. explains the dual by supposing that gods and goddesses may be meant. If we compare Il. 15, 104. 18, 62, we shall find this explanation as nom. confirmed. Others make it accus. *ἰόντα* and supply *ἐμὲ*, although it is the only passage where a person is the object to be repelled. Thus Voas: should I approach; Köppen, Spitzner, and Wolf: *ne a te non depellant me aggreddientem*.

*χράσμαι*, depon. mid. Ion. *χράσμαι*, part. *χραισμενος*, perf. *κίχρημαι*, only part. *κίχρημένος*, 3 sing. pluperf. *κίχρητο*, Od. 3, 266. (Homer has only the part. pres., the part. perf., and the 3 sing. pluperf.) 1) to use, to employ, only Il. 23, 834, absol. 2) to have in use, espec. in the perf. with pres. signif. to use continually, to have, only *φορεὶ κίχρητ' ἀγαθῶσιν*, she had good feelings, Od. 3, 266. 14, 422. 16, 398. b) In Hom. the perf. part. has the signif. to want, to long for, to desire, with gen. *ἐνῆς*, Il. 19, 262; *νόστον καὶ γυναικός*, Od. 1, 13. 14, 124. Absol. as adj. needy, destitute, Od. 14, 155. 17, 347.

*χράω*, prop. *χράβω*, Æol. for *χράω*, prop. to touch lightly, to scratch, to graze, to wound slightly, *τινά*, only subj. aor. *χραύσῃ*, Il. 5, 138. †

*χράω*, a theme with the prim. signif. to approach, to draw near, in a good and bad sense, to which, besides *χράσμαι*, belong the following forms of flexion:

1. *χράω*, ep. defect. only imperf. 3 sing. *ἐχραι*, 2 plur. *ἐχραιε*, Od. 21, 69; prop. to touch, to seize, espec. in a hostile signif.: to attack any one, to rush upon any one, to set upon any one, with dat. *στυγερός οἱ ἐχραι δαίμων*, Od. 5, 396. 10, 64. b) absol. with infin. to strive, to endeavour, to exert oneself, Il. 21, 369; where the infin. *κίχδεν* must be construed with *ρόον*, (see Thierach Gr. § 232. 162); in like manner Od. 21, 69, *δῶμα* with *τοθιέμεν*, and not with *χράω*.

2. *χρεῖω*, Ion. *χρεῖω*, ep. *χρεῖω*, from which only part. pres. *χρεῖων*, Od. 8, 79. h. Ap. 396; *χρεῖων*, h. Ap. 253; fut. *χρήσω*, h. Ap. 132; fut. mid. *χρήσομαι*, only part.; prop. to present that which is desired, espec. spoken of an oracle: *to give an answer, to communicate an oracle or divine response*, Od. 8, 79. h. Ap. 396; *βουλὴν τινι*, h. Ap. 132. Mid. *to cause an oracle to be given to oneself*; hence, *to consult an oracle or a deity, to ask counsel*, absol. Od. 8, 81. h. Ap. 252. 292; with dat. *τινί*, to inquire of a god, or ask a god: *ψυχῇ τινος*, \* Od. 10, 492. 565. 11, 165.

3. As the theme of *κλῆρημι*, q. v.

*χρεῖος*, *έος*, *τό*, ep. for *χρεός*, q. v.

*χρεῖω*, ep. for *χρεῖω*, see *χρεῖω*.

*χρεῖω*, *οὐς*, *ή*, ep. for *χρεῖω*.

*χρεμετίζω* (*ΧΡΕΜΩ*), *to neigh*, spoken of a horse, Il. 13, 51. †

*χρεός*, *τό*, ep. *χρεῖος*, only in the nom. and accus. sing., and *χρεός* only in Od. 1) *want, need, necessity*; gener. *affair, business*, *ἐμὸν αὐτοῦ χρεός*, my own affair, Od. 2, 45. *κατὰ χρεός τινός ἐλθεῖν*, to come for any one's sake, prop. after any one's need, Od. 11, 479. 2) what one must fulfil, *a debt*, what one has borrowed or lent, *χρεός ὀφείλειν τινί*, to owe a debt to any one, Il. 11, 688. Od. 21, 17. Pass. *χρεός ὀφείλεται μοι*, a debt is due to me, Il. 11, 686. Od. 3, 367. *χρεός ἀποστήσασθαι*, see *ἀφίστημι*, Il. 13, 746. 3) Metaph. *obligation, propriety*, *κατὰ χρεός*, h. Merc. 138.

*χρεῶ*, *ή*, ep. *χρεῖω* (*χρή*), gen. *χρεῶς*, dat. *χρεῖω*, Il. 8, 57; *need, want, necessity, distress*, Il. 10, 172. 9, 197. Od. 4, 312. 11, 164; *χρεοῖ ἀναγκαλῆ*, Il. 8, 57. 1) With gen. *χρεῖω ἐμείω γίγνεται*, there is need of me, Il. 1, 341. *χρεῶ πείσματος ἐστίν*, Od. 9, 136; with infin. Il. 23, 308. 2) *χρεῖω ἰκάνεται*, *ἔκει*, *ἰκάνει*, necessity comes, there is need, Il. 10, 118. 142. 11, 610. Od. 6, 136; and with accus. of the pers. *ἐμὲ χρεῖω τόσσον ἔκει*, necessity presses me so exceedingly, Od. 5, 189; cf. 2, 28. This accus. stands even with *γίγνεσθαι* and *εἶναι*: *ἐμὲ δὲ χρεῶ νηός*, I need a ship, Od. 4, 634; *οὐδὲ τί μιν χρεῶ ἔσται τυμβοχοῆς*, Il. 21, 322; from this is explained, 3) The elliptic use of *χρεῶ* with accus. of the pers., which is employed entirely like *χρή*: *τίπτει δὲ σε χρεῶ*, sc. *γίγνεται* or *ἰκάνει* (accord. to Herm. ad Viger. *ἔχει*), wherefore needest thou this? Od. 1, 225. Il. 10, 85. α) With gen. of the thing: *οὔτι με*

*ταύτης χρεῶ τιμῆς*, I need not this honor, Il. 9, 608; *βουλῆς*, Il. 9, 75. 10, 43. 11, 606. β) With infin. *τὸν μάλα χρεῶ ἐστάμεναι κρατερῶς*, there is great need that he should stand firmly, Il. 11, 409. 18, 406. Od. 4, 707. (Hom. uses *χρεῶ* only in the elliptic phrase, and every where as a monosyllable.)

*χρεῶμενος*, Ion. for *χρεῶμενος*, see *χρεῶμαι*.

*χρή*, only 3 sing. pres. indic. (*χρεῶ*), imper. *it is necessary, there is need, must, should*. 1) With infin. Il. 1, 216. Od. 3, 209. 2) With accus. of the pers. and infin. *χρή σε πόλεμον παῦσαι*, thou must let the battle cease, Il. 7, 331. 9, 100. Od. 1, 296. Sometimes the infin. is wanting, and must be supplied from the foregoing: *οὐδέ τί σε χρή*, for thou must not, underst. *ἀποπαύεσθαι*, Il. 16, 721. 19, 420. Od. 19, 500. 2) With accus. of the pers. and gen. of the thing: *χρή μὲ τιρος*, I need a thing, I want any thing. *ὄττιό σε χρή*, Od. 1, 124. *οὐδέ τί σε χρή ἀφροσύνης*, thou needest not folly, i. e. folly becomes thee not, Il. 7, 109. cf. Od. 3, 14. 21, 110.

*χρηίζω*, ep. for *χρήζω* (*χρεῶ*), *to need, to want, to stand in need of*, with gen. Il. 11, 835. Od. 17, 121; absol. part. *needy*, Od. 11, 340.

*χρήμα*, *ατος*, *τό*, (*χρεῶμαι*), 1) prop. *a thing which is wanted*, hence in the plur. *χρήματα*, *property, possessions, goods*, Od. 2, 78. 203. 13, 203, and often, \* Od. 2) Gener. *a thing, any affair, an occurrence*, h. Merc. 332.

\* *χρησαμένη*, see *κλῆρημι*, Batr. 187.

\* *χρηστήριον*, *τό* (*χρεῶ*), *an oracle*, prim. the place where an oracle is communicated, h. Ap. 81. 214.

\* *χρηστός*, *ή*, *όν* (*χρεῶμαι*), *useful, profitable, agreeable, good*, *μελιτώμα*, Batr. 39.

*χρίμπτω*, poet. strengthened from *χρεῖω*, aor. 1 mid. *ἐχριμψάμην*, h. Ap., and part. aor. pass. *χριμψθεῖς*; prop. to glance upon the upper surface of a body; mid. with aor. pass. *to approach very near a thing, to press upon*, absol. *χριμψθεῖς πέλεις*, Od. 10, 516; † with dat. spoken of a ship, *ἀμάθουσιν*, h. Ap. 439.

*χρίω*, aor. *ἔχρισα* and *χρίσα*, imperat. *χρίσον*, fut. mid. *χρίσομαι*. aor. 1 *ἐχρίσάμην*, prop. to rub upon the surface of a body; hence, comm. 1) *to anoint*, often with *λούω*, because it was done after bathing, *τινὰ ἐλάω*, Od. 3, 466. 4, 252. 10, 364. h. Ven. 61; also spoken of the dead, Il. 23, 186. 24, 587;

ἀμβροσίη, Il. 16, 670. Mid. to appoint one-self, ἑλαιο, Od. 6, 96, 220; κάλλει, Od. 18, 194; (cf. κάλλος.) b) Gener. to rub over, to besmear, with accus. ἰούς (φαρμάκω), to poison one's arrows, Od. 1, 262; comic, to smear, μίτωπον, Batr. 241.

χροίη, ἡ, Ion. for χροιά (χρῶς), the surface of a body; espec. the skin of the human body; hence, the body, Il. 14, 164. †

χρόμαδος, ὁ (ΧΡΕΜΩ), a creaking noise, a gnashing or grinding of the teeth, γένων, Il. 23, 688. †

Χρομῖος, ὁ, 1) son of Priam, slain by Diomedes, Il. 5, 160 seq. 2) son of Neleus and Chloris, Od. 11, 296. 3) a Lycian, Il. 5, 677. 4) a Trojan, Il. 8, 275. 5) a Trojan, Il. 17, 218, 494. [ὅ) an Epean, a companion of Nestor, Il. 4, 295.]

Χρόμις, ἰος, ὁ, son of Midon, leader of the Mysians before Troy, Il. 2, 858.

χρόνιος, ἰη, ἰων, (χρόνος), in time, i. e. after a long time, χρόνιος ἐλθών, coming late Od. 17, 112. †

χρόνος, ὁ, time, duration, (whether a longer or a shorter time); peculiar phrases: πολὺν χρόνον, a long time, Il. 3, 157; ὀλίγον χρόνον, Il. 23, 418; χρόνον, a while, Od. 4, 599, 6, 296, 9, 138; ἐπὶ χρόνον, for a time, Il. 2, 299. Od. 14, 193; ἕνα χρόνον, at one time, once, Il. 15, 511.

χροός, χροῖ, χροά, Ion. and ep. cases of χρῶς, q. v.

χρυσάμπνξ, νκος, ὁ, ἡ, poet. (ἄμπνξ), with a golden head-band or frontlet, ἵπποι, \* Il. 5, 358, 720; Ὡραι, h. 5, 5, 12.

χρυσόδορος, ὁ, ἡ (and χρυσάωρος, ορος, ὁ, h. Ap. 123), from ἄωρος, having a golden sword, comm. an epith. of Apollo, \* Il. 5, 509, 15, 256. h. Ap. 123; but of Ceres, h. Cer. 4. Thus Etym. Mag. χρυσοῦν ἄωρον, ὃ ἐστὶ φάσγανον. Accord. to some Gramm. we should understand by ἄωρος gener. equipment, armor, so that in the case of Apollo, it refers to his bow and arrows, and even to his cithara (Suid. χρυσολιθάρις), cf. Schol. B. ad Il. 15, 256; in the case of Ceres, it refers to the sickle. Still this signif. is not usual in Hom.; on the other hand, the gods of the ancients are often armed, Hdt. 8, 77; cf. Mitscherl. in h. Cer. 4; Heyne ad Apd. p. 698; and Kämmerer ad h. in Cer. 4. Herm. on the contrary considers the word χρυσάωρον as an interpolation for χρυσοθρόνον.

χρῶσειος, εἴη, εἰον, ep. for χρῶσειος.

\* χρῶσειοπήληξ, ηκος, ὁ, ἡ, poet. (πήληξ), having a golden helmet, h. 7, 1.

χρῶσειος, εἴη, εἰον, ep. χρῶσειος, 1) golden, of gold, made of gold, or adorned with gold; espec. spoken of every thing which belongs to the gods, cf. Il. 4, 2, 5, 724, 8, 44 seq. χρυσή Ἀφροδίτη, decorated with gold, Il. 3, 64. Od. 8, 337. 2) of the color of gold, a golden yellow, golden, ἔθειραι, Il. 8, 42, 13, 24; νέφεα, Il. 13, 523, 14, 351. (Hom. uses both forms accord. to the necessity of the metre; v is always long; hence χρυσή, χρυσήν, χρυσίω, and similar forms must be read with synizesis.)

Χρῶση, ἡ, a town on the coast of Troas, near Thebes, with a temple of Apollo Smintheus, and a port, Il. 1, 37, 390.

Χρῶσης, ἴδος, ἡ, 1) daughter of Chryses = Astynome, see Ἀστυνόμη, Il. 1, 111. 2) a Nereld, h. Cer. 421.

χρῶσηλάκατος, ον, poet. (ἡλακάτη) having a golden distaff, comm. an epith. of Diana, Il. 16, 183, 20, 70. Od. 4, 122. h. Ven. 16, 116. Most ancient Gramm. (Eustath., Ven. Schol., Apoll.), explain it: χρῶσῃ βέλει χρωμένη, carrying golden arrows. It has been, however, justly suggested that in Hom. ἡλακάτη never signif. arrow, cf. Il. 6, 191; cf. Spitzner ad Koppen Il. 16, 183.

Χρῶσης, ον, ὁ, voc. Χρῶση, a priest of Apollo in Chryse, father of Astynome, who came into the camp of the Greeks to redeem his daughter. Agamemnon, to whom she had been allotted, dismissed him with harsh language. Then Apollo avenged the priest by sending a pestilence. Agamemnon restored her, Il. 1, 11 seq. 430 seq.

χρῶσήνιος, ον, poet. (ἡνία), having golden reins, epith. of Mars, Od. 8, 285; of Diana, Il. 6, 205.

\* χρῶσόζυγος, ον, poet. (ζυγόν), having a golden yoke, h. 31, 15.

Χρῶσόθεμις, ἴδος, ἡ, daughter of Agamemnon and Clytemnestra, Il. 9, 145, 287.

χρῶσόθρονος, ον, poet. (θρόνος), upon a golden throne, golden-throned, epith. of Juno, Il. 14, 153; of Diana, Il. 9, 533; of Aurora, Od. 10, 541, 12, 102.

χρῶσονιδίλος, ον, poet. (πιδίλος), having golden soles or sandals, epith. of Juno, Od. 11, 604. †

\* χρῶσοπλόκαμος, ον (πλόκαμος), with golden locks, having golden tresses, h. Ap. 205.

χρυσόπτερος, *ον* (πτερόν), *having golden pinions, golden-winged*, epith. of Iris, \* Il. 8, 398. 11, 185. h. Cer.

χρυσόρῥαπισ, *ιος, ὁ* (ῥαπισ), *having a golden rod or staff, with a golden wand*, \* Od. 5, 87. 10, 331. h. Merc. 539.

χρῦσός, *ὁ*, *gold*, often in Homer, not only wrought, but also unwrought, being weighed in exchange and traffic, χρυσοῖο τάλαρα, Il. 9, 122. 264. 19, 247. Od. 4, 129. 2) that which is made of gold, Il. 6, 48. 8, 43; espec. are the utensils of gods and heroes made of gold, as goblets, drinking-cups, girdles, neck-chains; also particular arms, as sword-belts, girdles, cuirasses, etc., are adorned with golden nails and studs, Il. 1, 246. 2, 268 seq.

\* χρῦσοστέφανος, *ον* (στέφανος), *having a golden crown*, h. 5, 1.

χρῦσοχόος, *ὁ* (χίω), *a gold-smelter, a goldsmith*, Od. 3, 425. † The reference is not here to proper casting, but it is an artist who covers the horns of the victim with gold plate.

χρῶς, *ὁ*, gen. χρῶτος, Il. 10, 575; accus. χρῶτα, Od. 18, 172. 179; comm. ep. and Ion. gen. χρῶς, dat. χρῶι, accus. χρῶα, Il. 4, 137. 5, 354. 7, 207. 1) Prop. the surface of a body, espec. of the human body; *the skin*, Il. 4, 210. Od. 16, 145. 19, 204; hence 2) *the color*, τρέπεται χρῶς, *their color changes*, spoken of those who become pale from fear, Il. 13, 279. 17, 733. Od. 21, 412. 3) Poet. *the body*, Il. 4, 137. 8, 43. 14, 170. 21, 568.

χρῦμένη, *χύντο*, see χίω.

χῦσις, *ιος, ἡ* (χίω), *the act of pouring out*; that which is poured out, *a heap, a multitude*; φύλλον, *the fall of leaves*, \* Od. 5, 483. 19, 443.

χυτλόω (χύζλον), aor. mid. optat. χυτλώσαιτο, *to purify, to wash, to bathe*. Mid. *to bathe oneself*; also *to anoint oneself* after bathing, Od. 6, 80. †

χυντός, *ἡ, ὅν* (χίω), *poured out*, spoken

of things dry: *χυνὴ γαῖα*, *cast-up earth, a mound*, \* Il. 6, 464. 14, 114. Od. 3, 258.

\* χύντη, *ἡ*, *an earthen pot*, Batr. 41.

χωλεῖω (χωλός), *to be lame, to limp*, part. pres. \* Il. 18, 411. 417. 20, 37.

χωλός, *ἡ, ὅν*, *lame, halting, limping*, πῶδα, Il. 2, 217. 9, 503. 18, 397. Od. 8, 308. 332.

χῶμαι, ep. depon. mid. aor. ἐχῶσάμην and χῶσάμην, subj. 3 sing. χῶσται for χῶσηται, Il. 1, 80; the pres. always uncontr., *to be enraged, to be angry, to be displeased, to be grieved*, often with πῆρ, θυμόν, κατὰ θυμέν, etc. a) With dat. of the person with whom one is angry, Il. 1, 80. 9, 555. 21, 306. b) With gen. of the person and thing on whose account one is angry, Il. 1, 429. 2, 689. 13, 165. 14, 266; rarely περί τινι, h. Merc. 236. c) With accus. only with pron. μή μοι τόδε χῶω, *be not angry with me on this account*, Od. 5, 215. 23, 213. (An act. χῶω is not to be found.)

χωρέω (χώρη), fut. ἴσω, aor. ἐχώρησα, ep. χωρησα, prop. *to give place, i. e. to make room, to yield, to retire*, γαῖα ὑπερθεν χωρησεν, *the earth yielded from beneath*, h. Cer. 430; espec. spoken of persons: *to yield, to go away, to retire*. a) With gen. of place or thing, ἐπάλξις, *from the breast-work*, Il. 12, 406; νεών, Il. 15, 655; also with prep. ἀπὸ νηῶν προσι Γλιον, Il. 13, 724. b) With dat. of the person from whom one retires, Ἀχιλλῆϊ, \* Il. 13, 324. 17, 101.

χώρη, *ἡ* (ΧΑΩ), 1) *the space which any thing occupies, a place*, Il. 6, 516. Od. 16, 352. 2) *a region, a country*, χῶραι ἀνδραπέων, Od. 8, 573.

χωρίς, adv. (χώρος), *separated, apart, separate, aside*, Il. 7, 470. Od. 4, 130; χωρὶς μὲν, χωρὶς δέ, Od. 9, 221. 222.

χώρος, *ὁ* (ΧΑΩ) = χώρη, *space, place*, Il. 3, 315. 4, 446. Il. 8, 491. Od. 1, 426; see διαχωρῶ. 2) *a region, a district, ὕλησις*, Od. 14, 2.

## Ψ.

Ψ, the twenty-third letter of the Greek alphabet; hence the sign of the twenty-third rhapsody.

\* ψαλιδόστομος, *ον* (στόμα), *having shears on the mouth*, comic epith. of a crab, Batr. 297.

ψάμαθος, *ἡ* (ψάω) = ἄμαθος, *sand, espec. the sand of the sea-shore, the sea-shore itself*, the downs; also in the plur. Il. 7, 462. Od. 3, 38; as a periphrasis for a great number, Il. 2, 800. 9, 385.

\* ψαμαθώδης, ἐς (αἶδος), sandy, abounding in sand, h. Merc. 73, 347.

ψάμμος, ἡ (ψάω), sand, dust, loose earth, Od. 12, 243. †

ψάω, ἄρός, ὁ, Ion. and ep. ψήφ, a startling (sturtus), ψαφών, Il. 17, 755; ψήφας, \* Il. 16, 583.

ψαύω (ψάω), prop. ψαῖω, with digamma, imperf. without augm. ψαῖον, aor. 1 ἔψαυσα, subj. ψαύσῃ, to touch, to graze, to glance upon, with gen. ἐπισσώτρων, Il. 23, 519. 806; αἶψ, h. Ven. 125. ψαῖον ἐπικροῖμοι κόρυδες λαμπροῖσι φάλοις νενόντων, Il. 13, 132. 16, 216. Construct. with Damm: ψαῖον νενόντων, prop. a poet. brief expression for ψαῖον ἐπικρ. κόρ. νενόντων λαμπρ. φάλοις φάλον νενόντων, the horse-hair helmets of those nodding touched the glittering cones. Passow in Lex. constructs, not well: ψαῖον φάλοις, and translates: helm struck on helm, although later ψαῖω with dat. occurs, Quint. Smyrn. 7, 349.

\* ψαφαρότριχος, ον (θριξ), with dirty, rough hair, μῆλα, h. 18, 32.

ψεδνός, ἡ, ὅν (ψάω), prop. scraped off, then thin, scanty, λάρχη, Il. 2, 219. †

ψευδάγγελος, ον (ἄγγελος), a faithless messenger, a false messenger, Il. 15, 159. †

ψευδής, ἐς, gen. ῥος (ψεύδω), lying, false, deceptive, οὐ γὰρ ἐπὶ ψευδίῃσι πατήρ ἔσσι ἀρωγός, ed. Wolf after Aristarch., the father will not be an auxiliary to liars, Il. 4, 235. † The earlier reading was ψεύδεσσι, as if from ψεύδος, and is followed by Bothe and Voss: the father will not be an abettor of falsehoods.

ψευδομαι, depon. mid. (ψεύδος), fut. ψεύσομαι, aor. 1 part. ψευσάμενος, to lie, to tell an untruth, to deceive, Il. 4, 404. 10, 534. Od. 4, 140. h. Merc. 369; in the part. Il. 5, 635. 6, 163. b) With accus. to cheat, to deceive, ὄρνια, to falsify a league, Il. 7, 352.

ψεύδος, εος, τό, a lie, untruth, deception, deceit, Il. 2, 81. 349. Od. 3, 20. οὔτε ψεύδος αἶας ἡμῶς κατέλεξας, not untruly (as a falsehood) hast thou related my offences, Il. 9, 115; often in the plur. Il. 22, 576. Od. 11, 366.

ψευστῆς (ψεύστης), fut. ψευστήσω, to be a liar, to lie, Il. 19, 107. †

ψεύστης, ου, ὁ (ψεύδω), a liar, a deceiver, Il. 24, 261. †

ψηλαφάω (ψάω), ep. part. ψηλαφών, expanded for ψηλαφών, to touch, to handle, χερσὶ, Od. 9, 416. †

ψηφ, ηρός, ὁ, ep. for ψάφ, q. v.

ψηφίς, ἴδος, ἡ, dimin. of ψήφος, a little stone, a pebble, fem. Il. 21, 260. †

ψιάς, ἄδος, ἡ, poet. (ψίω) = ψανάς, a drop, in the plur. Il. 16, 459. †

ψιλός, ἡ, ὅν (ψίω), prop. rubbed off, hence bare, bald, naked, empty, spoken of hair and other objects: δῖμα, a smooth hide, Od. 13, 437. ψιλή ἄροσις, a bare, i. e. an unplanted piece of plough-land, Il. 9, 580. ψιλή τρόπαις, the bare keel (separated from the remaining timbers), Od. 12, 421; πόδας, Ep. 15.

Ψιχάρπαξ, αγος, ὁ (ψίξ, ἀρπάξω), that steals crumbs, Crumb-thief, a mouse's name, Batr. 24.

πολόεις, εσσα, εν (πόλος), prop. sooty, then smoking, flaming, fiery, κεραυνός, \* Od. 23, 330. 24, 539. h. Ven. 289.

\* πόφος, ὁ, a sound, a noise, h. Merc. 285.

Ψυρίη, ἡ (τὰ Ψίρα, Strab.), a little island between Lesbos and Chios, in the Ægean sea, now Ipsara, Od. 3, 172.

ψυχή, ἡ (ψύχω), prop. the breath, and because this is the index of life, it signifies also, 1) life, the vital power, the soul, the spirit, τὸν ἔκλυε ψυχή, the spirit left him, i. e. he swooned, Il. 5, 696; but also the life, Od. 14, 426 (where it is used of animals); also often connected with μένος, Il. 5, 296. 8, 123; αἰών, Il. 16, 453; with θυμός, Il. 11, 334; also in the plur. ψυχὰς παρθίμενοι, staking their life, Od. 3, 74. Il. 1, 3. 13, 763. This vital principle was conceived of as a real substance; when the man died, it left the body through the mouth, Il. 9, 409; or through a wound, Il. 14, 518. 16, 503; hence 2) the soul of the departed in the lower world, a spirit, ψυχή Ἀγαμέμνονος, Διάρτος, which was indeed destitute of a body, but still retained the form of the body, Od. 11, 207. Il. 23, 65; to this were wanting the φρένες, see φρήν, Il. 23, 103; it was consequently only a shade, εἶδωλον, Od. 11, 601; hence also both together, ψυχή καὶ εἶδωλον, Il. 23, 103. Od. 24, 14; and in this sense ψυχή often stands opposed to the body, which the ancient Greeks called ἰ, Il. 1, 3. Od. 14, 32. (For states of mind it does not occur in Hom.) Worthy of note is the construct. κατὰ σύνεσιν, ψυχή Τιρρεῖσσι—σπῆπτρον ἔχων, for ἔχουσα, Od. 11, 90; cf. Kühner § 365. 2.



ψύχος, εὖς, τό (ψύχω), *coolness, cold*, Od. 10, 555. †

ψυχρός, ἡ, ὅν (ψύχω), *cold, cool, fresh*, ὕδαρ, Od. 9, 392; χαλκός, Il. 5, 75; χάλαια, χιών, Il. 15, 171. 22, 152.

ψύχω, aor. 1 ἔψυξα, *to breathe, to blow*, ἤμα ψύσασα, Il. 20, 440. †

ψωμός, ὁ (ψάω), *a bit, a morsel, a mouthful*, ψωμοὶ ἀνδρόμοι, morsels of human flesh, Od. 9, 374. †

## Ω.

Ω, the twenty-fourth letter of the Greek alphabet, and hence the sign of the twenty-fourth book.

ὦ and ὦ, interj. *O!* 1) Simply to strengthen the address in the voc., in which case it is to be accented ὦ: ὦ Μενέλαε, Il. 4, 189. 17, 716. 2) As an exclamation of astonishment or of lamentation it is accented ὦ: ὦ πόποι, Il. 1, 254; often ὦ μοι, as an exclamation of lamentation with nom. following, ὦ μοι ἐγώ, *ah me!* Il. 11, 404. 16, 433. Od. 5, 299.

Ὠγγυίη, ἡ, an island of mythic geography, the abode of Calypso, Od. 1, 85. 6, 172. 7, 244 seq. If the course of Mercury is connected with the voyage of Ulysses, and in this way an attempt is made to fix the situation of the island, it must be sought in the south-western sea. The ancients found it in the island *Gaulus* now *Gozzo*, near Malta, Strab. I. p. 26. Voss, *Alte Weltkunde* XV., places it in the great bay between Lybia and the Atlas, and Grotosend, *Geograph. Ephem.* 48. Bd. 3. St. p. 277, in the neighborhood of Atlas; Volcker *Hom. Geog.* S. 120, seeks, on the other hand, to prove the north-western situation of the island.

ὦδε, adv. (from ὅς). 1) An adv. of manner: *thus, so, in this way*. a) Prim. referring to something following, Il. 1, 181. 3, 297. 18, 266, and often; but also to something preceding, Il. 7, 34. b) In complete sentences correlate: ὦδς—ὡς, *so—as*, Il. 3, 300. Od. 19, 312; or ὡς—ὦδς, Il. 6, 477. c) Like αὐτως: ὦδς θίεις, *thou runnest thus*, i. e. in vain, Il. 17, 75; *thus, directly, upon the spot, just*, Il. 18, 392. Od. 1, 182. 2, 28; [see the close of the article]. 2) Adv. of place: *hither, here*, h. Ap. 471. In Hom., as the ancient Gramm. with Aristarch. maintain, ὦδς never has the local signif., (cf. Schol. Ven. ad Il. 3, 297. *Apoll. Lex.*) There are however some

passages, which admit of no other easy explanation, as Il. 18, 392. Od. 1, 182. 17, 545. Il. 12, 346. Od. 2, 28; in which it signifies *hither*; and Il. 2, 258. 24, 398, where it means *here*; cf. Buttm. *Gr. Gram.* § 116. Anm. 24. With the view of Aristarch. agree among the modern critics Heyne, Hermann ad *Orph.* p. 692; Nitzsch ad Od. 1, 182; and *Lehrs* Aristarch. p. 84.

ὦδεε, see οἰδέω.

\*ὦδῆ, ἡ, contract. from αἰοιδῆ (αἰείδω), *a song, a hymn*, h. Ap. 20. Cer. 494.

ὠδίνω, poet. (ὠδίζ), only part. pres. *to have the pangs of parturition, to bear*, Il. 11, 269. 2) Gener. *to have violent pains*, ὠδύνειν, Od. 9, 415.

ὠδῖς, ἴσος, ἡ, *a pain of travail*, comm. in the plur. *the pangs of parturition*, Il. 11, 271. † h. Ap. 92.

ὠδύσατο, see ὠδύσσομαι.

ὠθέω, ep. iterat. imperf. ὠθεσκε, Od. 11, 596; aor. 1 ὤσα (ἔωσα, only 16, 410. h. Merc. 305); iterat. aor. ὤσασκε, Od. 11, 599; aor. 1 mid. ὤσάμην. Act. 1) *to thrust, to press, to drive*, and accord. to the relation indicated by the prep. *to thrust away, to push forward, to drive along*, τινά or τί, prim. spoken of men, mostly in a hostile signif. τινά ἀφ' ἵππων, *to thrust any one from the chariot*, Il. 5, 19. 835. 11, 143. 320; τινά ἐκ Πύλου, *to expel any one from Pylos*, Il. 2, 744; ἀπὸ σφείων, Il. 4, 535. 5, 626; ἰθὺς τάφροιο, Il. 8, 336. b) Without a hostile sense: ἔλφος ἐς κουλίον, *to thrust the sword into the scabbard*, Il. 1, 220; λίαν ποτὶ λόφον, *to thrust the stone up the hill*, Od. 11, 596. Also for any one's benefit: δόρν' ἵπκς διλφροιο, *to thrust away the spear from the chariot*, Il. 5, 854; ἐκ μηροῦ δόρν', Il. 5, 194; ἀπ' ὀφθαλμῶν νέφος ἄχλινος, Il. 15, 668. c) Spoken of the force of wind and waves, Il. 13, 138. Od. 3, 295. Mid. 1) *to thrust oneself forth, to press forwards*, Il.

16, 592. 2) With accus. *to thrust any thing, to push along, to drive away* (away from oneself or apart), *τινά*, Il. 5, 691; *ἀπὸ ἔθεν*, Il. 6, 62; *τινὰ ἀπὸ νεῶν*, Il. 11, 803; also with gen. alone *ταίχιος*, Il. 12, 420; *τινὰ πρὸς Ἴλιον*, *to drive any one to Ilium*, Il. 8, 295. 16, 655.

*ὠϊέτο, ὠϊσθην*, see *οἶμαι*.

*ὠκα*, adv. ep. (*ὠκύν* for *ὠκία*), *quickly, hastily*, Il. 1, 402. Od. 2, 8; and often.

*Ὠκαλή*, ἡ, a village in Boeotia, between Haliartus and Alalcomenæ, Il. 2, 501.

\**Ὠκεανόνδε*, adv. *to the Ocean*, h. Merc. 68.

*Ὠκεανός*, ὁ (accord. to the Schol. from *ὠκύν* and *ῥάω*, *swift-flowing*, accord. to Hermann, from *ὠκύν* and *ἔλν*, i. e. *ἵεναι*, *Celerivena*). 1) the mighty stream which encompasses the earth. It is always distinguished from the sea (*θάλασσα*, *πόντος*, *ἄλς*); Hom. calls it a river, *ποταμός*, Il. 18, 607. 20, 7. *ῥόος Ὠκεανοῖο*, Il. 16, 151. That it encompasses the whole earth appears from the epith. *ἀνυρόφρος*, and espec. from the description of the shield of Achilles, where Vulcan so represents it, Il. 18, 609. It is also mentioned in the four quarters of the world: in the east, Aurora, Helios, and the constellations rise from it, Il. 7, 422. 19, 1. Od. 22, 197; in the west, they sink into it at their setting, Il. 8, 485. On its southern margin dwell the Pygmies, Il. 3, 2-7; and of the northern bear it is said, that he alone is not immersed in the ocean, Il. 18, 489. Od. 5, 275. It coincides also with the limits of the earth, Il. 14, 200. Od. 4, 563. Beyond the ocean in the west, is the gloomy Hades, Od. 10, 508; on this side, the blissful Elysium, Od. 4, 568. 2) As a god, he is inferior in power only to Jupiter, Il. 20, 7. 14, 245. 21, 195. His wife is Tethys, and his daughters, Thetis, Eury-nome, Perse, Il. 14, 302. 18, 398. Od. 10, 139. He is the origin of all rivers and fountains, and indeed the father of all the gods, Il. 21, 196. 14, 201. 244. In Hes. Th. 133, he is the son of Uranus and Gæa [Cælus and Terra], cf. Volcker Hom. Geog. § 45 seq.

\**Ὠκιμίδης*, ον, ὁ (from *ὠκιμον*, basil, *ocium basilicum*), prop. name of a frog, *basil-lover*, Batr. 213.

*ὠκιστος*, η, ον, Ion. superl. from *ὠκύν*, q. v. *ὠκτετα*, see *οἰκτεῖω*.

*ὠκύαλος*, ον, poet. (*ἄλς*), *fleet in the sea*,

*swift sailing*, epith. of a ship, Il. 15, 705. Od. 12, 182. [Accord. to Jahrb. J. and K., *ἄλς* does not enter into the composit, but it is a mere paragogic form of *ὠκύν*, as *εὐρύαλος* for *εὐρύς*. So Schol. Bekk. ad Il. 15, 705; and Hesych.]

*Ὠκύαλος*, ὁ, a Phæacian, Od. 8, 111.

*ὠκύμορος*, ον, poet. (*μόρος*), superl. *ὠκυ-μορώτατος*, η, ον, Il. 1, 505; of a quick fate or death, i. e. 1) Pass. *dying a speedy death, dying early*, Il. 1, 417. 18, 95. Od. 1, 266. 2) Act.: bringing a speedy death, *quick-slaying*, *ιοί*, Il. 15, 441. Od. 22, 35.

*ὠκυπέτης*, ον, ὁ, poet. (*πέτομαι*), *quick-flying, fleet-rushing*, epith. of horses, \*Il. 8, 42. 13. 24.

*ὠκύπορος*, ον, poet. (*πόρος*), *fleet-going, swift-sailing*, epith. of ships, Il. 1, 421. 2, 351. Od. 4, 708.

*ὠκύπους*, ὁ, ἡ, gen. *ποδός* (*πούς*), *swift-footed*, epith. of horses, Il. 2, 383; often in the Il.; once Od. 18, 263. h. Ap. 265.

*ὠκύπτερος*, ον, poet. (*πτερόν*), having fleet pinions, *swift-flying*, *ἱρηξ*, Il. 13, 62. †

\**Ὠκυρόη*, ἡ, daughter of Oceanus and Tethys, h. Cer. 420.

*ὠκύροος*, ον, ep. for *ἀνυρόφρος* (*ῥάω*), *swift-flowing*, *ποταμός*, \*Il. 5, 598. 7, 133.

*ὠκύν*, *ὠκεία*, *ὠκύν*, poet. and ep. fem. *ὠκία*, in the Il. always in connection with *ἱρς*, Il. 2, 786; in Od. 12, 274, only with Lampetia. Superl. *ὠκιστος*, η, ον, also regular *ὠκίτατος*, Od. 8, 331; *fleet, quick, active, hasty*. 1) Spoken of animated beings: with accus. *πόδας ὠκύν*, Il. 1, 58. 84; without *πόδας*, Od. 8, 329; also *ἱρηξ*, Il. 15, 238; *ἵπποι*, Il. 3, 263. 2) Of inanimate things: *βίλος*, *δυστός*, Il. 5, 112. 395. 11, 478; *ρόημα*, h. Merc. 43; *νέος*, Il. 8, 197. Od. 9, 101. The neut. plur. *ὠκιστα*, as adv., very quickly, Od. 22, 77. 133.

\**ὠλένη*, ἡ, the elbow, h. Merc. 368.

*Ὠλενίη*, ἡ, *πέτρη*, the Olenian rock, accord. to Strab. the summit of the mountain Scollis in Achaia, on the borders of Elis, Il. 2, 617. 11, 756.

*Ὠλετος*, ἡ (ὁ, Strab. VIII. p. 386), a town in Ætolia, on the Aracynthus, even in antiquity destroyed, Il. 2, 639. Strab. X. p. 386.

*ὠλεσίκαρπος*, ον (*κάρπος*), *losing the fruit*, epith. of pastures whose fruits fall before maturity, Od. 10, 510. †

*ὠλεξ*, ἡ, only accus. sing. *ὠλεα*, poet. syncop.

for ὤλαξ = ἀύλαξ, *a furrow*, Il. 3, 707. Od. 18, 375.

ὤμησσις, οὗ, ἡ (ὤμός, ἐσθίω), *eating raw flesh* (*flesh-devouring*, V.), οἰωνοί, κύνες, ἔχθρες, Il. 11, 454. 22, 67. 24, 78; hence *blood-thirsty, inhuman, ἀνὴρ*, Il. 24, 207; (not ὤμήσσης according to Apion, cf. Spitzner ad Il. 11, 504.

ὤμογέρον, οντος, ὁ, ἡ (γάρων), *a fresh, vigorous old man*, whom age has not unstrung; one who enjoys a green old age. So Antilochus calls Ulysses, Il. 23, 791. †

\* Ὠμόδαμος, ὁ (δαμάω), that subdues rawness, a deity of the potters, Ep. 14, 10.

ὤμοθετέω, poet. (ὤμός, τίθημι), aor. 1 ὤμοθίτησα; mid. *to place raw pieces of flesh* (V., to cover the limbs with pieces), a part of the ceremony of sacrifice; pieces of flesh were cut from all the limbs and laid upon the thigh-bones enveloped in the caul (ἐπ' αὐτῶν), thus to sacrifice them to the gods, conf. Od. 14, 427; always ἐπ' αὐτῶν ὤμοθίτησαν, Il. 1, 461. Od. 3, 458. 12, 361. Mid. = act. ὤμοθετέτο—ἐς πλοῖα δημόν, Od. 14, 427.

ὤμος, ὁ (οἶω = φέρω), *a shoulder*, the part of the body from the neck to the upper arm, νειάτος ὤμος, Il. 15, 341; πυμνός, Od. 17, 504; often in the dual and plur.

ὤμός, ἡ, ὄν, 1) *raw, uncooked*, espec. spoken of flesh, Il. 22, 347. Od. 12, 346; ὤμῶν βεβρωμένον τινά, proverbial, spoken of the greatest cruelty, Il. 4, 35. Adv. ὤμῳ δόσσασαι, to swallow raw, Il. 23, 21. Od. 18, 87. 2) *untimely*, spoken of fruits: metaph. γέρας, a too early age, Od. 15, 357.

ὤμοφάγος, ον (φαγεῖν), *eating raw*, espec. *eating raw flesh*, epith. of wild beasts, \* Il. 5, 782. 11, 479. h. Ven. 124.

ὤμωνξα, see οἰμώζω.

ὠνάμην, ὠνησα, see ὀνήνημι.

ὠνητός, ἡ, ὄν, verb. adj. (ὠνόμαι), *purchased, bought*, Od. 14, 202. †

ὠπός, ὁ, *purchase-money, the price of anything*, Il. 21, 41. 23, 746; *gain*, Od. 14, 297. 15, 388. 2) *the act of purchasing*, ὠπός ὀδαίω, the procuring of return freight, Nitzsch, Od. 15, 445.

ὠπασάμην, see ὀνομαι.

ὠπασαί, see οἰνοχοῖω.

ὠξα, see οἰγγνμι.

[ὠπασα, see ὀπάζω.]

ὠρ, ἡ, contr. for ὠαρ, of which the dat.

plur. ὠρεσσω, to the wives, Il. 5, 486; see ὠαρ.

ὠρετο, see ὀρνυμι.

ὠρῃ, ἡ, Ion. for ὠρα, prop. *any definite time, a portion of time*, hence 1) *a season*, comm. in the plur. to indicate the course of the year, ἐπὶ ἡλυσθον ὠραι, Od. 2, 107. 10, 469; espec. *spring*, Il. 2, 468. Od. 9, 51. Homer mentions four seasons: ἔαρ, or εἰαρος ὠρῃ, Il. 6, 148; or ὠρῃ εἰαρινῇ, Il. 2, 471. Od. 18, 367; θέρους, ὁπώρας, χειμῶν and ὠρῃ χειμερινῇ, Od. 5, 485. 2) *the time of the day, the hour*, νυκτὸς ἐν ὠρῃ, h. Merc. 65, 156; (not in the Il. and Od.) 3) *Gener. the proper time, the time in which any thing is to be done*, ὠρῃ ποίτοιτο, Od. 3, 334; μύθων, ἕπνον, Od. 11, 379; δόρποιτο, Od. 14, 407; with infin. ὠρῃ εὔδειν, Od. 11, 330. 373; and accus. with infin. Od. 21, 428; ἐν ὠρῃ, Od. 17, 176; εἰς ὠρας, Od. 14, 294.

Ὠραι, αἱ, *Hours*; in Homer, who mentions neither the number nor the names, they are the door-keepers of Olympus, whose cloudy gate they open and shut, i. e. they preside over the weather, giving rain and clear weather, Il. 5, 749 seq. 8, 393. Because a regular change of weather marks the seasons of the year, they are the goddesses also of the seasons and their change, Od. 10, 469. With the change of time they bring many blessings, Il. 21, 430; in connection with the Graces, h. in Apoll. 194. Also as handmaids of Juno, they are named, Il. 8, 433. Accord. to Hes. Th. 901, they are the daughters of Jupiter and of Themis, three in number, Eunomia, Dike, and Eirene, cf. Jacobi Mythol. Wörterb. p. 465.

Ὠρεΐθνια, ἡ (θύουσα, ὄρος, *furens in monte*), daughter of Nereus and Doris, Il. 18, 48.

\* ὠρηφόρος, ον (φέρω), *bringing the seasons of the year, bringing maturity*, epith. of Cereas, h. Cer. 54, 192.

ὠρίζεσθε, see ὀαρίζω.

ὠριός, ἡ, ἴον, poet. (ὠρῃ), that the season brings or ripens, hence *timely, ripe*, ὠρας πάντα, the fruits of each season, Od. 9, 131. † ὠριστος, Ion. for ὁ ἄριστος, q. v.

Ὠρίων, ὠνος, ὁ, son of Hyrieus of Hyria in Boeotia, of uncommon strength and beauty, and an excellent hunter, a lover of Aurora, Od. 5, 121 seq. 11, 310. He was slain by Diana in Delos; he preserved his love of the

chase even in Hades, Od. 11, 572. We also find him as a constellation, Il. 18, 486. 488. 22, 29. Od. 5, 274. Accord. to later writers, a son of Neptune and Euryale, daughter of Minos; he received from his father the power to go through the sea. Diana slew him, because he challenged her to hurl the discus, or because he dishonored Opis, her companion, Apoll. 403. (Strab. X. p. 416, derives the name from Ἦρεός, a town in Eubœa; accord. to another tradition, his name is prop. Οὐρίων, see Paleph. 5, 4.)

Ἦρεος, see ὄρνυμι.

Ἦρος, ὁ, a Greek, slain by Hector, Il. 11, 303.

ἦρσε, ὦρτο, see ὄρνυμι.

ἦρώρει, see ὄρνυμι.

ἦρωρέχεται, see ὀρέγας.

ἦς, adv. of the demonstrat. pronoun (from the old demonstrat. ὅς), only poet., often in Hom. 1) *in this way, thus*; καὶ ἦς, even thus, i. e. still, nevertheless, Il. 1, 116. 3, 159. οὐδ' ἦς, μηδ' ἦς, even thus not, i. e. still not, Il. 7, 263. 9, 351. Od. 1, 6. ἀλλ' οὐ μὲν οὐδ' ἦς, not even thus indeed, Il. 23, 441. 2) In comparisons; often ἦς—ὥς, so—as, or ἦς—ὥς, as—so, spoken not only of likeness in kind, but also of contemporariness, ὥς ἤμνητο γούρῳ, ὥς ἔχετ' ἐμπεφύια, Il. 1, 512. cf. Il. 14, 291. Often in wishes, Il. 4, 319. 8, 538. Od. 3, 218. 3) *therefore, for that reason*, in assigning a reason, Od. 2, 137. 9, 306. 24, 93. Il. 9, 444; Nitzsch ad Od. 2, 137, prefers this to ἦς. 4) *thus*, i. e. for example, Od. 5, 121. 125. 129. h. Ven. 219. Herm. on the last passage, and Nitzsch ad Od. 5, 121, justly prefer ἦς, *as*. 5) ἦς for ὥς, *as*, when it stands after its substantive, cf. ὥς.

ἦς, adv. from the relative pronoun ὅς. A) adv. of *manner* and *comparison*. It stands, I) With substantives, adjectives, adverbs, and participles: *as, just as, like*. a) With a subst. it stands in Hom. a) Before the subst.: ὥς κίματα θαλάσσης, Il. 2, 144. cf. Il. 403. 21, 282. 23, 430. Od. 5, 371, 15, 479. β) After the subst., and is then accented; θεὸς ἦς, like a god, Il. 5, 78. 10, 33; Buttm. Lexil. I. p. 236 is mistaken in supposing that ἦς always follows the subst. except in elliptical cases, as Od. 14, 441. b) With adj. and adv. Il. 22, 425. 2, 344. c) With partic. ὥς εἶν' αἰορτι τοικίς, Il. 23, 430. II) In introducing entire clauses: 1) In relative clauses

of the *manner*: *as, quomodo*, cf. on the construct ὅπως. a) With indic. Il. 1, 276. 2, 10. 409; ὥς ἰθύνει, Il. 23, 871, accord. to Bothe: as if he were taking aim; Krause takes ὥς for ἕως: until he directed it; we find ἕως also in the Schol. The conjecture of Voss is however to be preferred: ὥς ἰθύνει, that he might aim it. b) With the subjunct. only with *ἄν*, in the frequently recurring sentence: ἀλλ' ἄγεθ' ὥς ἂν ἐγὼν εἶπω, πειθόμεθα, as I (if ye will listen) shall say, Il. 2, 139. 12, 75. c) With optat. after *πειράων*, Il. 9, 181. 2) In clauses of comparison, *as, like*, where ὥς, τῶς, οὕτως often correlate to the ὥς. In comparisons it stands a) With indic. pres. when any thing is compared with that which is real or has taken place, Il. 5, 499. 9, 4. β) Aorist, when it is taken as a single case from the past, for illustration, Il. 2, 326. γ) The future, when it relates to an event which can always happen in the future, Il. 10, 183. conf. *δυσωπεία*. Od. 5, 368. Still Nitzsch ad Od. I. c. and Thiersch § 346. 10, require the subjunct. in the passages quoted. b) With subjunct. pres. or aorist without *ἄν*, when the declaration is represented as something that can happen, Il. 5, 161. 10, 485. 22, 93. c) With optat. only after ὥς, q. v. Longer comparisons Homer often introduces with ὥς ὅτε; cf. ὅτε and Herm. ad Viger. p. 910, de usu modorum apud Homer. in comparationibus, Thiersch § 346. 8, 9. Kühner § 690. 3) In independent clauses which contain an exclamation of interest or admiration: *how*. a) With adj. and adv. ὥς ἄντρον καρδίην ἔχεις, how senseless a heart hast thou! Il. 21, 441. cf. Od. 3, 196. 24, 194. b) In introducing whole clauses: *how*, ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ, how evil upon evil always follows me, Il. 19, 290. Thus Il. 21, 273. 441. 17, 328. Od. 3, 196. B) Conj. 1) Of time: *as, when (ut)*, always spoken of past things with indicat. Il. 1, 600. 2, 321. ὥς οὖν, Il. 3, 21. ὥς τὰ πρῶτα, h. Cer. 80. 2) For *ἕως, until*, Il. 23, 871, see A. II. a. II) Spoken of the cause: *as thus, because*, Il. 1, 276. 10, 116. Od. 4, 373 (conf. Thiersch § 317. 5.) Il. 6, 109; *wherefore*, Od. 2, 137. 4, 93. conf. Nitzsch. III) In introducing explanatory clauses, like ὅτι, *how, that*, ὥς δὲ, Il. 10, 110. 7, 402. 15, 204. Od. 1, 217. IV) In assigning the design or purpose: *so that, that, in order that*, conf. on the

constr. ὅπως. 1) With subj. Il. 1, 558. 2, 3. 363; with which is joined ἄν or καί, Il. 1, 32. 16, 84. 2) With optat. Il. 2, 281. 23, 361; also with καί, Od. 8, 21. 13, 402. cf. Thiersch § 341. 5. 6. Kühner § 644 seq. V) In sentences which express a wish, and properly belong as elliptical clauses to sentences denoting design: *O that! would that!* (*utinam*). ὥς ἀπόλοιτο καὶ ἄλλος, would that another also might perish, Od. 1, 47. cf. Il. 18, 197; also with καί: ὥς καὶ οἱ αὐτοὶ γαῖα χάνοι! O that the earth might yawn for him, Il. 6, 282; also ὥς μὴ θάνοι, Od. 15, 359. 2) ὥς ὄφελον, see ὄφειλον. c) Prepos. with accus. *to (ad)*, indicating only motion to persons, Od. 17, 218. †

ὥς ἄν, see ὥς.

ὥς αὐτως, adv. (ὥς αὐτός), *just so, in the same way*, always separated by δέ: ὥς δ' αὐτως, Il. 3, 339; in the Od. ὥς δ' αὐτως stands, Od. 6, 166. 9, 31; cf. αὐτως.

ὥς εἰ or ὥς εἰ, adv. *as if, as though*, with optat. Il. 2, 780. 22, 410. b) With subjunct. Il. 9, 481. cf. Thiersch § 346. 8. 2) as ὥς περ, *as, just as*, Il. 16, 59. 23, 598: with part. h. Cer. 238; also ὥς εἰ τε or ὥς εἴτε, Od. 10, 420; and ὥς εἰ περ, h. Cer. 215.

ὥς καὶ and ὥς κεν, see ὥς.

ὥς περ, adv. (ὥς, πέρ), cf. ὅς περ, *just as, even as*, often separated: ὥς τὸ πάρος περ, Il. 5, 806; ὥς νῦν περ ὤδε, Il. 2, 258. h. Cer. 116. 2) Also in introducing entire clauses, Il. 1, 211. Od. 21, 212.

ὥς τε, adv. (ὥς τε), cf. ὅς τε. 1) *as, just as, like*, rather ep. Il. 2, 289; and also *in the quality of, as (utpote)*, Il. 3, 381; also separated, Il. 17, 61. 3, 381. b) In introducing

whole clauses: α) With indicat. Il. 2, 459. 17, 434. β) With subjunct. Il. 2, 474. 16, 428. cf. Thiersch § 346. 8. Kühner § 690. 2) as conjunc. *so that, that*, to indicate an immediate consequence or effect from the preceding: with infin. only twice, Il. 9, 42. Od. 17, 21.

Ὡτος, ὁ, 1) son of Neptune and Iphimedia, one of the Aloides, brother of Ephialtes, Il. 5, 385; see Ἐφιάλτης. 2) a Cyllenian, a companion of Megea, Il. 15, 518.

ὠτειλή, ἡ (Dor. for οὔτειλή), *a wound, espec. an open wound*: οὔταμένη ὠτειλή, Il. 14, 518. 17, 86. Od. 19, 456.

ὠτῶεις, εσσα, εν, (οὖς), *eared, handled, furnished with handles, τρίπους*, \* Il. 23, 264. 513.

ὠντός, Ion. and ep. for ὁ αὐτός, Il. 5, 396. cf. Buttm. § 27. N. 11; Rost Dial. 13. p. 388; Kühner § 15.

ὠφελλον and ὠφελον, see ὄφειλον.

ὠχράω (ὠχρός), fut. ἴσω, *to become white or pale, to pale, ὠχρήσασθαι*, Od. 11, 529. †

\* ὠχρός, ἡ, ὄν, *pale, pallid*, espec. a palish green, spoken of a frog, Batr. 81.

ὠχρος, ὁ, *pale, pallor*, espec. of the countenance, Il. 3, 35 † (accord. to Buttm. Ausf. Spr. Il. p. 325, prob. a neut. τὸ ὠχρος.)

ὠψ, ἡ, gen. ὠπός (ὠπτω), only accus. always εἰς ὠπα, *the eye, countenance, aspect*, εἰς ὠπα ἰδέσθαι τινα, to look at any one's face, Il. 9, 373; also τινός, Il. 15, 147; εἰς ὠπα ἔοικεν, she appears similar in countenance. Il. 3, 158. cf. Od. 1, 411.

Ὡψ, ὠπος, ὁ, pr. n., son of Pisenor, father of Euryclea, Od. 1, 429. 2, 347. On the accent, see Eustath. ad. Od. 1, 429. Etym. Mag.

## CORRECTIONS AND ADDITIONS.

- Page 2, A, art. *Ἄβας*, line 2, for Nabito read Nebito.
- P. 3, A, art. *ἄγαμαι*, l. 4, for *ἀγασσάμεν* read *ἀγασσάμην*.
- P. 3, B, l. 9, for *Ægesthus* read *Ægisthus*.
- P. 4, A, l. 7 fr. bottom, read the art. *ἀγγελίη*.
- P. 4, B, same art., l. 4 fr. the end, for *comest* read *camest*.
- P. 7, B, art. *ἀγορή*, l. 3 fr. the end, commence the clause included in brackets with the words, Among the Trojans.
- P. 9, A, l. 18, dele the accent on the second syllable of *Ἀγχισιόδης*.
- P. 11, B, art. *ἄεθλον*, l. 1, for *το* read *τό*.
- P. 12, A, art. *αἰίδω*, l. 5 fr. end, for etc., read and.
- P. 13, A, art. *ἀνάνω*, l. 2, for *ἀνάνοντο* read *ἀνάνοντα*.
- P. 15, B, l. 1, read the art. *ἀθηρηλοιγός*.
- P. 18, B, l. 6, also l. 24, for Cerebus r. Cerberus.
- P. 21, B, art. *αἱματόεις*, l. 3, for wall r. wale.
- P. 23, A, l. 13, write *πλωτή* with the oxytone.
- P. 23, A, l. 20, read the art. *αἰόλλω*.
- P. 24, A, write the index of the column with the proparoxytone.
- P. 26, A, art. *αἴτιος*, l. 4, for blameable read blamable.
- P. 27, A, between *ἀπερσειόμης* and *Ἀκισσάμενος* insert art. *ἄκισμα*, adopted by Spitzner, ll. 15, 394, for *ἄκημα*, as the reading of Aristarch. after Cod. Ven.
- P. 28, B, art. *ἀκουάζω*, at the end of l. 4, insert the word *the*.
- P. 30, B, art. *ἄλαστος*, l. 4, after Od. insert 14, 176.
- P. 45, B, l. 4, for resounded read resounds.
- P. 51, B, l. 9 fr. bottom, dele the parenthesis.
- P. 53, A, art. *ἀναπρήθω*, l. 3 and 4, dele the words, to shed hot tears.
- P. 54, B, l. 4, read the art. *ἀναφανδά*.
- P. 56, B, l. 14, dele the comma between the words *apart* and *from*.
- P. 59, B, art. *ἄνια*, l. 2, for *σιῖ* read *σιῖ*.
- P. 61, A, l. 3, for Antolycus read Autolycus.
- P. 66, A, art. *ἀπειρίσιος*, l. 4, for Il. 1, 1, read Il. 1, 13.
- P. 72, A, art. *ἀποξένω*, l. 1, for *ἀνόξυνα* read *ἀπόξυνα*.
- P. 76, B, l. 5 fr. bott., for *and not once* read *and not at once*.
- P. 77, B, l. 19 fr. bott., for *fishes* read *pales*.
- P. 78, B, art. *ἄργός*, write the neut. with the oxytone.
- P. 89, A, l. 4, for awaited read awaits.
- P. 90, B, l. 6, for 451 read 431.
- P. 101, A, l. 9, write *ἐπὶ* with the orthotone.
- P. 101, B, l. 4, depress the accent on *τινά*.
- P. 106, A, l. 12 fr. bott., r. the art. *βοτρυδόν*.
- P. 111, A, l. 7 fr. bott., for *γενόμεναι* read *γενόμενοι*.
- P. 112, B, l. 9 fr. bott., read the art. *γίγαν*.
- P. 113, B, l. 12 fr. bott., for *πόδη* r. *ποδή*.
- P. 122, A, l. 11, for 108 read 109.
- P. 141, B, between *δυσωρόμαι* and *δύω*, insert art. *δυσωρόω*, act. ed. Spitzn. cf. *δυσωρόμαι*, at the close.
- P. 145, B, l. 5 fr. bott., for *μεμορημένοι* read *μεμορημένοι*.
- P. 156, A, l. 11 fr. bott., after Od. insert 3, 47.
- P. 161, B, bott. line, for sailor read suitor.
- P. 170, B, art. *ἐνίπω*, l. 1, for imperf. read imper.
- P. 181, B, l. 20, fr. bott., r. the art. *ἑπειγείς*.
- P. 183, B, l. 12, for *ἐπεσβολή* read *ἐπεσβολή*.
- P. 183, art. *ἐπεσβόλος*, l. 5, for *lascens* read *lascenscens*.
- P. 213, A, art. *ἐνυμμήτης*, l. 3, for *aspen* read *ashen*.
- P. 213, B, art. *εὐξιστος*, l. 9, for 25 read 225.
- P. 215, B, art. *Ζίλεια*, at the end, insert [cf. *Ζάνινδος*, at the close.]

- P. 237, B, art. Ῥοιδανός, l. 7, for Rhodamus read Rhodanus.
- P. 239, B, art. Ῥώς, l. 2 fr. the close, for προκόπεπλος read προκόπεπλος.
- P. 244, B, l. 27 fr. bott., r. the art. \*δεράπη.
- P. 249, B, l. 4 fr. bott., after κνάνοιο insert Od. 7, 87.
- P. 250, B, art. θρωσμός, l. 9, after still less is, insert the word it.
- P. 259, B, art. ἔκρια, l. 7, for 282 read 252.
- P. 261, B, l. 4, for 841 read 821.
- P. 272, A, l. 7 fr. bott., for γέγοντα read γέροντα.
- P. 275, B, l. 9 fr. bott., after κακῶν insert Il. 23, 760.
- P. 304, B, bott. line, for 338 read 388.
- P. 318, B, l. 5 fr. bott., for λεχαιοίη read λεχαιοίη.
- P. 366, A, art. οἰκτιλεῖν, l. 2, for commiserat read commiserate.
- P. 366, A, l. 9 fr. bott., read the art. οἰκτιρῶ and in the following line, for commiseration read commiseration.
- P. 375, A, art. ὀνύξ, transfer the paragraph in [ ] to the close of the following article.
- P. 382, B, art. ὄρχος, dele the paroxytone.
- P. 388, B, art. οὐς, l. 2, for οὐαίς read οὐαίς.
- P. 411, B, art. περιστρεφίς, l. 8, for εἰ read αὐτῇ.
- P. 416, A, l. 24, read the art. πηρίον.
- P. 429, B, art. Ποσειδάων, l. 3, for potib read potabilis.
- P. 438, A, art. προσπίπτω, for 95 read 98.
- P. 464, A, art. στίφανος, l. 6, for turns r. burn.
- P. 481, B, art. τειχος, l. 8, for 780 read 784.
- P. 484, B, l. 18, for 346 read 146.

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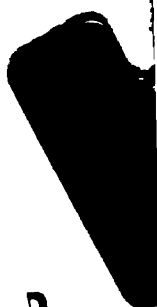




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